carljungdepthpsychologysite.blog

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1. 2021

1.1 May

Erich Neumann - Please do not misunderstand me. (2021-05-01 03:36)

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Image: John Laylard and Erich Neumann at Eranos Conference 1958

[1]Analytical Psychology in Exile - Jung/Neumann Correspondence

Dr. Erich Neumann,

Analytical Psychologist

My Dear Professor Jung,

Your letter was as much a great joy as a surprise.

I must admit to you that I in no way expected to cause a stir or even a scandal in the close-knit circle of Jung students with my Ethic.

In my opinion I have only summarized, thought through to the end, and formulated in a way that cannot be misunderstood what you yourself have stated or implied countless times.

It is absolutely fair enough that the emphasis of your interest did not exactly focus on the ethical consequences, but shifted more and more to the later

phases of psychic development, and that seems to me to derive from your own development.

You went through the weight of the ethical problematic in your time as student, friend, and opponent of Freud and then grew beyond it.

But then the necessary polemic against Freud has caused a section of your students to turn a blind eye to how much blood was spilled in this debate, and how your moral courage in separating from Freud perpetuated Freud's moral courage with which he set himself against his time.

Indeed, you have personally emphasized over and over again—at least in many conversations with me—the significance of the moral stance of the "ego" and of the strength of the "ego," but, in your writing, this aspect is often less evident as is the obvious therapeutic aspect in general.

My inner "consternation," to formulate it in an exaggerated way—about the condition of the Jung students in Zurich, now evidently to me at least, seems I fear, to be substantiated.

If I found something amiss, for example, or not as it should be, there were only two reactions, either they said—in a highly satisfied way—yes, yes that is just the shadow, or they smiled in a rather superior way about my provincial attitude, which was thought not quite up to it simply because I made a value judgment about where one ought to allow the wisdom of the unconscious to prevail, beyond good and evil.

But they seemed to me all too often to mistake the unconsciousness of the ego for the wisdom of the unconscious.

If pure ambition and casting side glances at both "university and church,"—and also power and money—belong to the foundations of the C. G. Jung Institute, then one should let this institute be eradicated, because it is, in fact, abusing your name and endangering your life's work.

You know, and I know all too well, that my strong Mars tendency signifies a danger, but my heart rose when you wrote to me that you have a "strident nature."

I understand most deeply that it can no longer be your task to get involved in the battle of the day, and for God's sake please do not misunderstand me

and think that I am requesting a defense of Ethic or even of my person, but I do request you—in your role as "fire brigade commandant"—not to extinguish too enthusiastically, where the fire, that ancient cleansing method of humanity, could possibly eradicate some filth.

Some of the reservations against your teaching are based on the unrevolutionary and all too bourgeois stance of your students who always wish to anticipate the wisdom of the "third half of life" before they have the struggles of the first behind them.

The synthetic and superior stance of your age, which contains the opposites, conceals from your "heirs," who ogle at the so-called treasures of this world and want to have everything at once, the aggressive and revolutionary character of your work—and despite

everything—of your being.

I do not wish to conceal from you that it sometimes seems to me that you are yourself rather complicit in this.

I know that psychologists are not a “religious order,” but I do not understand fully how it can be that the necessary fourth is the devil, and in the patronage of the institute can sit enemies of this devil—legitimate and serious enemies.

I confess even that I am naïve enough to consider Mrs. Jacobi’s Catholicism as offensive—to put it unkindly etc., etc.

Where’s the “new ethic” now, you will perhaps ask me, and you could say that what I am attacking, like “Savonarola,” is precisely one of their and your conclusions.

But I believe that is not the case.

In my experience, this acceptance of the fourth is, as the fine German language puts it, a “devilishly di□cult” matter, and in no way so pleasant and easy a thing as, say, a compromise.

You see, the neutral stance of Switzerland also has its risks alongside all that is good.

With the exception of you, of course, they have not experienced the evil that has the whole world by the throat, and this is the bourgeois-ethical inadequacy that endangers your students.

(This is what, for example, brings a man like Layard, despite everything, much closer to me than Mrs. Jacobi with her Shadow Lover and the Rautendelein.)

Please do not misunderstand me.

I do not mean one individual thing and I can be mistaken in every detail, but what frightens me is the absence of passion of the spirit that, for example, is suggested in your implied reaction to my text, everywhere seeking reassurances against the truth.

Of course there is nothing I would want less than to damage you or the institute and I can now assure you that I would respond positively to a request from the institute not to publish my book there.

At the same time, though, I would like to assure you that my fervent efforts will continue to prove myself worthy of “the hate of the pussyfooters.”

I am doing a lot of work—a small text, an interpretation of Eros and Psyche.

I have taken a chapter from the large book Psychological Development of the Feminine and wish to publish it separately.

I’m working on the images volume for the “Great Mother,” etc., etc.

It gives me much pleasure.

For this New Year, I wish for myself that everything will sort itself out and that it will be possible to speak to you this time in connection with the Eranos conference.

I hope there will be peace here by then.

Anyway, I am eternally grateful that it has always been possible for me to go on working “undisturbed” or, better, unhindered by wars and unrest.

But precisely this fact strengthens the feeling of responsibility in me of producing something at least passable.

(Many thanks by the way for the help on the index for Origins, which is a great vexation.)

In hoping that you understand me when I am possibly overstating things—as is my tendency—I remain,

Your grateful,

Neumann Erich Neumann, Psychology in Exile, Page 277-280

1. https://smile.amazon.com/Analytical-Psychology-Exile-Correspondence-Foundation/dp/069116617X/ref=sr_1_1?dchild=1&keywords=analytical+psychology+in+exile&qid=161

Toni Wolff: I shall however be staying with Dr. and Mrs. Jung at Bollingen for a time and shall see you there. (2021-05-01 04:45)

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FIGURE 67
Toni Wolff working.
ca. 1930s
Courtesy of the Naeff family archives.

[1]Jung-White Letters

From Toni Wolff

Dear Father White, July 18th 194642

Many thanks for your letter of July 10th and particularly for the kind thought of the committee of the Guild of Pastoral Psychology about your bringing out a present to me.

I shall look forward very much to having it and to seeing you.

I regret to say that I shall not be in Zurich between August 11th and 14th.

I am very much in need of a vacation and shall leave at the end of this month.

I shall however be staying with Dr. and Mrs. Jung at Bollingen for a time and shall see you there.

So please keep the present for that time, as my house will be closed and I should not like a valuable thing left in my letter box for long.

The name and address of the Benedictine priest and psychotherapist whom I mentioned to you is

Dr. Gallus Jud45

Zollikerstrasse 19

Zurich 8.

I tried to ring him up to find out if he will be in Zurich when you will be here.

Unfortunately it is vacation time now and I got no response.

However, the telephone office told me that he is out of town until the middle of August.

So the best thing for you to do will be to write him at the above address and ask him when is the best time for you to see him.

I am sure you could do so on your way back. But as he is very busy indeed, I am certain he will be glad to know beforehand.

The reference to dogma which I quoted is in the book "Die Gnosis des Christentums"46 by Georg Koepgen, Verlag Otto Muller, Salzburg 1939.

It is a very fine book indeed. I regret to say that, according to Dr. Jud, if I remember correctly, it was put onto the Index later on.

But there are several people here who have a copy.

I shall remember to take mine along to Bollingen so that you can read it.

When you are at Einsiedeln you will meet Pater Ildefons Betschard, professor of philosophy.

Dr. Jung knows him and so do I.

He is very interested in psychology and a member of a society of doctors and psychologists in Zurich.

My visit to England did me a lot of good in many ways. I do hope the same will be the case with your visit to Switzerland.

Sincerely yours, TONI WOLFF Toni Wolff, Jung-White Letters, Pages 36-38

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

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It is the birthplace of everything, even of the Dharmakaya. It is the Dharmakaya itself. (2021-05-02 03:24)

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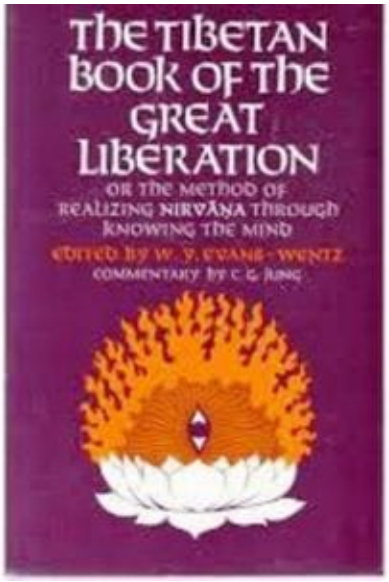
THE TIBETAN BOOK OF THE GREAT LIBERATION
OR THE METHOD OF REALIZING NIRVĀNA THROUGH KNOWING THE MIND
EDITED BY W. Y. EVANS-WENTZ
COMMENTARY BY C. G. JUNG

[1]Jung-Kirsch Letters

James Kirsch
Analytical Psychologist
6120 Barrows Drive
Los Angeles 48, Calif.
Walnut 9229

14 September 1953

Dear Professor!

Accept my most heartfelt thanks for your letter of 6 August. I know that at the end of July you were at the limit of your capacity for work and simply could not see any more people.

You speak from your own experience when you describe John’s exhaustion of old age.

Nevertheless I hope -Dea concedente -to see you again next year.

As I already wrote you recently, Dr. Evans-Wentz has asked me to write a short preface to your Introduction to the "Great Liberation."

It is enclosed herewith.

Of course, I have some reservations about it, because in your Introduction you ay enough about your understanding of "Soul"; and because "Dharmakaya" and "Soul" are only identical in one particular aspect.

Dr. Wentz was of the opinion, however, that the Eastern reader would lay aside and not even read a book which makes use of the intuitive concept of "Soul. "

I can hardly believe that. From this viewpoint such a "preface" would not even be necessary.

What I think of the translation, I had already written to you. I tested it on a few Americans, with same effect. I mean just linguistically.

Now I hear from Dr. Wentz that you OK' d the Introduction in its current form, and that it is already in press.

Thus any changes will only be possible in the 2nd edition. A pity!

Here in our Club subtle changes are taking place which became evident at our last meeting.

It seems that here in America people tend over and over again to forget the shadow, feeling suddenly very satisfied with whatever's been
accomplished, patting themselves benevolently on the shoulder - while being cut off from everything real. Also, in the admission of new members, the Club has given preference to individuals with good external, "social" adaptation over others whose state of conflict was noticeable and who were deeply gripped by the numinosity of the individuation process.

"Coincidentally," these were all patients of mine or Hilde's. At first I was quite dismayed that the Club was reacting in this manner.

But then I realized that this situation in the inner circle ran parallel to changes in my own attitude to the collective, that other depths of the coll. ucs. are now touching me most profoundly, and therefore - synchronistically - the collective is reacting differently toward me.

In one of your letters to me101 you wrote:

"If God's consciousness is clearer than human consciousness, then creation makes no sense and humanity has no purpose for existence. Then indeed God does not play dice, as Einstein says, but has invented a machine, which is even worse. In fact, the creation story resembles an experiment with dice more than anything intentional. These insights probably signify an enormous change of the God-image."

I can only concur with these statements of yours. If I may presume to say so: I can confirm them on the basis of my latest experiences.

That God's consciousness is less clear than that of human beings seems, on that basis, to be irrefutable.

I can also accept the image of the dice game, as long as it is presented in contrast to something intentional.

But I cannot conceive of the creation as a game of dice after all, because a Dike or Moira would have to rule over it, i.e. something that

would "arrange" the creation synchronistically, and not teleologically.

Into my thoughts on this problem there falls an image or saying which was once given me by the unconscious, "that the creation was generated once and is recurring again and again."

This 2°d sentence would correspond to mutations which can be observed in biology.

Such acts of creation generally happen in a meaningful order, even though the "trickster" also appears to play his special tricks right here.

But how I should visualize the history of creation, I don't know. I'm familiar with a multitude of creation myths, my favorite and nearest being from the "Zohar."

Recently there came to me, as a nocturnal impression, the image of the double pyramid, which was hurled at me from an explosion of an
atomic bomb.

On its sides, the triangles, were transfer pictures such as we had as children. After putting water on them, colored pictures appeared.

That is also what I did in my dream image.

But what occurred inside the pyramid, I did not see. Do we have to content ourselves with these pictures?

My active imagination has been greatly engaged with this pyramid. Psychologically I feel much better.

The violent, inner altercation has simultaneously brought a great calming. I am reflecting - something new for me.

Gratefully and faithfully yours,

JAMES KIRSCH

Enclosure in Kirsch s letter of 14 September 1953:

Preface to the Eastern Reader

This book addresses itself in the first place to the Western reader and attempts to communicate important Eastern experiences and conceptions to the Western mind.

Prof. Jung tries to facilitate this difficult undertaking by his 'Introduction' and 'Psychological Commentary'.

It is therefore unavoidable that, in so doing, he speaks in images and uses concepts

which are familiar to the Western mind, but
which are objectionable to the Eastern mind.

Such a term is the word "Soul". According to Buddhistic belief, the ’soul’ is ephemeral, is an illusion and therefore has no existence at all.

The German word ’Seele’, which by no means is the same as the English word ’Soul’, is an old word, sanctioned by Tradition, used by the greatest German mystics like Eckhart and poets like Goethe to signify the Ultimate Reality, but experienced under a feminine aspect.

Prof. Jung uses it frequently as a poetical term for ’psyche’, the collective psyche. In scientific language, it represents the Collective Unconscious as the matrix of everything.

It is the birthplace of everything, even of the Dharmakaya. It is the Dharmakaya itself.

I beg therefore of you, my Eastern reader, to put your understanding of ’soul’ aside for the time being, to accept Prof. Jung’s use of this word, and to follow him with an open mind into the depths when he tries to build a bridge from the Eastern to the Western shore and to describe the different paths to the Great Liberation, the Una Salus. James Kirsch, Jung-White Letters, Page 176-179

1. https://smile.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/0415419212/ref=sr_1_1?crid=U21RWXEU9UWY&dchild=1&keywords=jung+kirsch+letters&qid=16

The Black Books and "Elijah" - Quotations (2021-05-02 04:20)

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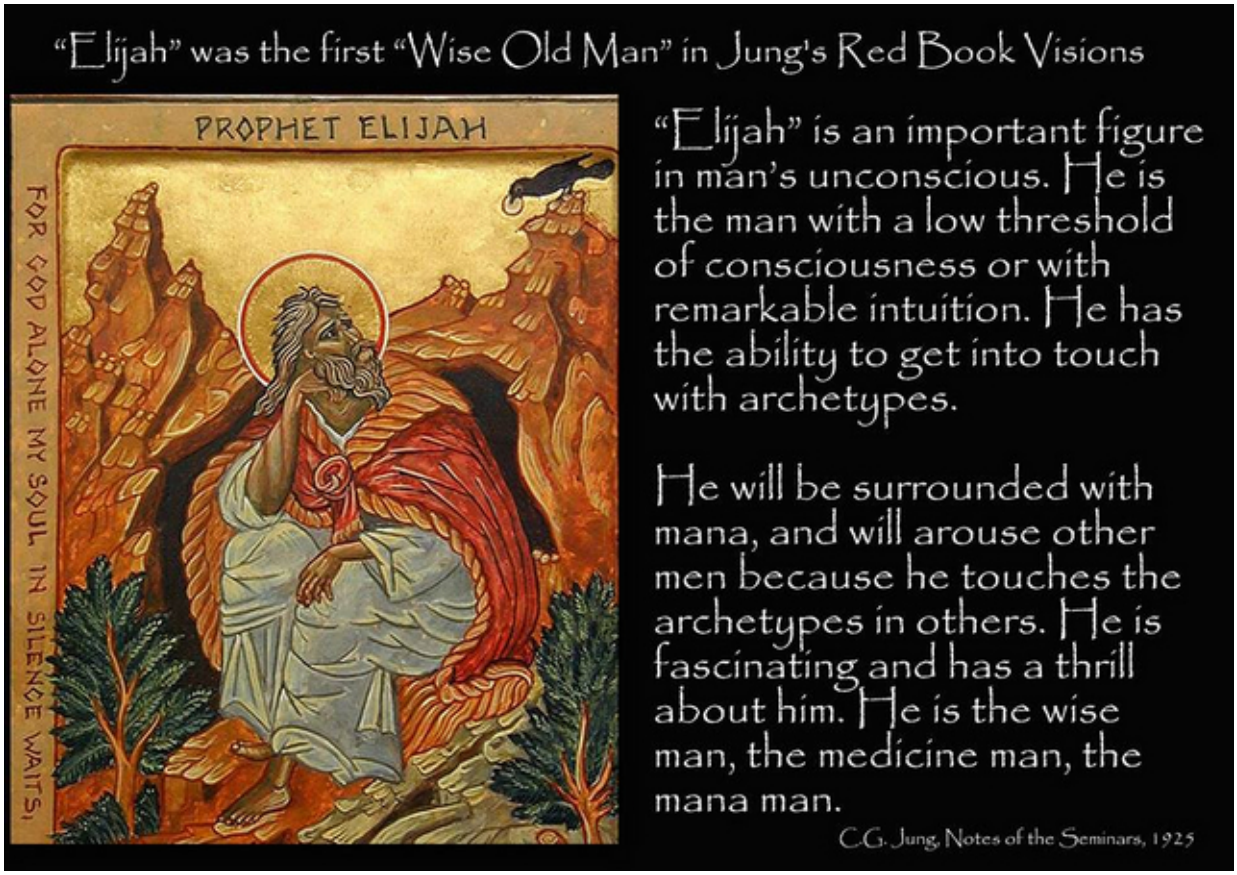
"Elijah" was the first "Wise Old Man" in Jung's Red Book Visions
PROPHET ELIJAH
FOR GOD ALONE MY SOUL IN SILENCE WAITS;
"Elijah" is an important figure in man's unconscious. He is the man with a low threshold of consciousness or with remarkable intuition. He has the ability to get into touch with archetypes.
He will be surrounded with mana, and will arouse other men because he touches the archetypes in others. He is fascinating and has a thrill about him. He is the wise man, the medicine man, the mana man.
C.G. Jung, Notes of the Seminars, 1925

[1]Black Books

the figure of Atmavictu went through a number of incarnations, as an old man, a bear, an otter, a newt, a serpent, then simultaneously a man and an earth serpent. He was Izdubar, and became Philemon.

The black magician, Ha, was the father of Philemon.

Ka was the father of Salome, and also the brother of the Buddha.

Ka was Philemon's shadow. Philemon further identified himself with Elijah and Khidr and claimed that he would become Phanes. The Black Books, Vol. I, Page 70

You may call us symbols for the same reason that you can also call your real fellow men symbols, if you wish to.

But we exist and are just as real as your fellow men.

You invalidate nothing and solve nothing by calling us symbols. Elijah, The Black Books, Vol. II, Page 189

Your work is fulfilled here.

Other things will come, of which you do not know yet. But seek untiringly, and above all write exactly what you see. Elijah, The Black Books, Vol. II, Page 196

You do me wrong, Elijah is my father, and he knows the deepest mysteries, the walls of his house are made of precious stones, his wells hold healing water and his deep eye sees the things of the future-And what wouldn't you give for a single look into the infinite unfolding of what is to come? Are these not worth a sin for you?" Salome, The Black Books, Vol. II, Page 181

We [Elijah/Salome] are really together and are not symbols. We are real and together. Carl Jung, The Black Books, Vol. II, Page 182

You have not forgotten it. It burned deep inside you.

But you are afraid of megalomania? Are you that cowardly?

Or can you not differentiate this thought from your own self, from your human nature, enough so that you wished to claim it for yourself? Carl Jung, The Black Books, Vol. II, Page 188

I think it would be obvious that your thoughts are just as much outside your mind: self as trees and animals are outside your body. Elijah, The Black Books, Vol. II, Page 188

I'm not sending you away.

You must not be far from me.

But give to me out of your fullness, not your longing.

I cannot satisfy your poverty just as you

You possess nothing, so how can you give?

Insofar as you give, you demand. Elijah, old man, listen you are a patriarchal Jew, you have an old-fashioned gratitude.

Do not give away your daughter, but set her on her own feet.

She might dance, sing or play the lute before people, and they might throw flashing coins at her feet and cannot still my longing. Carl Jung, The Black Books, Vol. IV, Page 252

I know where your [Elijah] serpent is. I have her.

My soul fetched her for me from the underworld.

She gives me hardness, wisdom, and magical power.

We needed her in the upperworld, since otherwise the underworld would have had the advantage, to our detriment. Carl Jung, The Black Books, Vol. IV, Page 254

A dream told me that you were suffering, you Elijah, you Salome, you elders, and you, my maternal soul that cannot forget me.

You, maternal soul, tell me why should I, who had been your lover, appear to you now as your unbeloved man? Carl Jung, The Black Books, Vol. VI, Page 235

I am astonished, Elijah. Do you not know what happened?

Do you not know that the world has put on a new garb?

That the one God and the one soul have gone away and in turn a multitude of Gods and soul daimons have moved back into the world? Carl Jung, The Black Books, Vol. VI, Page 237

But the soul became the steps of its ladder, closest, nearest, near, far, further, furthest. First she is my own being, then she is a serpent and a bird, then she is mother and father, then even further away Salome and Elijah. Carl Jung, The Black Books, Vol. VI, Page 238

Elijah: I do not like this multiplicity. It is not easy to think it.

Salome: The simple alone is pleasurable. One need not think about it. Carl Jung, The Black Books, Vol. VI, Page 238

Salome: Father Elijah, do you realize that men are ahead of us?

He is right, the many is more beautiful, richer, and more pleasurable. Jehovah is twofold unity, and always the same. Salome, The Black Books, Vol. VI, Page 239

He [Jung] had further encounters with Elijah and Salome on December 22 and 25.

These critical fantasies signaled a breakthrough from passive witnessing to active engagement.

He had broken through a barrier; a method had been found and consolidated.

Trusting to his soul's vision, he entered into an exchange with the figures, listened to them, and allowed himself to be instructed. The Black Books, Vol. VII, Page 24

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=16CAGJDLSZCZL&dchild=1&keywords=jung+black+books&qid=1607267232&sprefix=jun

Carl Jung: The loss of Fraulein Wolff has hit me very hard indeed. (2021-05-02 04:51)

[paypal _donation _button border="5"]

[1]Carl Jung Collected Letters, Volume II

To Countess Elisabeth Klinckowstroem

Dear Countess, 2 September 1953

I was very glad to hear from you again after all these many years. I am delighted, also, that my books have given you pleasure.

The loss of Fraulein Wolff has hit me very hard indeed. She has left behind in our circle a gap that can never be filled.

My health rests on a shaky foundation.

But when one is in one’s 79th year, one need no longer be surprised at anything.

Eastern philosophy fills a psychic lacuna in us but without answering the problem posed by Christianity.

Since I am neither an Indian nor a Chinese, I shall probably have to rest content with my European presuppositions, otherwise I would be in danger of losing my roots for a second time.

This is something I would rather not risk, for I know the price one has to pay to restore

a continuity that has got lost.

But all culture is continuity.

I am glad you have met Jacobsohn .Do you know his excellent essay on "The Dialogue of a ’World-Weary Man with His Ba"?

My wife sends you her k:ndest regards.

Yours sincerely,

C. G. Jung Carl Jung Letters Vol. II, Page 121-122

1. https://smile.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_2?dchild=1&keywords=jung+letters+volume+2&qid=1613836397&sr=8-2

It is almost 20 years since I came to work with you and Toni Wolff in 1933.
(2021-05-03 04:01)

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[1]Jung-Neumann Letters

It has proved to be as impossible not to write as to write.

It is almost 20 years since I came to work with you and Toni Wolff in 1933.

How much has changed and developed since then, but for me and for my wife too, Zurich was inconceivable without both of these luminaries joined in recent years by your dear wife too—without whom Switzerland and Zurich would be impoverished for us.

Naturally we are at the margin and such an event shows this even more clearly, for the

threads of our connection with Europe are in fact these human bonds that signify the important and strong bonds in the texture of our life.

So much is going through our minds and our hearts,—for my wife, Toni Wolff was the only person ever with whom she spoke about herself. Erich Neumann, Jung-Neumann Letters, Page 334

1. https://smile.amazon.com/Jung-Neumann-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721

Jung's Soul: I will for your sake, but the gigantic cloud of eternal night is awful. (2021-05-03 04:33)

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[1]Black Books

Jung: So look around, gather all your visionary's strength, reach through even the eternal darkness for the sake of human suffering.

Jung's Soul: I will for your sake, but the gigantic cloud of eternal night is awful.

I see a yellow shining stroke from the top left of this cloud in the irregular shape of a streak of lightning, and behind it an indeterminate reddish light in the cloud.

It does not move.

Beneath the cloud I see a dead black serpent and the lightning stuck in its head like a spear.

A hand, as large as that of a God, has thrown the spear and everything has frozen into a gloomy vivid image.

What is it trying to say?

Do you recall that image that you painted years ago, in which the black and red man with the black and white serpent is struck by the ray of God?

This image is connected to it, since you also later painted the dead serpent, and did you not behold a gloomy image this morning, of that man in a white robe with a black face, like a mummy? The Black Books, Vol. VII, Page 220

1. https://www.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=3A93PR3Q002EI&dchild=1&keywords=jung+black+books&qid=1607069729&sprefix=jun

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Carl Jung: Of course this term is not meant to denote an inherited idea, (2021-05-03 04:44)

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Marta Orlowska
The term Archetype, is not meant to denote an inherited idea, but rather an inherited mode of functioning...
Carl Jung CW 18

[1]Symbolic Life

Esther Harding, the author of this book, is a physician and specialist in the treatment of psychogenic illness.

She is a former pupil of mine who has endeavoured not only to understand the modern psyche but also, as the present book shows, to explore its historical background.

Preoccupation with historical subjects may at first glance seem to be merely a physician’s personal hobby, but to the psychotherapist it is a necessary part of his mental equipment.

The psychology of primitives, folklore, mythology, and the science of comparative religion open our eyes to the wide horizons of the
human psyche and give us that indispensable aid we so urgently need for an understanding of unconscious processes.

Only when we see in what shape and what guise dream symbols, which seem to us unique, appear on the historical and ethnic scene, can we really understand what they are pointing at.

Also, once equipped with this extensive comparative material, we can comprehend more nearly that factor which is so decisive for psychic life, the archetype.

Of course this term is not meant to denote an inherited idea, but rather an inherited mode of psychic functioning, corresponding to
the inborn way in which the chick emerges from the egg, the bird builds its nest, a certain kind of wasp stings the motor ganglion of the caterpillar, and eels find their way to the Bermudas.

In other words, it is a "pattern of behaviour."

This aspect of the archetype, the purely biological one, is the proper concern of scien-

tific psychology. Carl Jung, CW 18, Para 1228

1. https://www.amazon.com/collected-works-C-G-Jung/dp/9333488340/ref=sr_1_1?dchild=1&keywords=jung+vol+18&qid=1607679933&sr=8-1

Jung felt that the animal was sublime, (2021-05-03 04:58)

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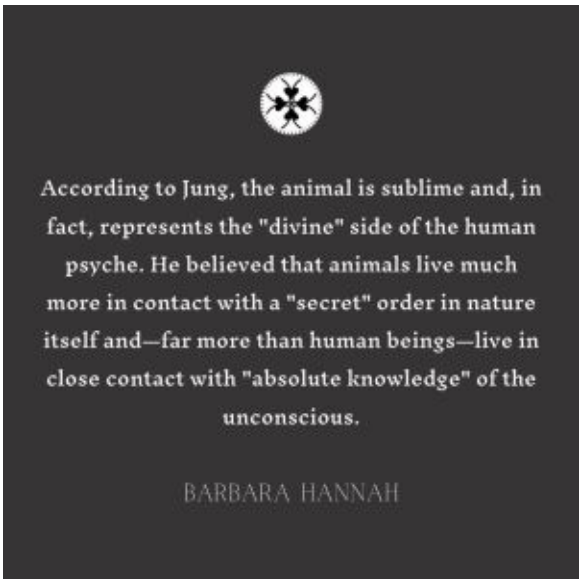
According to Jung, the animal is sublime and, in fact, represents the "divine" side of the human psyche. He believed that animals live much more in contact with a "secret" order in nature itself and—far more than human beings—live in close contact with "absolute knowledge" of the unconscious.
BARBARA HANNAH

[1]The Archetypal Symbolism of Animals by Barbara Hannah

Like Native peoples, Jung felt that the animal was sublime, that it was indeed the "divine" side of the human psyche.

Animals live much more in contact with a "secret" order within nature itself and - far more than man – live closely connected with the "absolute knowledge" of the unconscious.

In contradistinction to man, the animal is the living being that follows its own inner laws beyond good and evil.

And herein lies the superiority of the animal.

Presumably out of similar reflections Marie-Louise von Franz expressed the idea that the

utmost fulfillment is that human ritual follows the order of the animal, for here we experience absolute harmony with nature.

The greatest consciousness, she once said, "is like a return to the animal, but on a higher level."

Both Jung and von Franz set a premium value on the study of animal symbolism and felt that it was an indispensable tool for the correct interpretation of the representations of animals as they appear in dreams, visions, spontaneous paintings, autonomous fantasies, active imagination, and so forth. Barbara Hannah - The Archetypal Symbolism of Animals, Page viii.

1. https://smile.amazon.com/Archetypal-Symbolism-Animals-Barbara-Hannah/dp/1630515183/ref=sr_1_1?dchild=1&keywords=barbara+hannah+animal&qid=1619427617&sr=8-1

Whoever speaks in primordial images speaks with a thousand voices; (2021-05-04 03:02)

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[1]Spirit in Man, Art, Literature

The impact of an archetype, whether it takes the form of immediate experience or is expressed through the spoken word, stirs us because it summons up a voice that is stronger

than our own.

Whoever speaks in primordial images speaks with a thousand voices; he enthralls and overpowers, while at the same time he lifts the idea he is seeking to express out of the occasional and the transitory into the realm of the ever-enduring.

He transmutes our personal destiny into the destiny of mankind, and evokes in us all those beneficent forces that ever and anon have
enabled humanity to find a refuge from every peril and to outlive the longest night.

it is the secret of great art, and of its effect upon us.

The creative process, so far as we are able to follow it at all, consists in the unconscious activation of an archetypal image, and in
elaborating and shaping this image into the finished work.

By giving it shape, the artist translates it into the language of the present, and so makes it possible for us to find our way back to the deepest springs of life.

Therein lies the social significance of art: it is constantly at work educating the spirit of the age, conjuring up the forms in which the age is most lacking.

The unsatisfied yearning of the artist reaches back to the primordial image in the unconscious which is best fitted to compensate the inadequacy and one-sidedness of the present

The artist seizes on this image, and in raising it from deepest unconsciousness he brings it into relation with conscious values, thereby transforming it until it can be accepted by the minds of his contemporaries according to their powers Carl Jung, CW 15, Para 129-130

1. https://smile.amazon.com/Spirit-Literature-Collected-Works-Jung/dp/0691017751/ref=sr_1_1?dchild=1&keywords=jung+vol+15&qid=1614106929&sr=8-1

“A New Spring of Life” (2021-05-04 03:29)

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[1]The Red Book

“A New Spring of Life”

In 1916, Jung wrote several essays and a short book in which he began to attempt to translate some of
themes of Liber Novus into contemporary psychological language, and to reflect on the significance and the
generality of his activity.

Significantly, in these works he presented the first outlines of the main components of his mature psychology.

A full account of these papers is beyond the scope of this
introduction.

The following overview highlights elements that link most directly with Liber Novus.

In his works between 1911 and 1914, he had principally been concerned with establishing a structural account of general human functioning and of psychopathology.

In addition to his earlier theory of complexes, we see that he had already formulated conceptions of a phylogenetically acquired unconscious peopled by mythic images, of a nonsexual psychic energy, of the general types of introversion and extraversion, of the compensatory and prospective function of dreams, and of the synthetic and constructive approach to fantasies.

While he continued to expand and develop these conceptions in detail, a new project emerges here: the attempt to provide a temporal account of higher development, which he termed the individuation process.

This was a pivotal theoretical result of his self-experimentation.

The full elaboration of the individuation process, and its historical and cross-cultural compari-

son, would come to occupy him for the rest of his life.

In 1916, he presented a lecture to the association for analytical psychology entitled “The structure of the unconscious,” which was first published in a French translation in Flournoy’s Archives de Psychologie.

Here, he differentiated two layers of the unconscious.

The first, the personal unconscious, consisted in elements acquired during one’s lifetime, together with elements that could equally well be conscious.

The second was the impersonal unconscious or collective psyche.

While consciousness and the personal unconscious were developed and acquired in the course of one’s lifetime, the collective psyche was
inherited.

In this essay, Jung discussed the curious phenomena that resulted from assimilating the unconscious. He noted that when individuals annexed the contents of the collective psyche and regarded them as personal attributes, they experienced extreme states of superiority and inferiority.

He borrowed the term “godlikeness” from Goethe and Alfred Adler to characterize this state, which arose from fusing the personal and collective psyche, and was one of the dangers of analysis.

Jung wrote that it was a difficult task to differentiate the personal and collective psyche. One of the factors one came up against was the persona—one’s “mask” or “role.”

This represented the segment of the collective psyche that one mistakenly regarded as individual.

When one analyzed this, the personality dissolved into the collective psyche, which resulted in the release of a stream of fantasies:

“All the treasures of mythological thinking and feeling are unlocked.”

The difference between this state and insanity lay in the fact that it was intentional.

Two possibilities arose: one could attempt to regressively restore persona and return to the prior state, but it was impossible to get rid of the unconscious.

Alternatively, one could accept the condition of godlikeness.

However, there was a third way: the hermeneutic treatment of creative fantasies.

This resulted in a synthesis of the individual with the collective psyche, which revealed the individual lifeline.

This was the process of individuation. In a subsequent undated revision of this paper,

Jung introduced the notion of the anima, as a counterpart to that of the persona.

He regarded both of these as “subjectimagoes.”

Here, he defined the anima as “how the subject is seen by the collective unconscious.”

The vivid description of the vicissitudes of the state of godlikeness mirror some of Jung’s affective states during his confrontation with the unconscious.

The notion of the differentiation of the persona and its analysis corresponds to the opening section of Liber Novus, where Jung sets himself apart from his role and achievements and attempts to reconnect with his soul.

The release of mythological fantasies is precisely what ensued in his case, and the hermeneutic treatment of creative fantasies was what he presented in layer two of Liber Novus.

The differentiation of the personal and impersonal unconscious provided a theoretical understanding of Jung’s mythological fantasies: it suggests that he did not view them as stemming from his personal unconscious but from the inherited collective psyche.

If so, his fantasies stemmed from a layer of the psyche that was a collective human inheritance, and were not simply idiosyncratic or arbitrary.

In October of the same year, Jung presented two talks to the Psychological Club.

The first was titled “Adaptation.”

This took two forms: adaptation to outer and inner conditions.

The “inner” was understood to designate the unconscious.

Adaptation to the “inner” led to the demand for individuation, which was contrary to adaptation to others.

Answering this demand and the corresponding break with conformity led to a tragic guilt that required expiation and called for a new “collective function,” because the individual had to produce values that could serve as a substitute for his absence from society.

These new values enabled one to make reparation to the collective. Individuation was for the few.

Those who were insufficiently creative should rather reestablish collective conformity with a society.

The individual had not only to create new values, but also socially recognizable ones, as society had a “right to expect realizable values.”

Read in terms of Jung’s situation, this suggests that his break with social conformity to

pursue his “individuation” had led him to the view that he had to produce socially realizable values as an expiation.

This led to a dilemma: would the form in which Jung embodied these new values in Liber Novus be socially acceptable and recognizable?

This commitment to the demands of society separated Jung from the anarchism of the Dadaists.

The second talk was on “Individuation and collectivity.”

He argued that individuation and collectivity were a pair of opposites related by guilt. Society demanded imitation.

Through the process of imitation, one could gain access to values that were one’s own. In analysis,

“Through imitation the patient learns individuation, because it reactivates his own values.”

It is possible to read this as a comment on the role of imitation in the analytic statements of those of his patients whom Jung had now encouraged to embark on similar processes of development.

The claim that this process evoked the patient’s preexisting values was a counter to the charge of suggestion.

In November, while on military service at Herisau, Jung wrote a paper on “The transcendent function,” which was published only in 1957.

There, he depicted the method of eliciting and developing fantasies that he later termed active imagination, and explained its therapeutic rationale.

This paper can be viewed as an interim progress report on Jung’s self-experimentation, and may profitably be considered as a preface to Liber Novus.

Jung noted that the new attitude gained from analysis became obsolete.

Unconscious materials were needed to supplement the conscious attitude, and to correct its one-sidedness.

But because energy tension was low in sleep, dreams were inferior expressions of unconscious contents.

Thus other sources had to be turned to, namely, spontaneous fantasies.

A recently recovered dream book contains a series of dreams from 1917 to 1925.

A close comparison of this book with the Black Books indicates that his active imaginations did not derive directly from his dreams, and that these two streams were generally

independent.

Jung described his technique for inducing such spontaneous fantasies:

“The training consists first of all in systematic exercises for eliminating critical attention, thus producing a vacuum in consciousness.”

One commenced by concentrating on a particular mood, and attempting to become as conscious as possible of all fantasies and associations that came up in connection with it.

The aim was to allow fantasy free play, without departing from the initial affect in a free associative process.

This led to a concrete or symbolic expression of the mood, which had the result of bringing the affect nearer to consciousness, hence
making it more understandable.

Doing this could have a vitalizing effect. Individuals could draw, paint, or sculpt, depending on their propensities:

Visual types should concentrate on the expectation that an inner image will be produced.

As a rule such a fantasy-image will actually appear—perhaps hypnagogically—and should be carefully noted down in writing.

Audio-verbal types usually hear inner words, perhaps mere fragments or apparently meaningless sentences to begin with . . . Others at such times simply hear their “other” voice . . . Still rarer, but equally valuable, is automatic writing, direct or with the planchette.

Once these fantasies had been produced and embodied, two approaches were possible: creative formulation and understanding.

Each needed the other, and both were necessary to produce the transcendent function, which arose out of the union of conscious and unconscious contents.

For some people, Jung noted, it was simple to note the “other” voice in writing and to answer it from the standpoint of the I: “It is exactly as if a dialogue were taking place between two human beings . . . ”

This dialogue led to the creation of the transcendent function, which resulted in a widening of consciousness.

This depiction of inner dialogues and the means of evoking fantasies in a waking state represents Jung’s own undertaking in the Black
Books.

The interplay of creative formulation and understanding corresponds to Jung’s work in Liber Novus. Jung did not publish this paper.

He later remarked that he never finished his work on the transcendent function because

he did it only halfheartedly.

In 1917, Jung published a short book with a long title: The Psychology of the Unconscious Processes: An Overview of the Modern Theory and Method of Analytical Psychology.

In his preface, dated December 1916, he proclaimed the psychological processes that accompanied the war had brought the problem of
the chaotic unconscious to the forefront of attention.

However, the psychology of the individual corresponded to the psychology of the nation, and only the
transformation of the attitude of the individual could bring about cultural
renewal.

This articulated the intimate interconnection between individual and collective events that was at the center of Liber Novus.

For Jung, the conjunction between his precognitive visions and the outbreak of war had made apparent the deep subliminal connections between individual fantasies and world events—and hence between the psychology of the individual and that of the nation.

What was now required was to work out this connection in more detail.

Jung noted that after one had analyzed and integrated the contents of the personal unconscious, one came up against mythological fantasies that stemmed from the phylogenetic layer of the unconscious.

The Psychology of the Unconscious Processes provided an exposition of the collective, suprapersonal, absolute unconscious—these terms being used interchangeably. Jung argued that one needed to separate oneself from the unconscious by presenting it visibly as something separate from one. It was vital to differentiate the I from the non-I, namely, the collective psyche or absolute unconscious.

To do this, “man must necessarily stand upon firm feet in his I-function; that is, he must fulfil his duty toward life completely, so that he may in every respect be a vitally living member of society.”

Jung had been endeavoring to accomplish these tasks during this period.

The contents of this unconscious were what Jung in Transformations and Symbols of the Libido had called typical myths or primordial images.

He described these “dominants” as “the ruling powers, the Gods, that is, images of dominating laws and principles, average regularities in the sequence of images, that the brain has received from the sequence of secular processes.”

One needed to pay particular attention to these dominants.

Particularly important was the “detachment of the mythological or collective psychological contents from the objects of consciousness, and their consolidation as psychological

realities outside the individual psyche."

This enabled one to come to terms with activated residues of our ancestral history.

The differentiation of the personal from the nonpersonal resulted in a release of energy.

These comments also mirror his activity: his attempt to differentiate the various characters which appeared, and to "consolidate them as psychological realities."

The notion that these figures had a psychological reality in their own right, and were not merely subjective figments, was the main lesson that he attributed to the fantasy figure of Elijah: psychic objectivity.

Jung argued that the era of reason and skepticism inaugurated by the French Revolution had repressed religion and irrationalism.

This in turn had serious consequences, leading to the outbreak of irrationalism represented by the world war.

It was thus a historical necessity to acknowledge the irrational as a psychological factor.

The acceptance of the irrational forms one of the central themes of Liber Novus.

In The Psychology of the Unconscious Processes, Jung developed his conception of the psychological types.

He noted that it was a common development that the psychological characteristics of the types were pushed to extremes.

By what he termed the law of enantiodromia, or the reversal into the opposite, the other function entered in, namely, feeling for the introvert, and thinking for the extravert.

These secondary functions were found in the unconscious.

The development of the contrary function led to individuation.

As the contrary function was not acceptable to consciousness, a special technique was required to come to terms with it, namely the production of the transcendent function.

The unconscious was a danger when one was not at one with it.

But with the establishment of the transcendent function, the disharmony ceased.

This rebalancing gave access to the productive and beneficent aspects of the unconscious.

The unconscious contained the wisdom and experience of untold ages, and thus formed an unparalleled guide.

The development of the contrary function appears in the “Mysterium” section of Liber Novus.

The attempt to gain the wisdom stored in the unconscious is portrayed throughout the book, in which Jung asks his soul to tell him what she sees and the meaning of his fantasies.

The unconscious is here viewed as a source of higher wisdom.

He concluded the essay by indicating the personal and experiential nature of his new conceptions:

“Our age is seeking a new spring of life. I found one and drank of it and the water tasted good.”
Sonu Shamdasani, The Red Book, Page 208-210

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=1L9UXVQXM2HVH&dchild=1&keywords=jung+red+book+readers+edition&qid=1613591496&sp

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Carl Jung: As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," (2021-05-04 04:32)

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[1]Black Books

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days.

I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself:

"I'll be speaking of myself! Very likely I'll go mad after reading out this paper."

The congress was to take place in July 1914-exactly the same period when I saw myself in my three dreams voyaging on the Southern seas.

On July 31st, immediately after my lecture, I learned from the newspapers that war had broken out.

Finally I understood. And when I disembarked in Holland on the next day, nobody was

happier than I.

Now I was sure that no schizophrenia was threatening me.

I understood that my dreams and my visions came to me from the subsoil of the collective unconscious.

What remained for me to do now was to deepen and validate this discovery.

And this is what I have been trying to do for forty years. The Black Books, Vol. I, Page 37-38

1. https://www.amazon.com/gp/product/0393088642?pf_rd_r=TNT916GT3QQBY8KMRX75&pf_rd_p=40eb7df6-3345-4945-93b1-96c5bd9a116d

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Toni Wolff Biography from the Jung-Neumann Letters (2021-05-04 04:38)

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[1]Jung-Neumann Letters

Toni Anna Wolff (1888–1953): Born into a wealthy and distinguished Zurich family, Toni Wolff was sent to Jung for treatment in 1910 after the death of her father the previous year.

She became the soul mate, mistress, and companion of Jung and was of particular importance for him during the time of his crises and subsequent exploration of the unconscious in the years after 1913.

She played a pivotal role in the foundation of the Zurich Psychological Club in 1916 and presided over it from 1928 to 1945.

Patients coming to see Jung for therapy would often see her as well.

When Erich Neumann came to Zurich in 1933 he underwent therapy with both.

Toni Wolff also became the therapist of Julie Neumann when Erich and Julie visited Zurich in May and June 1936 (see Neumann's letters to Jung from 30 January 1936 [19 N], and 15 April 1953 [95 N]).

Neumann and Toni Wolff wrote to each other on a regular basis from 1934 until her death of a heart attack on 21 March 1953. Neumann wrote a letter of condolence to Jung (see letter from 15 April 1953 [95 N]).

Toni Wolff is the author of Structural Forms of the Feminine Psyche (Strukturformen der weiblichen Psyche) (1951) and the collection of essays Studies on the Psychology of C. G. Jung (Studien zur Psychologie C. G. Jungs) (1959).

On Toni Wolff see Molton and Sikes (2011). Jung-Neumann Letters, Page 63, fn 145

Antonia Wolff (1888-1953)

Anna Antonia (Toni) Wolff was a representative of Analytical Psychology, founded the CG Jung after his break with Sigmund Freud 1913th

She was born in Zurich was the first of three daughters of a wealthy businessman Arnold Konrad Wolff and his wife Anna Elisabetha Sutz.

Her family belonged to the Swiss Reformed Church and was one of the oldest and most respected in Zurich.

After visiting the Lyceum wrote Toni Wolff in as an auditor at the University of Zurich and heard a number of years of religion, philosophy and mythology.

When she fell after the death of her beloved father in 1909 in depression, her mother sent her for treatment of CG Jung .

This analytical discovered her talent and took them to the IPA Congress in 1911 in Weimar.

Throughout her analysis, which lasted until 1919, developed a love relationship between Toni Wolff and CG Jung.

She became his student, assistant and official “second wife” next to [2]Emma Jung .

In the early 1930s, not as Toni Wolff to the chagrin of his interest in alchemy, Jung said, there was an estrangement between them, which intensified after his heart attack in 1944, in the wake of intensified boys relationship with his wife.

Toni Wolff was 1916 in Zurich, one of the founding members of the Psychology Club, the association of the followers of CG Jung’s Analytical Psychology.

From 1928 to 1945, she was standing outside the club as president and was then club secretary and later honorary president.

Toni Wolff published in Jung’s complex psychology launches next – she moved to the front of this expression of Analytical Psychology – a work on the psychology of women on the basis of Jungian typology.

Under their participation Jung coined the terms “animus” and “anima” as “Persona.”

Though Toni Wolff, who was her life long chain smoker, in recent years suffered from severe arthritis, she took up with shortly before her death therapies. She died of a heart attack.

- WRITINGS
- Introduction to the basics of the complex psychology. Berlin 1935
- The concept of the archetype in the complex psychology and its relationship to international science. Berlin 1950
- Structural forms of the female psyche. Psychologist III, Issue 7 / 8, 1951, 303-315 [Structural forms of the feminine psyche. Zurich 1956]
- The cultural significance of complex psychology. Festschrift for the 60th Jung’s birthday 1935
- Studies of Jungian psychology. Zurich 1959, Einsiedeln 1981
- LITERATURE AND LINKS
- Kirsch, Thomas Wolff, Antonia Anna, also known as Toni Wolff. In Dictionnaire international de la psychanalyse (2002). Edited by A. de Mijolla. Paris, 2005, 1919f [[3]International Dictionary of Psychoanalysis (9.4.2008)]

- [4]Wikipedia (9.4.2008)

[5]Biography of Toni Wolff

WOLFF, ANTONIA ANNA (1888–1953)

Swiss analyst Antonia (‘‘Toni”) Anna Wolff was born on September 18, 1888, in Zurich, where she died on March 21, 1953.

Wolff was the oldest of three daughters born to Konrad ArnoldWolff and Anna Elisebetha Sutz.

The Wolff family had resided in Zurich since the 1300s and was one of its most distinguished names.

The family had been members of the Swiss Reform Church for many centuries. Konrad had been a merchant and a businessman in Japan prior to his marriage.

Although the marriage was arranged, it has been described as a happy one.

Wolff was her father’s favorite.

When he died in 1910, her mother sent her to Jung for treatment of what today would be diagnosed as depression.

Jung immediately sensed her aptitude for analysis, because in 1911 he invited her, along with his wife and several other women that showed promise, to the Weimar Psychoanalytic Congress.

When Jung began his nekyia into the unconscious, Wolff was the one he turned to.

He shared his dreams and active imaginations with her, which he recorded in his Red Book.

She became his soul mate for psychological matters in a way that Emma could not provide.

She maintained this function for most of the rest of his life. Jung described her as his ‘‘second wife.”

Jung’s relationship to Wolff was completely public, and all immediate members of the Jung family, including Emma, were aware of the situation.

Emma and Wolff often sat on either side of Jung when he gave a seminar, and Toni frequently traveled with Jung on his lecture
tours.

This arrangement did not sit well with the children and grandchildren, but it was completely accepted by Jung’s analysands.

It has been said that Jung, as he got older, turned to her less frequently.

She became a founding member of the Analytical Psychology Club in 1916 and was its president from 1928 to 1945.

It was under her presidency that the ten percent quota on Jews was passed. From 1948 to 1952 she was honorary president of the club.

The club, the only Jungian organization at the time, was her domain.

From the 1920s on she worked as a professional assistant to Jung.

Most people who entered analysis with Jung also saw her.

She was considered to be more practical and worked in the personal aspects with the analysand, whereas Jung dealt mainly with the archetypal issues.

She favored the term Complex Psychology over any other name for Jung's psychology, and when the Jung Institute was founded she wanted to name it the ''Institute for Complex Psychology".

Her major paper was, ''Structural Forms of the Feminine Psyche," published in German in 1951 and translated into English by Paul Watziliwak.

As of 2005 her other papers were being prepared for publication in English by Robert Hinshaw.

On a personal level she was always described as elegant, and dramatic in her dress; a chain smoker who liked her cocktails, but was never drunk.

She never married, as Jung was the man in her life.

There were rumors of other flirtations, but nothing has been verified.

She suffered from severe rheumatoid arthritis, which hampered her mobility toward the end of her life.

She worked until the day she died. Gerhard Adler described having an excellent analytic hour with her the day before she suffered her fatal heart attack on March 21, 1953. Thomas Kirsch, International Dictionary of Psychoanalysis, Page 1871-1872

[6]International Dictionary of Psychoanalysis

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The Reception of C.G. Jung in U.S. Death and Dying Studies (2021-05-05 03:40)

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[1]Phanes Volume 1 - 2018

It has been widely acknowledged that Carl Gustav Jung made an important contribution to the psychological study of death.

Jung’s commentary on the Bardo Tödöl and his questioning of immortality tend to be highlighted in this regard.

Historians have also emphasized the central role that Jung played in the development of the psychology of religion in the West (Wulff 1991).

Less has been written about Jung’s influence on the development of death and dying studies in North America subsequent to his own death in 1961.

The mid-twentieth century was a decisive moment for both the reception of Jung and the history of psychological sciences.

As Jung scholars have shown, the ‘Americanisation of Jungian ideas’ is crucial for the understanding of the intellectual history and legacy of Jung.1

Since the turn of the century, American scholars and practitioners played a major role in promoting and remodeling Jungian ideas.

Pioneering psychotherapists, especially in New England, applied Jung’s ideas in psychotherapy to value the ‘actualization of personal potential’ (Taylor 1998, 100).

Here, I will focus on the reception of Jungian ideas in humanistic and transpersonal psychologies.

These emerging fields of research and therapy linked Jung's ideas to the study of cultural, existential or spiritual attitudes towards death.

Hence, in what follows, I examine a specific episode of Jung's legacy in the United States, in the context of 'death and dying studies'.

For the purpose of this article, I use 'death and dying studies' to designate a series of intellectual and clinical practices developed in the 1950-70s, which addressed death in mental health prevention and treatment, within the context of the creation of palliative care and thanatology.2

It is no coincidence that Jung's popular success in the United States developed at the same time as the death and dying studies.

The latter evolved out of an intellectual debate in which psychodynamic interpretations were predominant.

For instance, concepts such as the 'taboo' or 'denial of death' were promoted (Feifel 1959) to criticise the dvances of biomedical sciences and emergency care technologies, which were considered responsible for pushing the experience of dying to the background. In this period, designated retrospectively as the 'rediscovery of death' (Vovelle 1980), psychologists and psychiatrists strongly shaped
a psychological definition of death (Martinovic 2017).

Drawing on humanist teachings on the art of dying, theories of grief and trauma, but also mysticism and the work of Jung, these psy practitioners promoted the meaningfulness of dying in clinical research, palliative care and the medical humanities.3

The rise of death and dying studies in the late 1950s subsequently led to the emergence of scholarly work on near death experiences and psychotherapeutic methods 'mimicking' death-like encounters.

The examination of these developments, which began in the late 1960s, enables us to reflect on Jung's influence beyond his immediate
circle of followers and in the era generally characterised as Post-Jungian.

It furthermore enables us to detect how, and to what extent, Jung's commentaries on death–—in particular his foreword to the Bardo Thödöl and his own account about a near-death experience–—offered key elements for practitioners to rethink and redesign existing models in psychotherapy, such as the treatment of patients suffering from depression and incurable illnesses.

THE 'AMERICANISATION' OF JUNG

Jung's reception in the United States has been growing since his first visit to Northern America in 1909 (Taylor 1986; Taylor 1998).

In fact, Jung's affinities with Anglo-American physicians and patients developed already in 1900, at the Burghölzli Clinic (McGuire 1995),
which successively led to editorial collaborations, financial support and the establishment of Analytic Clubs.

The translation of Wandlungen und Symbole in 1916 by Beatrice M. Hinkle (Jung 1991) marked an important moment in the distribution of Jung's work.

If the first decades of the twentieth century can be characterised by personal relationships that Jung maintained with Northern American analytic therapists and Analytic Club founders, the 1950s introduced a shift of attention in the reception of Jung's ideas, especially in humanistic psychology.

There, Jung's ideas were considerably reshuffled. Abraham Maslow, for example, puts forward the importance of Jung's contribution for
liberating the notion of unconscious from Freud's theoretical framework, and allowing its comparison with other fields of study, such as Zen Buddhism (Maslow 1976:490-491).

Most importantly, Jung's conception of personality was regarded as paramount in these circles.

It presented a historical precursor to the humanist ideals spreading in the US from the

1950s onward. Alongside Carl Rogers, Karl Abraham, Gordon Allport, Kurt Goldstein and Jean-Paul Sartre, Jung was included, with his text
'The Development of Personality', in the seminal book Self: Exploration in Personal Growth published in 1956.

The editor, Clark E. Moustakas, introduced Jung as someone who 'continues to present his unique ideas in personality and their relevance to a world-view' (Moustakas 1956).

What kind of world-view was Moustakas referring to?

In other words, what was the 1950s perspective on psychology in the United States, and its contribution to the world?

Post-World War II social sciences have been qualified by historians as a period in which theories on the 'democratic', 'non-authoritarian' or 'open mind' proliferated with regards to personality and its place in culture (Cohen-Cole 2014).

Émigré German-speaking analysts, psychologists and sociologists played a considerable role in this development, as they reexamined
the relationship between the individual and the collective with regard to political and economic dynamics.

The works of Erich Fromm and Theodor Adorno are standard in this regard.

At a time when psychology was considered an all-encompassing science that penetrated

into the many aspects of daily life, social scientists, including psychologists, explained emotional distress increasingly with the industrial and societal developments of the Western industrial world (Burston 1991).

Promoting a collective Sane Society (Fromm 1955), psychologists–—who were often thinking more in terms of anthropologists and sociologists than clinicians–—were part of a broader turn, initiated after World-War II, that brought the prevention of mental health into the centre of attention. Jung's oeuvre was received within this context that favoured mental health rather than mental illness.

For instance, his conception of the psyche as a 'historical structure' that changes over the course of a life-time (Jung in Perry, 1953:vi) strongly connected to humanist psychology and its conception of personality.

In his influential book Becoming, Gordon Allport referred to Jung to make the argument that 'personality is not what one has, but rather the projected outcome of his [the individual's] growth' (Allport 1955:90).

Jung's work also influenced those who were engaged in a non-pathological approach for the treatment of mental illness. John Perry (1914-1998), who would become the creator of Diabasis (a residential facility for adults suffering from psychosis and who were treated without medication) was granted a preface by Jung in his book The Self in the Psychotic Process published in 1953.

There, Jung establishes his legacy as a forerunner of non-pathological conceptions of mental illness.

For instance, Jung claims in this preface that very early on in his career he had a strong reaction when he heard the medical 'axiom,'
'mental diseases are diseases of the brain' (Jung 1953, in Perry: v).4

Jung cannot be equated with humanistic psychologists or psychologists who were inclined towards critical cultural analysis.

Rather, the Swiss analyst was emphasising the value of symbols, the archetype or collective unconscious more so than societal, economic or political structures as the driving forces in personal growth.

But, more broadly, his reception in Post-World War II America opened up questions on some urgent matters, such as the relationship between insanity and sanity; medicine and spirituality; living and dying.

With regards to Jung's 'Americanisation' in the context of death and dying studies, it is interesting to highlight that Jung's paper on 'Seele und Tod' (1934) has first been published (and translated by R.F. C. Hull) in The Meaning of Death (Feifel 1959) before it was integrated in the volume 8 of 1960 Jung's Collected Works.

Herman Feifel's 1959 book was seminal: it popularised the study of attitudes towards dying both among sychologists and the general public. Jung's 'The Soul and Death' was thus chosen as the opening article of the book, introducing the first chapter, 'Theoretical Outlooks

on Death’.

The editor of the book presents Jung as the one who stresses ‘the point that the rationalistic view of death tends to isolate man further from his psychological self and underlines the need for psychology to digest certain parapsychological findings’ (Feifel 1959: xii).

Gardner Murphy, a psychologist and parapsychologist, who contributes with a paper to The Meaning of Death, highlights also Jung’s importance for the discussion of parapsychology, while also cricitising Jung’s generalisation about ‘the first and last halves of life’ (Gardner 1959:319).

From the mid-twentieth century on, and especially in the context of increasing interest in the meaningfulness of dying, Jung offered psy
practitioners a way to address key issues, when medical science was short of evidence.

But, his work also allowed some practitioners to connect experimental psychology to a philosophy of mysticism, as we will see in the
following section.

To discuss this, let me first start with Jung’s commentary on death, paying particular attention to The Tibetan Book of the Dead.

RE-SITUATING THE TIBETAN BOOK OF THE DEAD

Jung wrote extensively on death-related issues: ‘Seven Sermons to the Dead’ (1916); ‘Commentary on the Secret Golden Flower:

A Chinese Book

of Life’ (1925); ‘Marriage as a Psychological Relationship’ (1925); ‘The soul and death’ (1934); ‘Concerning Rebirth’ (1939); ‘The Psychology of Transference’ (1946) (Yates 1999; Shamdasani 2008).

Jung also developed his own makings of a theology of the dead in the Red Book, which included as well the privately published ‘Seven Sermons’ (Shamdasani 2009).

Yet, two publications stand out with regard to Jung’s legacy in death and dying studies in the United States.

First, his commentary on Das Tibetanische Totenbuch, initially published by Rascher Verlag in 1935, which was translated by R.F.C. Hull with the help of James Kirsch and included in the third edition of W. Y. Evans-Wentz influential The Tibetan Book of the Dead in 1957; second, his description of his near-death experience, which was included in Memories, Dreams and Reflections, published the following year after its German release in 1962.

Jung’s commentary on The Tibetan Book of the Dead was an important moment.

It resituated Jung’s contribution to psychology at the intersection of ‘ars moriendi’ and Oriental philosophies. Both came to shape psychotherapy in the 1960-70s.

To illustrate this, let me comment on the English-language editing history of The Tibetan Book of the Dead. First published in English in 1927 by Oxford University Press, The Tibetan Book of the Dead, a manual for the intermediate state between life and death (Bardo), was subsequently re-edited by Evans-Wentz in 1949 and 1957.

A comparison of the three editions gives significant insight into how death and dying was brought to the attention of English-speaking readers.

In 1927, the editor claimed that he was acting 'simply as the mouthpiece of a Tibetan sage,'5 while also pursuing the aim to 'reproduce Oriental ideas in a form which would be intelligible for the European mind' (Evans-Wentz 1949:xvi).

The second edition more directly links the importance of the Bardo Tödöl to different traditions of the 'art of dying'.

Most importantly, Evans-Wentz establishes a comparison with the Egyptian Book of the Dead.

The latter was an English reformulation of its original meaning, The Coming Forth from Day.

Equally, Bardo Tödöl initially means, in transliterated Tibetan, 'Liberation in the Intermediate State through Hearing' (Lopez 2011:2). Evans-Wentz deliberately chose Book of the Dead to cross-reference the meaning of Tibetan Buddhism teachings on death with the Egyptian Book of the Dead.

This was a way for the author to establish the two manuals as the main pillars and contrasting forces to the European tradition of ars moriendi.

The latter goes back to Ancient Greek and Roman traditions of 'good death', which were eventually translated into medieval and Christian notions of a pious death and were also taken up by modern medicine (Vovelle 1980; Carol 2004).

In the second edition of 1949, Evans-Wentz highlights the main outcome of the Tibetan Book to the Dead: to teach the art of dying as
an art of living. Interestingly, the editor contextualises the importance in relation to Western developments in medicine in the following way: 'here in America, every effort is apt to be made by a materialistically inclined medical science to postpone, and thereby to interfere with, the deathprocess' (Evans-Wentz 1949:xii).

Evans-Wentz puts forward an argument that is then taken up by many anthropologists, sociologists, historians and psychologists, who, in the late 1950s, addressed strong criticism towards biomedical dealings with death (Feifel 1959; Kübler-Ross 1969; Noyes 1970). In the editor's view, the manual therefore affords an opportunity to the Western reader, who would be willing to follow the prayers of the
Lamas, to dissipate 'that Darkness of ignorance' (Evans-Wentz 1949:xi).

The latter (darkness of ignorance) was also attributed to medicine by Evans-Wentz. In the third version (1957), the inclusion of Jung's commentary (and a second foreword written by the Lama Anagarika Govinda), exemplifies that the previously emphasised taboo of death

in medicine is replaced with a highlighting of the benefits of psychological insights.

More particularly, the argument is that The Tibetan Book of the Dead helps to introduce Oriental philosophies into Western medicine and science.

In this process, Jung plays a predominant role: 'no greater honor could be shown by the Western World to this Tibetan treatise on the Science of Death and Rebirth than that shown by the most illustrious of the West's psychologists, Dr. Carl G. Jung' (Evans-Wentz 1957:vii).

Here, Jung plays a significant role because he attests, with his credibility as a Western scientist and practitioner, the understanding and value of Oriental wisdom.

Moreover, Evans-Wentz considers Jung as essential, because he offers a contrasting view to Freud.

The editor considers the latter as omnipresent in American society and criticises him for his fear of metaphysics, which represents, in his view, the 'self-imposed limitations of Western science' (Evans-Wentz 1957:viii).

Jung put forward in his commentary of the Bardo Tödöl that his approach was a contrasting view to Freud.

The introductory comments by Evans-Wentz make clear that a teaching about death, in 1957, is conceived not in terms of 'denial' or
'taboo' as most American writers would increasingly emphasise, and who rather referred to Freud (Feifel 1959; Farberow 1963), but in terms of a journey' to be understood as an initiation into a spiritual realm unknown to the average Western reader.

It is therefore no surprise that The Tibetan Book of the Dead version from 1957, comprehensive in terms of commentaries, would be read and re-edited at the height of the death and dying studies, in 1964.

Timothy Leary, Ralph Metzner and Richard Alpert, at the height of the popular experimentation and consumption of psychotropic substances (most importantly LSD)—prominent protagonists in the counterculture—turned the Bardo Tödöl into a psychedelic manual.

In this book, they compare the first stage of the Bardo (Chikhai) to a 'period of ego-loss', the second to a 'period of hallucinations' (Chönyid), and finally the third to a 'period of re-entry' (Sidpa) (Leary & al 1969).

In the preface of this book, entitled The Psychedelic Experience: A Manual Based on the Tibetan Book of Dead (1969), the authors pay tribute to C. G. Jung.

They highlight that 'he [Jung] recognized the rich meaning of the Eastern message' and knew how to react to 'that great Rorschach inkblot, the Tao Te Ching' (Leary & al 1969:20).

Similarly, they pay tribute to Evans-Wentz for his 'role of bridge and shuttle between Tibet and the West'. In addition, and interestingly,
they highlight the important contribution of Evans-Wentz to the 'art of dying' (Leary & al 1969:17).

As I have shown, this aspect has been rather dismissed in the third edition (in contrast to the second edition). In 1957, only Sir John Woodruffe explicitly refers to this dimension in his preface entitled ‘Science of Death’.

Jung remains to a large extent rather focused on problems of consciousness than dying. In fact, Leary, Metzner and Alpert lamented that Jung was missing the meaning of The Tibetan Book of the Dead, since he wrote about the travels of the soul rather than the dying process.

This aspect is not entirely accurate, as Jung followed the three stages in detail to make his psychological commentary explicit.

But it is correct to say that Jung did not link the teachings of the Lama to a possible application in palliative care or the studies on death and dying.

Jung’s main purpose was, beyond connecting Eastern to Western philosophies, to find a therapeutic rationale and applicability for the initiation process described by the Bardo Tödöl.

According to Jung’s view, it is only with the workings of the unconscious that the third phase (Sidpa Bardo) (Jung 1957) can be opened.

For instance, according to Jung, with the help of the therapist, birth instincts and prenatal elements can be addressed in this stage.

What is interesting about the commentaries made by Leary, Alpert and Metzner is that they do want to consider the manual for its applicability in the process of dying.

The latter has to be understood in its psychological and consciousness-expanding dimension. In other words, they make it out to be an experiential and learning process, which can be mimicked and applied also in other forms that are not life-threatening for an organism, such as meditation, altered states of consciousness, and psychedelic experience.

In the following, I will show how the consciousness-expanding studies also concerned academic psychiatry.

There, Jung became an important source to build a theoretical model for the experience of nearly dying.

.

DYING AND MYSTICAL CONSCIOUSNESS

In 1944, Jung suffered a heart attack and experienced what he then claimed to be an experience ‘after death’: ‘what happens after death is
so unspeakably glorious that our imagination and our feelings do not suffice to form even an approximate conception of it’ (Letters, Vol. 1,
343, cited by Yates 1999:6).

In Memories, Dreams, Reflections (MDR), Jung recounts this experience. He describes how he traveled outside of the body, from Ceylon to the ‘reddish-yellow desert of Arabia’ and the Mediterranean, encountering on his way, a ‘black block of stone’-—like a meteorite—-,

where he visited a temple and saw a ‘Hindu’ seated in ‘lotus posture’ who was expecting him (Jung 1963:289-293).

Along this journey, Jung encounters his treating physician, Dr. H., who appears in his ‘primal form,’ Basileus Kos. This encounter led Jung to believe that he was appearing himself in his ‘primal form’ (Jung:289-293).

Subsequently, Jung’s encounter with death was to have an important impact on his life.

He addressed this issue on different occasions, notably in a letter addressed to Kristine Mann in 1945, in which he argued that this experience gave him a ‘glimpse behind the veil’ (Letters Vol. 1, 358-359, cited by Yates 1999:7).

Read by many psychologists, MDR also attracted the attention of those who identified with neither Freud nor Jung in their practice. Russell Noyes Jr is one such example.

The Midwestern psychiatrist, who practiced at University of Iowa Hospitals and Clinics, initially trained in psychoanalysis–—as almost all psychiatry residents did in the 1950s.

He later turned towards descriptive psychiatry, in the lineage of Karl Jaspers and the British School of Psychiatry.

But, at the beginning of the 1970s, in order to address the meaningfulness of dying experience and its potential impact for a psychiatric support to patients suffering from incurable illnesses, he turned to Jung.

At the time, Noyes also wrote on subjects such as ‘Grief’, ‘The Taboo of Suicide’, ‘Care and Management of the Dying’ seeking to apply
his psychiatric expertise to the increasingly growing field of palliative care.

In one of his articles, ‘Dying and Mystical Consciousness’, published in 1971, Noyes cites Jung’s account of his near-death experience at
length. Published in the first issue of the Journal of Thanatology,

Noyes utilises Jung’s personal account to explain the experience of nearly dying in terms of what he calls ‘mystical consciousness’

. Even though he draws mostly on examples from literature–—from Poe’s Descent into Maëlstrom to De Quincey’s Confessions of an Opium-Eater and Tolstoy’s

The Death of Ivan Ilyich–—Noyes gives pride of place to Jung’s account.

He does so because of the ‘real’ nature of Jung’s death-encounter and his scientific credibility.

Noyes, for instance, considered Jung (together with Freud) as ‘keen observers’ of the ‘subjective life’ (Noyes 1971:26).

For Noyes, the important part about Jung’s narrative was not so much the symbolic con-

tent or the archetypal images that the Swiss analyst revealed during his time-space travel.

In contrast, he was rather interested in the 'noetic' and emotional qualities of the experience.

The psychiatrist gives credit to this idea by citing the following extracts from Jung's account: 'it is impossible to convey the beauty and intensity of emotion during these visions … I can describe the experience only as the ecstasy of a non-temporal state, in which present, past and future are one' (Noyes 1971:27).

Elsewhere, Noyes adds another aspect to credit the 'noetic quality' of Jung's experience:

'I [Jung] had a feeling that everything was being sloughed away: everything I aimed at or wished for or thought, the whole phantasmagoria of earthy existence, fell away or was stripped from me––—an extremely painful process' (Noyes 1971:26-27).

Noyes assembles Jung's citations to qualify 5 key aspects of a 'nearly dying' experience:

1) 'ineffability' (the difficulty for the person to talk about the experience),

2) 'transcendence of time' (as perceived by the person who was reportedly in a life-threatening danger situation),

3) 'a sense of truth'(revealed to the subject during the experience),

4) 'loss of control' (the person losing control over the events happening at the time),

5) 'emotional extremes' ('sensations of ecstasy, fear, depression') (Noyes 1971:27-28).

In fact, with this qualification Noyes refers to William James' definition of a mystical state of consciousness that he initially defined in four elements.

Noyes added to James' definition the fifth element, 'emotional extremes.'6

Noyes, who was more a reader of James than of Jung (and who is here interpreting Jung through the lenses of James),7 highlights the
historical connection between the two psychologists, because of their mutual interest in religion. It has been acknowledged by historians that Jung credited the impact that James's work had on his own practice.

The Swiss analysist for instance highlighted in the Protocols of Memories, Dreams, Reflections that he 'esteemed James' openness and vision, which was particularly marked in his psychical research' and that he was 'very influenced by James' work on the psychology of religion' (Shamdasani 2003:58).

For Noyes, Jung's compatibility with James was due to their mutual emphasis on the

meaningfulness of a mystical experience for psychological investigation.

This, in turn, allowed him to think further through the psychological mechanisms at stake in the dying experience (if happening suddenly, and in an unexpected way).

In addition, their work allowed him to link the spiritual nature of the experience to a broader experimental practice, for instance self-experiments.

James was a known self-experimenter and he attested to this in numerous ways, particularly in his comments on the experience with nitrous oxide (James 1882).

It is important to highlight here that James had an important revival in experimental psychology in the 1960s, when a renewed interest in mysticism was also proliferating.

Practitioners, who experimented with psychotropic agents, Zen meditation, sleep, and more generally 'altered states of consciousness', regularly quoted James and discussed his contribution to recent discussions in philosophy, such as W. T. Stace's Mysticism and Philosophy, published in 1961 (Stace 1961; Deikman 1963; Fischer 1970; Kasamatsu and Hirai 1969).

Some examined his definition of mystical consciousness in the form of a scale (questionnaire) to measure 'experimental mysticism', for instance Walter Pahnke and William Richards in their study on the effects of psilocybin on priests and laics (Pahnke and Richards 1966).

During the 1960s, there was a broader interest in connecting clinical data to 'altered states of consciousness.'

This expression was meant to convey a non-pathological perspective on experiences that traditionally would have been described in psychiatry in terms of disorders, and even mental illnesses (Ludwig 1966; Bowers and Freedman 1966).

Charles Tart's edited book Altered States of Consciousness, first published in 1969, is a particularly good example.

It shows how psychiatry, experimental psychology, dream studies, hypnosis, Zen Buddhism (in the laboratory) and psychedelic therapy could be used in a joint effort to promote non-pathological interpretations of mental life, as well as the valorisation of 'non-rational' states.

The omnipresence of James' work in experimental psychology, in particular the Varieties of Religious Experience, is indeed striking. James is also frequently cited, because he delivered in this book two pictorially remarkable examples of contrasting forms of mysticism: on the one hand Theresa of Avila (a person), on the other hand Samadhi (a state) (James 1982:400-401, 408-413).

In fact, this comparison (and illustration) of two mystical states was discussed by numerous practitioners at the time, and in particular those interested in establishing a theory of consciousness that builds phenomenological bridges between states of insanity, creativity and

‘daily rational consciousness’ (Fischer 1970).

Interestingly, the remarkable representation of two emblematic or idealised forms of mysticism (West and East) was also present in Jung’s effort to highlight the importance of Eastern philosophies for Western psychology.

In his foreword to Daisetz Teitaro Suzuki’s An Introduction to Zen Buddhism (1934), first published in German in 1939 and then translated into English in 1949, Jung refers to ‘consciousness’ and ‘mysticism’ to define the nature of Zen.

There, he also uses two illustrations of Eastern and Western mysticism: Meister Eckhart and Satori. For Jung, a Zen-like consciousness can be linked to the idea of losing ‘ego-boundaries’: ‘satori is interpreted and formulated as a break-through of a consciousness limited to the egoform in the form of the non-ego-like self’ (Jung, in Suzuki 1964:14).

By the end of the 1960s, the inherent association was made between a Jamesian mysticism, Oriental philosophy and a psychology of transformation.

The broad range of psy practitioners took, somewhat uncritically, James’ understanding of mysticism and applied it to their own concern, which consisted either in understanding dying or altered states of consciousness.

As I have shown, Jung’s own account was used to formulate a psychiatric framework that allowed researchers to consider ineffable experience as clinically relevant.

Furthermore, the experience of anticipating death was turned into a psychotherapeutic paradigm, as we will see in the following example of psychedelic therapy.

PSYCHEDELIC ENCOUNTERS WITH DEATH

In the mid-1960s, within the context of the development of psychedelic research and therapy with LSD, practitioners started to use
the powerful psychotropic agent for the treatment of patients suffering from incurable or terminal illnesses.8

At that time, different approaches were practiced within psychadelic therapy, from behaviourist conceptions that aim to reach ‘insightful responses’ in patients suffering from problems of addition (Shagass & al 1967) to psychodynamic therapies aiming for lower and repeated doses of psychothropic substances to treat a broad range of ‘mental disorders’.

Within the latter circles, the reception of Jung’s work became a widely established practice. In Los Angeles, for example, Betty Eisner argued for a strong influence of LSD on the ‘unconscious activity’ (Eisner 1963).

She developed her work in dialogue with Ronald Sandison, a Jungian UK therapist who installed an LSDclinic at Powick Hospital and coined the term ‘psycholytic therapy’.

The latter refers to a specific agency (of the substance) on the unconscious and explores in the psychotherapeutic treatment creative processes.

In Germany, Hans Leuner was equally influential in disseminating psycholytic therapy.

He used materials depicted by his patients to whom he administered LSD to provoke a ‘symbolic death and rebirth’ (Leuner 1963:68).

Leuner furthermore considered the ‘constituent part of hallucinatory archetypal symbols’, as by psychotropic drugs, in line with C. G. Jung’s conception of the collective unconscious (Leuner 1963:68).

In the history of psychedelic therapy’s application in clinical palliation, Jung’s legacy served practitioners to lay out a theory for chemically-induced ‘human encounters with death’ (Grof/Halifax 1977).

The most striking example of this procedure is Stanislav Grof.

An emigrated Czechoslovakian psychiatrist, Grof became part of the Spring Grove Experiment in Maryland (1965-69), a seminal clinical project that involved numerous LSD sessions.

Later, in the beginning of the 1970s, he worked at the Maryland Psychiatric Research Centre, where he built together with his collaborators sessions specifically dedicated to the treatment of patients suffering from incurable or terminal illnesses.

Dealing with patients who were suffering from ‘aging, disease, physical pain and agony’,

Grof’s goal was to apply psychedelic therapy (using LSD) to address the ‘critical aspects of human existence’ that often accompany the ‘deep realization of the frailty and impermanence’ of one’s ‘biological existence’ (Grof 1973:25).

He summarised these findings in several books, among them Realms of the Human Unconscious: Observations from LSD Research (1975); The Human Encounter with Death, cowritten with Joan Halifax (1977); and LSD Psychotherapy (1980).

Applying a procedure that is based both on Jung (the idea of ancestral memories and the collective unconscious) and Rankian theory of birth (the idea that pre-birth experiences influence the mental state of an individual),

Grof and his co-workers set up a therapeutic procedure that aimed to explore mental material through visualisation processes. His goal was to work through what he characterised as ‘systems of condensed experience’(COEX) (Grof 1975:101; 1973).

In other words, LSD helped the client or patient to reach different stages of the experience and layers of the unconscious.

Although Grof argued that the results of psychedelic therapy depend on set and setting, the therapist’s approach and the individual’s
constitution, in principle, the following stages are reached:

1) ‘abstract and aesthetic experience’,

2), ‘psychodynamic experience’,

3) ‘perinatal experience’,

4) ‘transpersonal experience’ (Grof and Halifax 1977:40).

The four different categorisations of an experience reached with the assistance of LSD reflect other writings at the time.

For example, in Varieties of Psychedelic Experience: The Classic Guide to the Effects of LSD on the Human Psyche, a book written in 1966 by R.E.L. Masters and Jean Houston, the authors distinguish between four different layers, or levels, to be reached within a LSD session; ‘the sensory’, the ‘recollective-analytic’, the ‘symbolic’ and the ‘integral or mystical’ (Kripal 2007:256).

Masters and Houston’s reference to James’ work on the psychology of religion, here in terms of experimental psychedelic varieties of experience, shows again to what extent James was relevant to the consciousness-expanding and experimental psychology practitioners at the time. James’ work allowed practitioners, for instance, to talk about ‘non-rational experiences’ and to highlight their benefit for mental health or personal growth.

Grof utilised LSD to trigger, most importantly, what he called a ‘perinatal experience.’

This literally means to provoke a state of neardeath (a sensation of extreme fear), followed by a symbolic re-birth.

In an LSD-assisted therapy imagined and realised by Grof and his coworkers, the therapist guides the patient through different stages of
visualisation, of often threatening and traumatic experiences that lead back to childhood.

For Grof, the ‘shocking emotional and physical encounter with the phenomenon of death’ is the ‘opening up of spiritual and religious dimensions that appear to be an intrinsic part of the human personality’ (Grof 1973:25).

He adds, furthermore, that these dimensions are independent of the ‘individual’s cultural and religious background and programming’ (Grof 1973:25).

With the latter, Grof brings into play Jung, arguing that archetypal images of the ‘Great Mother’ and ‘Terrible Mother’ characterise some of the perinatal matrices (Kripal 2007:256).9

Grof, in line with Rank, considers death and birth on a continuum: ‘the similarity between birth and death––the starting realisation that the beginning of life is the same as its end––is the major philosophical issue that accompanies the perinatal experiences’ (Grof 1973:25).

To facilitate a guidance through this intermediate state, which Grof and Halifax call the ‘psychedelic metamorphosis of dying’, four different ‘basic perinatal matrices’ (BPM I-IV) are ideally reached.

These can be explained as stages through which the individual evolves, following a symbolic logic that mimics the life of a fetus in the womb until its delivery through the birth canal (Kripal 2007).

The four different matrices are: ‘primal union with mother’; ‘antagonism with mother’; ‘synergism with mother’; ‘separation from mother’.

During the therapy, the matrices are reached with the guidance of the therapist.

Patients produce visual materials after the therapy, mostly drawings. Grof summarises and explains their meaning, as following a death-rebirth experience.

For instance, in two illustrations made by the same patient, Grof transcribes the patient’s experience and interprets the drawings as: a
‘suffocation and dyspnea’ (the patient was reliving a rebirth experience), or the representation of the ‘horrors of birth trauma’ (Grof 1975:98).

Grof’s LSD-assisted therapy demonstrates an important aspect of death and dying studies, relevant for the intellectual history of psychological disciplines, in the period under investigation: it laid the foundations for a theoretical framework for transpersonal psychology (Grof 1973).

Grof argues in his work that traditional psychotherapies generally tended to exclude the birth trauma.

In his view, to conduct a ‘reliving’ of this trauma would allow to liberate some of the generally avoided materials in therapy (spiritual, religious, mythological). With this, he aims to link ‘individual psychology with transpersonal psychology’, and ‘psychology with religion’ (Grof 1975:99).

Grof, a therapist, transposes thus a Jungian definition of what exceeds the personal (überpersönlich, the equivalent of collective unconscious) into a new paradigm: the transpersonal.

He utilises chemically-induced altered experiences and their ability to trigger sensations of Urangst in order to establish a new paradigm, along with other practitioners equally interested in spiritual aspects.

Together with Abraham Maslow and James Fadiman, Grof was one of the key players in establishing the Association of Transpersonal Psychology.

To come back to the initial comments made on humanistic psychology, it is important to highlight that when transpersonal psychology first started to be promoted in the early 1970s as a professional organisation, it still largely passed through a validation by humanistic psychology.

In fact, several psychedelic studies that were conducted within a transpersonal paradigm, or referring to the ideas promoted by transpersonal psychology, included references to

humanistic psychology, and notions such as ‘peak experience’ and ‘positive psychedelic contents’ (Pahnke and al 1970).

When Grof first presented the empirical data of his LSD therapy in accordance with a transpersonal paradigm, he was doing it at the Annual Conference of the Association for Humanistic Psychology (in 1972, in Squaw Valley).

On the other hand, and to come back to the previous section of the text, ‘consciousness’ at the time was debated (in psychology) at the intersection of humanistic psychology,theory of creativity and psychedelic exploration.

A major conference, The Council Grove Conference on Altered States of Consciousness, organised in 1969 by the Research Department of the Menninger Foundation and the American Association of Humanistic Psychology, illustrates this best.

It brought together some of the key protagonists to discuss chemically-altered consciousness within the context of human growth and Jamesian psychology of religion: Jean Houston, Stanley Krippner, Robert Masters, Charles Tart, Walter Pahnke, James Fadiman, Carlos Castaneda, Abraham Maslow, Sanford Unger, Joe Kamiya, Alexander Shulgin, and of course, Stanislav Grof. Grof’s psychedelic encounters with death valued a syncretic approach towards the understanding of dying.

The use of LSD for the ‘human encounter with death’, furthermore, allowed the psyche to be resituated outside of the medical realm.

This highlights a shift towards transpersonal psychology, where the collective unconscious and archetypal images are valued.

The important aspect of Grof’s work and the psychedelic sessions of death-mimicking, was that the experience of dying was associated with a separation from one’s idea of selfhood.

The latter would eventually lead, in this perspective, to profound psychic transformation.

The symbolic value of this process was furthermore accentuated in the context of suicidology, research on suicidal behaviors in the early 1970s.

There, a Jungian approach served not only to qualify the ‘dying process’ but also to structure ways in which the latter could contribute to the clinical practice of treating depression.

SUICIDE SURVIVORS AND TRANSFORMED ILLNESSES

The American Association of Suicidology, an association created by psychiatrists and suicide prevention specialists in 1967 in Los Angeles,
introduced a major shift in the study of suicide.

Rather than preventing suicide (with physical barriers and other measures), the idea behind it was to study behaviors related to suicide, such as the motivations underlying an individual’s attempt to commit suicide, and how they relate to cultural beliefs, and personality.

The works of Edwin S. Shneidman and Norman

Farberow are referential in this regard. One example that implemented suicide research more specifically was a study conducted on the survivors who attempted suicide in the Bay area in the early 1970s.

Two researchers, Richard Seiden and David Rosen, were involved in the study, which consisted of interviewing 6 of the 8 survivors who attempted and survived a suicide at the Golden Gate Bridge or San Francisco-Oakland Bay Bridge.

Rosen, a Jungian analyst, was appointed chief resident in 1974 at the Langley-Porter Neuropsychiatric Institute, University of California
Medical Center in San Francisco.10

In a study published in 1975 (Rosen 1975), Rosen describes the sudden encounter with death during experiences of a fall or jump as 'mystical states of consciousness characterized by loss of the conventional senses of time, space and self' (Rosen 1975:293).

Referring to Noyes, and hence the refashioning of Jamesian mysticism, Rosen also argued that most of the survivors, 'during or after their jumps', 'experienced a sense of oneness or unity with other human beings and the entire universe' (Rosen 1975:293).

Here, he more specifically refers to Grof to qualify the survivors' experiences as 'death-rebirth experiences', because they represent 'both an ego-death (a feeling of total annihilation) and a rebirth (with feelings of love and salvation') (Rosen 1975:293).

This study shows that there is an evolution (or shift) from a concern for thanatology (or, to say the least, suicide prevention) to a clinical and therapeutic application of the interpreted empirical data.

For instance, Rosen applied his empirical research, widely disseminated at the time in the popular press, as was the study of near-death experiences, into his analytic work: the treatment of patients who suffer from depression. In a book first published in 1993,

Transforming Depression: Healing the Soul Through Creativity (reedited in 2002 by the publisher Jung on the Hudson Book Series), Rosen implements the concept of egocide as a tool to generate the creative potential of his patients.

This process was thought to lead to substantial transformation in the perception of the self, characterised by Rosen as 'the archetype of wholeness and eternity' (Rosen 2002:97).

Using techniques from within a Jungian tradition, such as 'active imagination', the therapist guides his patients through a visualizing process, in which they imagine their own annihilation (of self).

This process is characterized as cathartic and impactful for the healing of a person's suffering.

Drawings and paintings produced by the patients play a major part in this symbolic journey. Rosen calls them 'healing images', and qualifies their meaning 10 Created in 1941, the Langley-Porter was an important institution for the academic implementation of analytic psychology in the United States (Kirsch 2000).

in terms of archetypes, because they tend to evoke (and therefore represent, in a clinician's view) both positive and negative possibilities.
Rosen gives the example of the 'mother', the 'shadow' and frequently refers to the uroboros (the image of the snake eating its own tail) to
characterise the experience of no beginning and no end (Rosen 2002: 87).

In addition to promoting Jung's oeuvre in California, Rosen was later also involved in invigorating the relationship with Chinese Jung scholars and analysts.11

This example illustrates how, within a context of suicide prevention, a study on the psychological impact of the experience (of jumping off the bridge and having a potential near-death experience) on the person became important.

This, in turn, allowed the creative potential to be introduced as an essential element in the psychotherapeutic treatment of depression.

The strong emphasis on Jung (personal-collective shadow, archetypal mother, the reunion with anima) and Eastern philosophies, shows a different type and itinerary of the Jungian legacy.

The latter was not directly articulated (in the 1970s) through The Tibetan Book of the Dead or Jung's MDR (although Rosen claimed later that Jung's MDR had a tremendous impact on his practice), but rather through a reading of Noyes and Grof.

For instance, Rosen read the writings by Russell Noyes on the 'experience of dying' (Noyes 1972:174), a study on the accounts of people
who have nearly died from sudden accidental causes, and in which Noyes postulated a three-stage scheme of dying:

1) 'resistance'

2) 'life review',

3) 'transcendence' (Noyes 1972).

Rosen completed Noyes' interpretation, arguing that those who attempted to commit suicide prepared for the idea of death and therefore did not experience all phenomena that Noyes described ('life or panoramic memory,' for example, was missing in Rosen's view).

Rosen further argued that, because of the preparative aspect, suicide survivors would generally tend to have an even stronger personal
transformation after a failed attempt. Some of the survivors, for instance, claimed that they found renewed strength in religious beliefs (Rosen 1975).

In this trajectory from suicide studies to a therapy for patients suffering from depression we can also discover the value of symbolic interpretations of a suicide attempt and the subsequent introduction of these insights into therapy.

The visual illustrations (drawings from patients) that Rosen reproduces in his book (Rosen 2002) evoke this specific encounter between
11

Along with other analysts, John Beebe, Stan Marlan and Ruth Ledergerber, Rosen travelled to Professor Heyong Shen's first International Conference of Jungian Psychology and Chinese Culture at Guangzhou University in December 1998 (Kirsch 2000: 221).

Rosen wrote also a book, re-interpreting Jung's life in terms of Taoist principles (The Tao of Jung: The Way of Integrity, 1996).

Jungian archetypes and the uncovering of unconscious material in terms of death-and-rebirth experiences, as they were emphasised in the 'psychedelic metamorphosis of dying' by Grof and Halifax (Grof 1975).

The broader context out of which the archetype-personality affiliation evolved is the development of studies that approach suicide in a de-pathologising perspective. James Hilllman, for instance, highlighted the individual 'death experience' as transformative in his book Suicide and the Soul, which laid the groundwork for the establishment of his archetypal psychotherapy (Hillman 1976:56).12

On the other hand, the image-centered therapy and the emphasis on symbolic journey refers also to, yet not in a direct way, Gestalt therapy.

There, the 'hot chair sessions', as practiced at Esalen, were conceived as a place where 'old' and 'new' versions of self were debated, 'killed', 'eaten' or replaced (Perls 1992).

In Rosen's image-based practice ('healing images') it is possible to find similar evocations, such as: 'giving birth to death shit'; 'giving birth to myself', and, more colorful, 'a Symbol of the self-soul emerged out of the Gestapo energy of the destructive shadow and was a hopeful image for [the patient]' (Rosen 2002:188).

LEGACIES

What is the legacy of Grof, Rosen's suicide work, Noyes' mystical consciousness and the countercultural re-reading of The Tibetan Book
of Dead? What are the ways in which Jung's work is still manifested in studies concerned with death and dying?

Scholarly studies on near-death experiences (NDE) are one way to answer this question. Studies on NDE flourished since the early 1970s,
although the popular success of this concept is generally attributed to Raymond Moody's Life after Life (1975).

The latter set the framework for the general perception and discussion of this subject: it was about 'survivors' of 'death' and not about testimonies on an experience of 'nearly dying'.

In other words, it was about the spiritual underpinnings delivered mostly by patients to the medical practitioner (cardiologists who reported either patients' experiences related to cardio-vascular diseases or emergency care treatments).

This shift of perception, away from a descriptive approach inspired by the humanities towards questions of after-life (survival of the soul after bodily death), included 12

Suicide was also among the key topics to be addressed by thanatologists to discuss the ‘taboo of death’ in medicine and psychiatry, or more generally, ‘taboo topics’ in society (Farberow 1963).

more overtly questions of paranormal phenomena (Martinovic 2017).

In these discussions, starting predominantly in the late 1970s (and that reactivate the long-standing tradition of psychical research), the reported narratives of survivors frequently cite the ‘tunnel experience’, travelling through an otherworldly light, or encounters with deceased persons.

In this emerging tradition of NDE studies conducted by parapsychologists, Jung’s legacy again came into play.

Jung’s ideas about synchronicity, his interest in paranormal phenomena and immortality were emphasised.

For example, in an effort to produce a scholarly work on NDE studies, Jenny Yates authored The Near-Death Experience: A Reader (1996).

This was followed by an edited book on Jung and Immortality (Yates 1998).

Another example is Bruce Greyson and his research team in Charlottesville, Virginia. A distinguished professor of psychiatry, Greyson is also the director of the Division of Perceptual Studies at the University of Virginia, a place with a long-standing tradition in parapsychology.13

There, researchers connected a whole range of research subjects to NDE studies–telepathy, precognition and other psi phenomena14.

One of his coworkers, Michael Grosso, a philosopher, wrote an article entitled ‘Jung,

Parapsychology, and the Near-Death Experience. Toward a Transpersonal Paradigm’ (Grosso 1982).

The article was published in Anabiosis (created in 1982 by the International Association for Near-Death Studies, later renamed Journal of NDE Studies). In this lengthy text, Grosso considers NDE as evidence for the activation of a unique archetype that the author calls Archetype of death and enlightenment (ADE).

The function of this archetype is the ‘process of enlightenment, a passage toward greater consciousness of the Self’ (Grosso 1982:15).

Moreover, Grosso presents ADE as a contributing force in the individuation process.

He then goes on to discuss the variety of near-death imageries and their meanings, drawing on symbols from creation myths (Rig Veda, Old Testament) to allegories (Plato’s Cave) and modern philosophy. Ultimately, Grosso’s goal is to establish, with the help of ADE (and via Jung), a transpersonal paradigm.

To read Grosso allows us therefore to reach a form of Jung's reception that 13

The Institute (DOPS) was founded in 1967 by Ian Stevenson, psychiatrist who brought into academia the empirical study of phenomena of reincarnation.

Thanks to an important financial contribution that Chester Carlson, inventor of xerography, left after his death in 1968, the Institute was able to develop its activities and studies into parapsychology.

Moreover, it enables us to discover how Jung's relevance with regards to death and dying shifted from a previously focused interest in psychedelic science to questions rather focusing on immortality and psi phenomena.

Almost two decades later, Grosso would co-edit with his colleagues from Charlottesville the book Irreducible Mind:

Toward a
Psychology of the 21st Century (2009).

The book aimed to articulate NDEs in a non-pathological perspective.

The authors also attempted to answer the neuroscientific investigations into the phenomenon of NDEs, which described these in terms of a brain dysfunction.

In the book, the authors attribute an important role to the writings of F. W. H. Myers and William James.

CONCLUSION

This article took the dissemination of Jung's work in the 1960-80s as a main impetus to examine ways in which death and dying studies were shaped by the reception of Jung's work.

If Jung has generally been credited for his impact on a renewed interest in spirituality in psychotherapy, the article has located the debate in a broader discussion on Jung's equally influential role in defining a psychological approach to death, and using near-death as a psychotherapeutic model.

The four examples discussed have shown that Jung's reception was shaped around different key aspects: ineffability of the experience (difficulty to talk about it), which allowed Jung's experiences to be compared to James' notion of mysticism; furthermore, collective unconscious and archetypal images as determinant factors of Self-transformation to make the process of anticipating death clinically
relevant; the preparation for death conceived as a process of loosening ego-boundaries, comparable to Oriental spiritual traditions (egocide).

Psychologists brought into play concepts elaborated by James and Jung, sometimes without going into depth into their works.

Rather, the psy practitioners were interested in the application of a psychology of reli-

gion to death and dying studies, thanatology (what does death mean in a society marked by enormous biomedical progress?), and more generally altered states of consciousness (valuing non-rational states).

As I have shown, the James-Jung association was particularly important in experimental psychology, where studies on ASC, meditation,
sleep and psychoactive drugs were conducted to gain insights into mental processes and to articulate a theory of consciousness.

The renewed interest in Tibetan Buddhism furthered this association.

That these emergent practices in the field of death and dying studies consistently altered the meaning of both Jung and Oriental
philosophies does not question the relevance the latter had and continue to have within a particular field, especially in therapy.

A historical investigation into an intellectual history of Jung's reception or legacy, as I have shown it here, therefore cannot separate psychology from cultures: scholarly, clinical, therapeutic, experimental, and linguistic.

To investigate Jung's reception in death and dying studies gives us not only an insight into the 'extreme plasticity' of Jung's concepts
(Shamdasani 1999:54), as they were adopted and reformulated in the decades that followed his death. It also allows us to rethink the wider cultural range of psychotherapy.

Psychology has shaped notions of death, not only since Jung, but also before (think of Freud's influential considerations on death published after World War I), establishing a link between individual psychology and collective psychology.

Dying in the 1910s or 1930s did not mean the same thing as in the 1960s or nowadays (Bromberg & Schilder 1933; Bromberg 1982:89). Neither did the discussion about death, incurable illnesses and individual suffering matter the same way in the past as in the present.

Yet, the specifically 1960s-definition of death as being both a psychological and potentially spiritual experience, reactivated via Jung
(and James!), continues to shape today's conceptions of dying.

The latter is seen as a potentially transformative experience, as well as a meaningful (imaginative) process.

This has for example been recently reactivated by studies using psilocybin to treat depression, which shows once again how art of dying and psychotherapy continue to shape the present with the past.

These studies frequently cite mystical states of consciousness (often via Pahnke and Richards) and use the category to evaluate the meaningfulness of the psychopharmacological experience of cancer patients (Ross & al 2016).

Thus, in these recent clinical trials, one can find a continuous articulation which states that 'mystical psychedelia' would somehow allow

the individual not only to cope with death, but ultimately also with life.

With this in mind, the history of Jung's reception in the United States has to be highlighted once again as a consequence of the powerful
mid-twentieth century connection between (a Western interpretation of)

Tibetan Buddhism and humanistic psychology: the idea that death is a transformative element in one's life, but also an event that extends the imagination of what a self can do.

To reach one's full potential (of the self), psy practitioners promote, now and then, therapy, creative activities, or chemical substances to expand the possibilities of the mind.

One can therefore question whether these recent suggestions do not ultimately express 'coping strategies' (in clinical practice) to deal with the more general decline of spirituality, which medicine and psychology have sought to compensate progressively since the mid-twentieth century in different ways: clinical pastoral care, grief counselling, palliative care. The Reception of C.G. Jung in Death and Dying Studies in the U.S., Jelena Martinovic, Phanes, Volume 1 2018, Pages 83-110

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1. https://phanes.live/539-2/

Victor White: A Memoir by Adrian Cunningham (2021-05-05 04:38)

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Figure A2.1 White on an ocean-going sailboat, probably in Sweden, c. 1957.

[1]Jung-White Letters

It is difficult to know where to begin this story, for I do not yet know where it is going to end. Perhaps I never shall know; perhaps it never
does end. And until I know the end I shall never know its real beginning.

For even were I to introduce the story with a wearisome complete autobiography, still I should not begin from the beginning.

For even were I to weary you with everything in my conscious memory before relating my story, still I should not begin from the beginning.

I should have to go much further back than the limits of my conscious memory will take

me; back to infancy; back to the womb; back to my parents; back to their wombs and their parents and so ad infinitum.

Back, perhaps, to palaeolithic and anthropoid ancestors, back to Eden, back to primaeval swamps, back to the Mind of God.

And that is just what, as yet, I cannot do. I cannot know the beginning until I know the end; and when I know the End I shall know
everything.

Gordon Henry White was born in Croydon, Surrey, on 21 October 1902 and was baptized by his father in St Augustine's church on the 22 November.

The family lived at 35 Avondale Road. His father, John Henry White (1865-1950) and grandfather, John White (1822-1905) were Anglican ministers, as was his uncle Frederick Ernest White (1853-1929).

On this side the family can be traced in Northumberland, and later Sunderland, from the sixteenth century.

Less is known of his mother, Beatrice Mary Phillips, the daughter of a merchant, James Phillips. White was the oldest of three sons.

The second son, Basil Philip Dawson became a commercial clerk, and the youngest, John Francis Christopher (1912-1971) became an Anglican clergyman.

From an early age White himself felt that a clerical future was to be his path.

He later reflected that it was his relationship with his father that had prevented his becoming an Anglican priest (letter to John Layard
29.12.40).

There is no record of his early education.

At the age of 14, in October 1916, he joined the fourth form at Bloxham School, Banbury, Oxfordshire, gaining prizes in Divinity, English and French.

He would also have studied history, Greek and Latin. He completed his studies in the summer of 1919.

He later went to St Charles House, Begbroke, Oxford, about 15 miles from Bloxham School. This was a center primarily for Anglican clerics converting to Catholicism. He was by far the youngest student.

The rather scrappy Register of St Charles House for September 1919 to April 1921 has an entry for what seems to be 1921 showing G. H. White arriving on 24 March: "son of an Anglican clergyman; just left school; under instruction.

Still at Begbroke.

"4 Since according to the Valladolid record he was received into the church on 12 March 1921 by the Warden of Begbroke, Monsignor H. Barton Brown, "with whom he had lodged for some months", the year of entry must be 1920.

White was accepted for ordination training for the diocese of Plymouth by Bishop Keily and from 1921 to 1923 studied at the English College at Valladolid in Spain.

The reason for sending some candidates for the priesthood to study at the English Colleges in Rome and Valladolid were various.

It could be either that they showed exceptional promise, or that as converts were thought to benefit from immersion in a traditional Catholic culture, or both.

The Liber Alumnorum oddly records George Gordon White arriving there on 10 September 1921.

It notes his interest in Dominican life in the summer of 1922 and his leaving the college on 3 April 1923, when he decided to join the order.

It is possible that he studied briefly at Fribourg in Switzerland before becoming a novice at the Woodchester Priory in Gloucestershire on 29 September.

His name in religion was Victor.

Until recent times names were assigned by the novice master - in this case Eustace O'Gorman - possibly in consultation with the novice.

Of the 13 St Victors, ten were martyrs of whom one was a Pope of North African origin in the late second century, and the last recorded another Pope, Victor III, 1027-1087.

Studies at Woodchester concentrated on the history of the order, liturgy, learning plainsong, spirituality.

He was professed on 30 September 1924, along with Gerald Vann, who remained one of his closest friends in the order.

The following year he went to the priory at Hawkesyard, Staffordshire, as a student in simple vows and was ordained priest in June 1928.

In 1929 the priory in Oxford was opened and the theologians (students in their final years) moved there from Hawkesyard the following year.

The Studium remained divided until 1967, with the Regent of Studies in Oxford and the philosophers (students in early studies) remaining with a Lector Primarius in Hawkesyard.

The re-establishment of the priory was of major intellectual and symbolic importance.

The original priory had been suppressed in the English reformation.

Catholics and Jews had been excluded from the universities of Oxford and Cambridge until the University Test Acts of 1871.

Following suspicions in Rome about "mixed education", while there was no formal prohibition of studying at Oxford and Cambridge the English bishops warned parents of the attendant religious and moral hazards.

In the 1930s the Master of the order, Father Gillet, wrote a trenchant report on the generally poor quality of Dominican education. In this light the English studium was a strong one.

The Regent of Studies between 1920 and 1932 was Hugh Pope (1869-1946) who had taught scripture at the Angelicum in Rome from 1909 to 1913 - he was suspended on suspicion of modernism but rehabilitated by Pope Benedict XV Reginald Ginns had studied at the Ecole Biblique; Wilfrid Ardagh had a doctorate of theology from Fribourg; Hilary Carpenter, who taught Greek and philosophy, was an Oxford B.Litt.

Some of the more conservative members of the province were deeply worried at the move from rural isolation to the heady secular world of Oxford and there was even an attempt at having the studium move back to

Hawkesyard. The liveliness of Oxford Dominican life at that time is captured in Bernard Wall's recollection:

I sought out and rapidly made friends with every neo-Thomist I could find .... I remember going for long walks with Gerald Vann or
Victor White beyond Boars Hill discussing minutiae of Thomism, the problem of Suarez, the nature of grace, matter and form, the
operation of transubstantiation, faith in the sense of substantia rerum sperandarum argumentum non apperentiu, the sense in which
the valid active life derived from contemplation, and Thomas' sudden passionate appeal for the mixed contemplative-active life which
was that of his own Dominican order.

White completed his licentiate in sacred theology in 1930.

His thesis was rather challengingly titled "The Platonism of Saint Thomas Aquinas: An Outline of Thomist Exemplarism".

Ten years later in the midst of his crisis of faith he picks up two phrases of Goethe on symbolism cited in John Middleton Murry's Heaven and Earth of 1938:

"The supreme thing would be to comprehend that everything actual is itself theoretical. We must not try to get behind the phenomena - they themselves are the lesson." "In true symbolism the particular represents the universal not as a dream or shadow, but as a living, momentary revelation of the ineffable."

Murry comments:

"It is significant that only Christian thought has an adequate expression for Goethe's belief: which is, simply that eve1ything is sacramental, and that the supreme thing would be to

be permanently conscious of this."

Following this White reflects,

"how Jungianism inculcates this state of mind, and I recall how it was universal before the 'Aristotelian renascence' of the XIII century. Was it not in the hope of salvaging it that my lectorate dissertation was on the exemplarism of St Thomas?"

White pursued further studies in Louvain in 1931-2. Back in Oxford he taught dogmatic theology and church history.

Some of his writings of this time - on sexual ethics, and on scholasticism, for instance - are clear and competent, well within the conventions of the time, giving little sign of the profoundly original work to come 20 years later.

The exceptions to this rather run of the mill writing included his Black friiars contribution about the 1938 report from the Church of England doctrine commission, "the best comments by anyone on that report ...exemplary", as the philosopher Donald MacKinnon recalled.

There were also his many short contributions to Blackfriars on political topics under the pseudonym "Penguin", black and white being respectively the colors of the Dominican tunic and cloak.

In particular, it was the critical line many Blackfriiars items took on the general Catholic support for Franco in the Spanish Civil War that drew a lot of adverse comment.

The background to this stance came from White's close contact, from 1928 onwards, with the group around the sculptor, typographer, engraver and polemicist Eric Gill at Pigotts in High Wycombe, Buckinghamshire.

A number of the Dominicans were deeply involved in the anti-industrialism, "back to the land" movement of smallholdings and William Morris-inspired craft revival that had, in its Catholic form, started at Ditchling in Sussex as the Guild of Saint Joseph and St Dominic in 1918.

Gill was also a pacifist and White was drawn by this, had many contacts with the Pax association, predominantly but not exclusively Catholic, though not identifying himself as a pacifist.

As he wrote to John Layard: "I am not a pacifist. ... But some of my difficulties have been regarding the Catholic pacifists, and the various
machinations to prevent them from stating their case" (12.1.41).

The "machinations" of church authorities regarding the Pax group infuriated him.

His position on politics vis-a-vis established Catholic authority and the common inevitable strains of community living were obviously
exacerbated in wartime and led in 1940 into a general crisis about his identity as a Catholic theologian.

Fourteen years later he wrote:

I am by profession a theologian. But I am a theologian to whom ...something happened. Suddenly, or perhaps, not so suddenly, theology
ceased to have any meaning for me at all: I could not get my mind onto it, or anything to do with it, except with horror, boredom
and loathing.

The "machinations" that angered him seemed symptoms of a wider problem:

Catholicism tending to keep European man "in a state of infantilism and dependence, and so become the Terrible Mother who stifles the children and will not let them grow up. It is impossible for Europe to return to the Faith .... A bewildering paradox: the Church the condition and yet the hindrance to Faith" (Diary 29.8.40).

Writing of his dogmatic and socio-political difficulties in November 1940 he says:

These abuses in R.C. Church, if they are abuses at all [i.e. they may be intrinsic and systematic—AC] seem to me so flagrant and pernicious,
that spades should be called spades - and not merely by cautious and diplomatic articles in learned periodicals .... If one is conscious of Gemeinschaft with the Sancta Romana, one can patch up and interpret ad lib. If one does not, it all seems a tiresome waste of time. (Diary 21.11.40)

His teaching around this time suffered and he would respond to students' questions by reading from a standard commentary.

In crisis he had turned to his friend, the philosopher and theologian Donald MacKinnon (1913-1994) and on 31 August 1940 "by the banks of the Cherwell I expose my soul to him".

He wanted to relate his problems of religious identity, the agnosticism burdening him to what he had recently read of Jung. MacKinnon recommended him to contact the Jungian analyst John Layard, which White did two weeks later.

A fellow Dominican at Blackfriars, Paul Foster, was already in contact with Layard. Along with other Jungian therapists - Gerhard Adler,

William Kraemer, Vera von der Heydt, and Toni Sussman - he had moved to Oxford from London to avoid the bombing. In mid-1940 the outcome of the war was very uncertain.

Hitler had added to earlier conquests by invading Norway, Belgium, and Holland.

There had been earlier contacts between the English Dominican and Jungian worlds.

Norbert Drewitt was in correspondence with Jung in 1937 (C. G Jung Letters, Vol. I p. 237 where "O.P." is misconstrued as "Ordo
Praemonstratensis", a quite different order), enclosing his Blackfriars article on myth.

Jung replied suggesting a meeting in London in April 1938.

Drewitt was a close confidant of White’s in the crisis of summer and autumn 1940.

After a period as military chaplain Drewitt left the order in the early 1940s.

The former psychiatrist Aidan Elrington O.P. had reported in Blaclcfriars on the Tenth International Congress for Psychotherapy (Oxford, 29 July-2 August 1936), where he met Jung, who gave the opening address.

Also White’s closest Dominican friend and colleague, Richard Kehoe, referring to his student days under John-Baptist Reeves, O.P., recalled "how refreshing and exciting to hear the Scriptures expounded a la Jung.

I was decent enough not to tell him that I had not yet read a word of that great man’s works" (letter to Conrad Pepler O.P. 18.12.76).

Or, as White characteristically puts it the other way round:

"I fancy you may find there are remarkable affinities between Jung’s technique of dream-interpretation and traditional canons of Scriptural exegesis" (letter to Layard 22.9.40).

There is no sign that White himself took much interest in psychology or had read any Jung before late 1939 or early 1940.

By inclination and training White’s initial attempt to understand what was happening to him was a feverish immersion in reading and thinking: theologians like Karl Barth and D.R. Davies; von Hartmann’s Philosophy of the Unconscious; three books by John Middleton Murry; and for a second time Dostoyevsky’s The Brothers Karamazov and especially the "Grand Inquisitor" section.

Against this background the work with Layard on dreams and symbols came as a liberating shock.

He also read Jung’s Psychology of the Unconscious and his commentary on The Secret of the Golden Flower, the only two books he mentions specifically. In wartime conditions, "The opera jungiana, it seems, can’t be got for love or money second-hand or first-hand - save by a fluke. Nor are they easy to borrow" (letter to Gerald Vann 21.6.42).

The problems about authority in the ecclesiastical ("Oh, to be dealing with men and not ecclesiastics!") and political sense led into wider and deeper doubts about the authoritative basis of Catholic doctrines.

The issue was not so much the contents of belief as the way that, reinforced since the modernist crisis, the church had got itself into an absurd position where the historical basis for events in the life of Christ, for instance, were held as a matter of faith.

Difficulties in the relation between the Jesus of history and the Jesus of faith were a commonplace in Christian theology, especially since the early part of the nineteenth century with new historical and textual methods but the official "solutions" to these were highly vulnerable.

Catholic orthodoxy seems to have got itself into a hopeless tangle by interpreting dogma in terms of a naiive realist epistemology.

Not satisfied with that, that philosophical interpretation is virtually de fide. (Diary 31.8.40)

To take the example of the Virgin Birth, whilst White did not feel compelled to categorically deny it as a historical fact, he felt it at least questionable but as a historical and physiological fact it was de fide for Catholics.

As a priest, let alone professor of theology, he was required to recite the anti-modernist oath which, among other things, precluded the idea, for instance, that what is true of "the Christ of faith" can be false of "the Christ of history", or vice versa. It was issues such as these that made for great difficulties in his remaining a Catholic (letter to John Layard 20.11.40).

This problem of the antimodernist oath arose again, in less acute form, when he became a master of theology in 1954.

Whilst his reading of Jung and the sessions with Layard deepened his understanding of religious symbolism, Jung's writing on Christ gave a further edge to the familiar problems of the Christ of faith and the Christ of history:

Why does Jung disturb me so?

Because it is impossible to read him without drawing the conclusion that if Jesus had not existed it would have been necessary to invent Him.

And if it was necessary to invent Him, it seems unnecessary that He should have existed. (Diary 31.8.40)

At the same time he had no doubt that what he wanted to do was to see how far Jung could be placed within Catholic theology (letter to Layard 7.11.40).

In an extended exchange of ideas with Layard about the Fall of mankind (which is picked up in his 1942 lecture "The Frontiers of Theology and Psychology" and has an obvious bearing on the issues with Jung at the heart of many of their discussions and correspondence) White feels they raise in acute form the degree to which collaboration between Jungians and Christians is possible:

Whether there is not considerable likelihood that Jungians, by going beyond their empirical data and making metaphysical and metapsychical affirmations which are not necessarily demanded by those data, may lay the foundations for a religion or ersatz-religion which, so far from complementing Christianity, may contradict it radically. (letter to Layard 5.12.40)

By early November following a "mammoth interview" with Layard, White felt desperate, "at the edge of an abyss": "I feel I am now on the brink of the Urgrund whence Gods and demons proceed ... the imminence of a descent into hell." "I seem to have gone back in time to a devil-infested universe" (Diary 6.11.40, 8.11.40).

A turning point came a few days later with three waking visions of a dazzling white sun, a windmill, and a revolving disc like the governor of a machine. Layard saw this mandala

symbolism as one of a fundamental change and suggested White was ready to go back to teaching -a suggestion he fell in with. "Indeed I feel a changed person - at the dawn of a new life. Now I must thank God" (Diary 12.11.40).

White returned frequently to these visions as a source of support but the euphoria of thinking about a return to teaching did not last.

Attending Mass two weeks later he listened to a sermon on the holy souls, the sufferings of purgatory, and indulgences "delivered with dogmatic assurance but with little sign of personal emotion or even conviction."

"And I am expected to teach this and the like to simple people. No, dear Victor it can't be done!" (Diary 24.11.40).

He was resisting the urging of Layard, Kehoe and Drewitt that he return to "Blaggers" with mental reservations about his religious position (he had left Blackfriars to stay with friends outside Oxford).

In the only sharply critical comment on Layard as a person at this period he writes that to the extent that Layard is vehemently weighing the scales about a return "he sells me out to my 'enemies', - Roman authority - he himself becomes one of them - and a prelate who can be of no use to me an orator and not a scientist. In doing so he sells his own soul as an analyst" (Diary 28.11.40).

At this point White was considering four options: rejoining the Church of England; becoming secretary or "apprentice" to Layard; returning to Blackfriars; joining a new religious foundation planned by the Benedictine editor of the Eastern Churches Quarterly, Dom Bede Winslow (1888-1959).

White was under the misapprehension that the scheme was for a linked Catholic and Uniate foundation like the abbey at Amay-Chevetogne.

He had an abiding attraction to Orthodoxy vis-a-vis what he saw as the rationalized and literalized theology of the western church and reflected that his haste to convert to Catholicism had led him to pass over the Orthodox option.

A subsequent meeting with Winslow in London cleared up the misunderstanding.

The new foundation to work for church unity was to be a wholly Latin rite agricultural community.

White was still considering the possibility of joining Winslow as late as July 1941 when he was being sounded about returning to teaching in Oxford. The scheme did not get started.

From 1944 to 1948 Dom Bede organized annual three-day conferences of Anglican, Catholic and Orthodox theologians at Blackfriars, Oxford.

White was one of the participants.

By the end of January 1941 his diary records that he was at the parting of the ways. Fi-

nances had made it impossible for him to remain without employment and Layard's offer of work could not be seriously considered until he felt the "official" priesthood was clearly impossible.

Various ideas had been proposed by the Dominicans to allow him to stay in the order without being in Oxford or teaching.

One was to work in the London parish ministry to people in air-raid shelters, for which he rightly felt no talent.

Another possibility was to accompany young evacuees to Australia or South Africa, a position he briefly entertained.

This pretty outlandish idea suggests the desperateness of his need to put a distance between himself and teaching at Oxford.

Finally, he accepted the Dominican proposal that he move to their house of study in Cambridge.

Founded in 1938, it became a priory in 1969.

"Now that I had, as it were, discovered the real ME, the contrast between the ME and the persona - I-should-be as a priest became more intolerable than ever. Perhaps at Cambridge it would be different" (Diary 27.3.41).

The Diary ends four days later. White continued work on dreams with Layard by correspondence and he must have overcome his qualms about mental reservations and returned to Oxford in September to resume teaching.

"I'll be damned glad to go on with the analysis. In fact, I've a hunch there'll be another disaster if I don't" (letter to Layard 12.8.41). 18 There is no extant record concerning further sessions.

White's first substantial writing on Jung was a paper he gave to one of Layard's Oxford groups in June 1942,

"Some Bearings of Religion on Analytical Psychology" (the order of phrases in the title is interesting) - amplifying themes from his discussions with Layard on the Fall and what he saw as the Jungian dogma of the autonomy of the psyche.

The paper was repeated for the Guild of Pastoral Psychology in Octobe1 but with an important change.

For that meeting White omitted some pages of the original paper which took Jung to task in supposing that:

The virtual ignoring of the devil, disastrous as the tendency has become in modern bourgeois Christianity, is something endemic to
original and authentic Christianity itself. I am convinced that he is utterly mistaken, and still more so in concluding that Christianity has fulfilled its historical function (Hegel?) and

has now outlived its usefulness. The mistake would seem to be largely due to a failure to grasp the real significance of the definition of evil, found in many Christian philosophers, as the "privation of good". So far from implying, as Jung seems to suppose, a denial of the reality of evil, it precisely supposes it, and confirms his own conception of the opposites.20

The Guild paper version, published as "Frontiers of Theology and Psychology",
later appeared in the early sections of God and the Unconscious.

Two points are relevant here: the very early date at which White had hit on a major problem in a rapprochement between analytical psychology and theology which became pivotal in his later relation to Jung, and rather puzzlingly, why he dropped this section after its first presentation.

This was one of the papers he sent to Jung in his initial letter of August 1945. Visiting Kusnacht in March of the following year G.A. Bennet heard how in1pressed Jung was with his Dominican correspondent.

That August was the first of White's ten more or less annual visits to Jung, the substance of most of which can be gathered from their correspondence.

White's efforts to put his reflections on Jung and theology into systematic form developed slowly. On Ascension Day 1946 he writes to the novelist Antonia White that his "God and the Unconscious" still needs a lot more knocking into shape - she had expressed an interest in translating the final product for publication in France.

Versions of the paper were given in America in 1948 and Oxford in 1949 and it finally appeared as Chapter three of God and the Unconscious in 1952.

At various points in the 1940s he considered writing a systematic and historical treatise on the relations between depth psychology and theology,

but wrote to Antonia White in October 1947 that he had found that C.G. Carns had already written his book a century earlier (Psyche 1846).

Further research showed that the work of Albert Beguin on early ideas of the unconscious and the Swiss volume Ratsel der Seele on the theological side rendered his own work on these lines redundant.

The first two chapters of God and the Unconscious are all that survive of the abandoned treatise.

The Edward Cadbury Lectures of 1958-9 at the University of Birmingham that are the core of Soul and Psyche: An Enquiry into the Relationship of Psychotherapy and Religion (1960) are his most sustained and mature coverage of the subject and have received less study than God and the Unconscious.

While the finished work is invariably clear and fluent, White had to work hard at this in the early stages: "I was evidently never meant to be a writer anyway.

It's well to know one's own sterility" (letter to Antonia White 13.2.48).

Tim and Benita Smiley, who lived at the Cambridge Dominican house, recall that around 1957 White would take to his bed for days at a time struggling with an intellectual problem.

In the Jung correspondence and elsewhere his view of formal teaching is almost invariably negative.

There is a striking divergence of views about different phases of his teaching work.

Around the time of his 1940 breakdown not surprisingly he seems a mundane if not boring lecturer.

It may have been the contact with Jung, the difference of perspective that his year in America in 1947-8 provided, as well as his reading of contemporary - mainly French - Thomist scholarship that gave a very different flavor to his work in the 1950s.

As one of the most influential English Catholic theologians of the last century wrote, White gave him "the reality of Aquinas stripped of the
scholastic obfuscations of so much modem 'Thomism' ".

The fall of 1947 marked the start of a remarkable 12 months for White.

After his second meeting with Jung and the success of his paper on Aristotle at the Eranos meeting in Ascona in September, and being invited to be a founder member of the Zurich Institut, he sailed to New York. For some months he was the guest of the "millionairess" he mentioned to Jung, Mrs Frances Leggetts at Stone Ridge, Ulster County. He stayed en famille for two

months in the main house and then moved to the "Inn" on the estate, a retreat for, mostly, Catholic writers and artists. The sharp contrast to the wear and tear of Oxford over recent years, the "controls and malnutrition" of post-war Britain, provoked a lyrical response:

This is an indescribably lovely place, and nowhere could be more suitable for my purposes ... keen mountain air, brilliant light casting
deep shadows, strange flowers and birds and beasts and no snakes.

A lovely big bed-sitter room in the entrancing Colonial wooden house with porticos in all directions; an enchanting and most prayerful
chapel with a 14th century Avignon altar-piece and an 11th century equal-armed crucifix.

Most understanding and sympathetic people, and interesting visitors at weekends only, and lashings of such food and drink that - alongside all the rest - I've never felt so well in my life! Plenty of outside occupation, right down to EARTH.

So far the writings have not been going so well; but I must allow time for all this influx of new impressions to subside perhaps.

In December he was invited to become a patron of what was to become the C.G. Jung Institute in Zurich.

In February 1948 he lectured on Gnosticism to the New York Jung Club and at Easter left his "hermitage" for lectures and seminars in Chicago, the North West Pacific coast, California, New Mexico and Arkansas to pay his way.

The post-war £75 restriction on foreign currency made this inevitable.

In this and other earnings any significant surplus would be turned over to his order. This "heavenly but hectic tour of the West, with one damn Lecture after another" (letter to Layard 8.5.48) left him exhilarated but exhausted.

At some point he met with Jacques Maritain. He resumed writing at Ridgely Inn in July.

"Anyway God and Ucs. aren't coming to the surface too well. Maybe you're right - and they are queerer bedfellows than I liked to suppose" (letter to Layard 8. 7.48).

He began to dread the return to Oxford: "on the surface at least everything is just tootsy-wootsy ... [but there are] persistent nightmarish dreams about being back in England betimes in a state approaching panic ... and hideously homesick for the USA. ... I am afraid I do just love this country, and it's gratifying to find it seems to like me" (letter to Antonia White 20.5.48).

He left New York for England towards the end of August and after spending 6 to 14 September with Jung resumed his teaching in Oxford, and the usual round of conducting retreats and addressing various societies around the country.

In late October 1950 he went on his first visit to Rome for the "ridiculous exam" he mentions to Jung. In fact it would have been a tough examination for a baccalaureate which in due course would become a mastership in Sacred Theology (STM).

It would also mean reaffirming the anti-modernist oath which had so deeply exercised him in 1940.

Several stray references in 1951 apart from what he writes to Jung indicate that he still found difficulties in his Dominican life.

These were compounded in December 1952.

"I think it is now no secret that my very best friend among the O.P's - Fr Richard Kehoe - has left the Order, and for the most conscientious reasons which I am bound in varying measure to share" (R. 30.12.52).

White does not elaborate on what these reasons were.

By November 1953 he was again desperate:

I am paid, I owe my bread and butter, to the alms and gifts of good Christians, who support me in the belief that I am a good Christian
priest, labouring to bring all I can into the one Ark of salvation! Their God simply isn't my God any more; my very clerical clothes have become a lie. I feel acutely that my position has

become morally impossible and dishonest. ... So I tell myself from time to time that, whatever the cost, I must get out. (to Jung 8.11.53)

God and the Unconscious had been published in 1952. Many reviews were positive but the author later reflected:

In one important respect God and the Unconscious did not receive the criticism, or arouse the discussion, for which the author hoped. In
his own view the book's most salient feature, which it argued laboriously in one chapter, and which the rest of the book presupposed,
was its insistence that religion and psychology shared a common territory and a great many concerns; but for the most part this
feature was passed unchallenged, and indeed hardly noticed.

This common territory, it was maintained, is what religion calls the human soul and what psychology calls the human psyche.

It was maintained that, although the viewpoints of religion and psychology differed, and that each made different (and sometimes even seemingly conflicting) statements about them, this "soul" of religion and this "psyche" of the psychologist are identical - or, at the very least, overlap. (unused "Epilogue and Prologue", 1958, for Soul and Psyche)

This is a somewhat puzzling comment for it is the very objection to this position that concerned the influential British Catholic psychiatrist E.B. Strauss over many years.

See his otherwise enthusiastic review of Soul and Psyche in The Tablet (19.3.60).

Other instances are in the hostile reviews that led to his later difficulties with Rome - those in particular by Dom Gregory Stevens (Theological Studies, Vol. 9, 1953); Raymond McCall (New Scholasticism, Vol. 28, 1954); and, as we shall see later, by Agostino Gemelli (Vita
e Pensiero, 1955).

The events of 1954

May 1954 was an important month for White.

In Brussels on 1 May 1954 he gave his paper to a meeting of the Wiener Arbeitskreis fiir Tiefenpsychologie.

It was a small conference and it would be fascinating to know what the speaker on "Avatars de la parole" (Jacques Lacan) had to say to the speaker on "The Unity of the Person" (White).

On 28 May at Blackfriars the cap and ring of a master of theology were given to Victor White and Ambrose Farrell.

It was expected that White would become Regent of Studies for the coming October term.

In fact around late July or early August Farrell was appointed instead.

Words have been chosen deliberately here for it is generally held that White had been appointed and further that the Provincial, Hilary Carpenter, had taken the opportunity of the sudden death of the Master General, Emmanuel Suarez, to have the regency switched from a radical to a conservative.

This may have been so but I have some doubts about this version.

In a warm letter to White of 12 August the English language member of the master general's council, Aelwin Tindal-Atkinson, who had been very close to Suarez, writes:

My own impression had been that you were to be designated for Fr Daniel Callus's office as soon as his second term was concluded this
month. Hence the change came as a great surprise to me, as it would have, I believe to Fr Suarez. Formally it would make sense for the appointment to be made after the conferral of the STM, that is between 28 May and Suarez's death four weeks later. If White had been formally appointed then no record of it survives. In fact this brief letter is surprisingly the only document about the affair extant.
In reactions to the change there may not be much difference between "were to be designated" and actually appointed but since I want to consider the affair in a broader context it seems right to cross t's and dot i's. Certainly Tindal-Atkinson's not being consulted, as was customary, indicates something strange in the acting master general's procedures.

The broader context is the crisis affecting the Dominicans in 1953-4, focussed on the suppression of the worker priests in France.

These had their roots in 1943 in the sending of clandestine priests as civilian workers in German labor camps. At the end of the war the worker priests continued and expanded in France as part of a mission to offset the alienation of great parts of the working class from Christianity.

The Vatican's immediate anxiety about this and the increasing trade-union and political activities of the priests was followed in February 1951 by Rome's forbidding the admission of any new candidates and a request to the French bishops for annual reports on each individual priest.

The speeding up of restrictions on the worker priest mission can, in Gregor Siefer's account, be traced to one fact, the replacement of Mgr Roncalli, later Pope John XXIII, as Papal Nuncio in France.

In May 1953 the Dominican Pere Montuclard, leader of the Jeunesse de l'Eglise community in Paris, resigned from the order and the priesthood after his book, Les Evenements et la Joi was condemned.

In August 1953 Cardinal Giuseppe Pizzardo, Prefect of the Congregation for Seminaries and Universities, ordered heads of religious orders to recall their worker priests and in September called for an end to the "experiment" indicating severe penalties for any continuation.

Of the hundred or so priests ten were Dominicans.

The order was unusual in that it had from the outset enshrined in their Constitutions a strong juridical independence from the central Roman authority.

There was severe pressure within the Vatican to even have the Constitutions revised. Twenty-five years earlier Master General Parades had been more or less forced to resign in Pope Pius XI's campaign against Catholic involvement in the Action Frarnaise movement, the 1929 General Chapter being forbidden to have any discussion of his resignation.

The 1953 crisis looked likely to be even worse.

In November Suarez made a formal visitation of the English province speaking individually to every member of the order.

This would, among other things, have given him an opportunity to take soundings on the regency to fall vacant in the following year.

It is inconceivable that he did not discuss the French and more general crisis with White and with others.

Suarez still delayed, but after the bishops declared on 19 January 1954 that the worker priests completely stop their work by 1 March he acted ruthlessly lest worse happen to the order.

On 9 February in Paris he removed the three French Provincials (Avril of Paris, Belaud of Lyons, and Nicolas of Toulouse); the leading theologians, Chenu, Congar and Feret, were removed from their teaching posts and banished from Paris; the director of the publishing house, Editions du Cerf, Fr Boisselot, was dismissed.

The French bishops were concerned with Chenu's leading influence in the worker priest movement.

Conservative Dominicans in the Holy Office, like GarrigouLagrange, had been concerned with Cougar's ecumenism, perhaps from as
early as 1937, and took the general crisis as an opportunity to discipline him as well.28

On the night of 30 June Suarez and his assistant were killed in a car accident near Narbonne.

In accordance with the Constitutions the interim master of the order was the provincial where the next general chapter was due to be held. In this case it was Timothy McDermott of St Joseph's province,

New York, a very experienced ecclesiastical politician of a conservative and authoritarian disposition. He held office until the General Chapter of May 1955.

In the context of the above it seems to me that there was probably a general scrutiny of regencies in Rome over the summer of 1954 with the Holy Office objecting to White as regent, something that McDermott would be inclined to go along with. It seems less likely that Hilary Carpenter initiated the change from White to Ambrose Farrell.

Although the assignment of Laurence Bright and Cornelius Ernst to teach at Hawkesyard promised well, the new appointment of a conservative canon lawyer as regent set back studies at Blackfriars for several years.

When Henry St John became Provincial in 1958 he took steps to ensure that Farrell's term was not extended beyond the usual six-term period.

The elderly former regent Daniel Callus was appointed for the year 1960-1 and then Columba Ryan served as pro-regent until, with the relaxing of the STM requirement, Cornelius Ernst was appointed regent in 1966.

In 1954 it was an anguished Cornelius Ernst who had tried unsuccessfully to start a petition for White's appointment.

Certainly, it was a personal affront to White but he seemed to recover from it quite quickly.

When he passed the STM examination in 1950 he told Jung this "means the end of my hopes that I can retire from teaching and the wear and tear of community life and devote my time to quiet reading, writing and seelsorge" (3.12.50).

And writing to Jung in September 1954:

"So all the fuss about the oath, the degree, and my beautiful self-sacrifice pro bono publico [in becoming regent] have been a sort of sacrifice of Isaac - or maybe something a great deal more comic." - He adds, "But in many ways it is of course a huge relief' (25.9.54).

Given the anguished need to "get out" in his letter to Jung the preceding November, this last reflection is far from surprising.

As he put it to Herbert McCabe, "poor old Hilary mucked me about but it was a blessing in disguise".

It was the Provincial's rather desperate suggestion that White go to California and find something to do there.

As his next letter to Jung makes clear he was soon occupied:

"It seems that I've definitely got a job to do in my present calling, however uncomfortable I still feel about it, and there is nothing to do but get on with it. It is at least satisfying to feel one is needed, and doing something that nobody else can do. But it is just telling the old, old story, and not very original or creative" (8.1.55).

It was whilst in Oakland that he wrote his article on Answer to Job that so upset Jung ("Jung on Job", Black.friars, March 1955). It seemed to have surprised its author too: "that Job article may be true - but it's terrible. I've amazed myself and others by the mercilessness of it" (R. May 1955).

He left America in April for a general chapter of the order where Michael Browne was elected master and then went on to Zurich.29 Here he gave seminars at the institute on "Classes of Opposites" and "Baptism Ritual and the Opposites" (Christ and "Self').

These were an attempt to come at the issues between himself and Jung from a different angle.

The problems between them over the Job book were at their height.

Thus their brief meeting at Mammern where Emma Jung was convalescing turned out to be a disaster, as White's subsequent letter acknowledges and Jung's distress was confirmed to me by Aniela Jaffe many years later.

In a subsequent dream White notes:

"Waiting to say good-bye to Jung ....Trying to find him. 'The only great man I've known'. I wonder if this is artificial". "So I am still out of touch with C.G. and anxious (genuinely?) about it. Compensation for my own central lack of strong effort to contact him? But it seems I have to do without him in this 'afternoon' of life and should reconcile myself to this" (23.7.57).

Their very last meeting was to be in June 1958.

On returning to California in August 1955 for a further year White found that as well as some teaching in the Dominican house he had a "rather mounting collection of 'souls'.

It must be quite hell to be a lay Catholic in USA if you have any imagination or individuality at all, and this alone is back of a great many problems" (R. 25.12.55).

Among other engagements was a request from Hollywood to give a short retreat to "ladies of the motion pictures" (R. 31.10.55).

In April 1956 he spent a wonderful weekend in Yosemite with Gerald Vann and Killiki Palmquist who were also on lecture tours. It is likely that all three visited Henry Miller at Big Sur - "a GENUINELY FREE man".

Palmquist was a vocation counselor in Stockholm whom White had first come across in 1946. She was to become one of his most trusted friends and colleagues.

She was present at the talks White gave at Staket near Stockholm in 1954 and 1957; the theme of the latter was "Guilt, Theological and Psychological".

She worked in London several times and they were planning to see West Side St01y in the last months of his life.

In August White returned to England. His American Provincial had begged that he might return for a further period. White was keen but the English Provincial was unwilling: "My year in California has been a rather wearing but profitable experience. I feel much more settled within myself now; not that any problems are solved, but they don't seem to matter so much anymore; and I feel more ready to plow a lonely furrow" (letter to Jung, 25.8. 56).

He then set off for Zurich and Bollingen, 6-14 September.

Further problems with Rome In the June and July issues of the review Vita e Pensiero in

1955 the editor Agostino Gemelli (1878-1959) wrote a not wholly lucid account of Jung's psychology of religion, noting its increasing appeal for Catholics.

He singles White out for particular criticism. God and the Unconscious is seen as a disconcerting book. "It is quite extraordinary that this work should carry the imprimatur of the Archbishop of Birmingham."

He finds White not very watchful of orthodoxy, inattentive to the mind of the Church. Gemelli asserts that to understand the religious sphere one needs to operate in philosophical and theological terms, not seek support from psychology.

"Here lies the very grave intellectual31 error of those Catholics, like White, who use the teachings of Jung in order to strengthen support for the truths of religion or, even worse, to enrich it".

Vita e Pensiero was one of the most widely read Italian Catholic periodicals.

The Franciscan Gemelli was a major figure in Italian Catholicism, founder of the Catholic University of Milan in 1921 and director until his
death. "II Machiavelli di Dio" and "naturaliter fascista" are phrases cited from his biographers in the 20-column entry in Dizionario Biografico degli Italiani (Rome, 1999, Instituto della Enciclopedia Italiana).

When White was to attend the Seventh International Congress of Catholic Psychologists in Madrid in September 1957, where Gemelli was to be president of honour, it is not surprising that he refers to him as "my Enemy" (R. 8.8.57). 33

The Holy Office's concern about White's orthodoxy came to a head in late 1957 and in a curt note of 8 January 1958 from Cardinal Giuseppe Pizzardo to Michael Browne as Master General he asks for an opinion of White's teaching and a list of his publications.

This was not Pizzardo's first interest in English Catholic writers. In 1953 he had condemned Graham Greene's novel The Power and the Glory on the grounds that it was "paradoxical" and "dealt with extraordinary circumstances" and requested changes in a text published
14 years earlier.

Cardinal Griffin's Advent pastoral letter in the Westminster diocese was along similar lines. 34 Browne's request about White to the
English Provincial Hilary Carpenter met with a swift reply on 14 January.

Given the importance of Carpenter in what did or did not happen in the regency issue four years earlier, it is worth quoting in full.

Knowing that his response to Browne would go to Pizzardo, Carpenter echoes the rotund phrasing of the original in the opening and closing phrases:

Most Reverend and dear Father General, I beg to acknowledge the receipt of Your Paternity's letter in which you express some anxiety in respect of the writings of Father Victor White and ask for information concerning him. I will endeavour to answer as fully as possible and to the best of my ability and knowledge.

I am very happy to be able to reassure Your Paternity, first of all, as to his life and spirit as a religious. From this point of view I have always found him admirable in every way and, if anything, increasingly so as the years go by.

I have had more than one occasion to admire his humble obedience, both during my Provincialate and earlier during my years as Prior at Oxford, and in general his personal life is, as far as I am aware, above criticism.

As to his intelligence, he is endowed above the average.

He has a particular gift for teaching as well as for preaching, and he is a most assiduous student.

He is regarded as something of an international expert in the field of modern psychology, but at the same time his adherence to and devotion to the saw doctrina of St Thomas has long been established and becomes more and more evident with the years.

His great desire, for a considerable time past, has been to combine these two interests, trying to sift out what is good in modern psychology and to measure it against a background of Aristotelico-Thomist teaching. [sentence illegible] ... he has done complete justice to himself in either.

The former is mostly a collection of essays and lectures directed to very diverse readers and audiences, some to Catholics, some to the
general public (as in the case of the broadcast talks included), some to academic societies.

But all were meant to be, in one form or another, a critique, favourable or unfavourable, of modern psychological investigations and theories.

The book had a limited appeal, but was well received.

There was no adverse comment, as far as I was made aware, either from the Hierarchy or from the recognised theologians.

The diocesan censorship was effected in the Archdiocese of Birmingham.

The other book is theological. In his opening chapter Father
Victor writes:

"Those who are acquainted with the opening pages of
the Summa Theologiae of St Thomas Aquinas will, I hope, recognise
to how great an extent my own account depends on his: indeed
what follows will be to a large extent a paraphrase or an amplification
of the more relevant parts of that opening chapter ’

On the Holy Teaching’."

I quote this because I believe it truly represents Father Victor’s mind and intention in general, however the actual outcome may be estimated.

But here again the book in question is, for the most part, a collection of essays and articles already printed in various journals. Yet it was received with notable approval.

This book was also given its diocesan imprimatur in the Archdiocese of Birmingham.

His only other publication in permanent form is the translation of and commentary upon St Thomas's letter to Brother John "On How
To Study" which originated as an address delivered at an academia in Blackfriars.

Of this "The Clergy Review" wrote: "The text of the De Modo Studendi with translation needs less than three pages; the rest of the little booklet contains a profound commentary on it ... It is tempting to quote some of the more telling passages, but the task of selection from so much that is valuable is too difficult".

Except for an article on the psychologist Jung, rather critical in tone, I cannot recall any other recent writings by Father Victor.

He is engaged now upon a book, as I understand, but I do not know its content.

It will be submitted to me in due course, I need hardly say, for censorship.

In my own judgment, for what it is worth and speaking generally, if Father Victor lays himself open to criticism in his writings this may well arise from an active and penetrating mind reacting, somewhat impatiently at times, against a more passive approach to the understanding of the sana doctrina; he feels that St Thomas has much to say to the modern world as such, but that it must be said with cognisance of modern theories and research. It may arise too, I think, from a too ready vocabulary not always subjected to that restraint of expression necessary especially in the written word when matters of grave import are under review.

On the other hand I am bound to say that as a lector in formal theology and as
a preacher he has received much praise.

The year he spent, with Your Paternity's kind approval, in California was so successful from both points of view that the Provincial there has begged that he might be allowed to return for another period. (I felt that, for the time being, I was not able to agree, and it is typical of Father Victor that he accepted this decision with commendable alacrity and obedience.)

No comment, adverse or otherwise, has reached me from the hierarchy or other ecclesiastical authorities in respect of Father Victor.

Amongst theologians he is regarded, as far as I know, as of good standing and merit.

Finally while I cannot regret too much that Your Paternity should have been given reason for anxiety,

I can at least assure you that in all basic things Father Victor is an excellent religious and Dominican. If it were necessary to offer him correction, I am sure that he would accept

the same humbly and even gratefully. I have tried to answer Your Paternity's queries as fully and accurately as I could, and I hope satisfactorily. With profound respect and devotion. Your Paternity's most obedient son in S. Dominic FR HILARY CARPENTER, O.P.

This response was received by Cardinal Pizzardo on 24 January. Partly reflecting on his own position at this time, White writes:

The trouble for so many of us converts-in-adolescence is something awfully difficult for you cradle Catholics to understand! The trouble
is that, one fine day, we find that we did (unconsciously) pose when we became RCs. It is more a matter of culture, of our picture-of-the world, than of religion! We revolted from the whole "protestant materialist" world and values in which we were brought up: probably
threw out the baby with the bath-water. For that we substituted a beautiful, romantic "Ages of Faith", medieval world - perhaps helped by Chesterbelloc [G.B. Shaw's term for G.K. Chesterton and Hilaire Belloc], Gill, Pepler etc. The Church was central in that pretty picture; and after playing with High Anglicanism of course we became Catholics.

There was really very little choice in the matter, certainly no idea of choosing thorns rather than roses: it was just the most important part of the picture - and in the "Church" of this picture, we found certainty, security, a consoling ritual, almost EVERY thing.

Perhaps we had never had much to do with the "real" Church of the average Catholic, and we never did feel much at home in it.

We found "home" in the rather exceptional Catholicism of Blackfriars, Oxford; and were perhaps enamoured of the rather rarefied out-of-this-world "Life of the Spirit".

Of course the fantasy doesn't last: we grow up, see it's phoney: and with the mirage our Church-picture fades too: we feel we just don't belong any more, and some of us "lapse" out as inevitably as we had come in. And to the old picture we cannot return, though we'd like to find another vision. (R. 10.2.58)

By late 1958 he had completed Soul and Psyche, the key themes of which were to be his Cadbury lectures.

At the invitation of Professor G.W.A. Lampe of the University of Birmingham Theology Department, these were delivered between 16 January and 6 March 1959:

"The lectures in Birmingham are being quite well attended and received - so far. And the book thereof has somehow got all the required imprimaturs! I am finding John XXIII such a joy and relief. We must pray hard that this Ecumenical Council really does something - and undoes a lot else" (R. 27.1.59).

At this time White came regularly from Cambridge to London for his Thursday sessions working at the More Clinic and visiting friends like
Barbara and Bernard Wall, his publishers Manya Harari and Marjorie Villiers of the Harvill Press, Antonia White, and Catherine Ginsberg.

In early 1959 I had two long conversations with him at St Dominic's Priory, Haverstock Hill, about my attempts to understand Jung's Psychology and Alchemy and difficulties I was

having at school about these and similar interests. The relaxed and friendly reassurance from the smiling priest with cigarette holder was important to me and I started to read his books.

On 17 April 1959 White was in a severe accident on his motor scooter near Peterborough.

As Layard wrote to Jung:

"The news from Victor White is that he recovers consciousness from time to time but wanders when he talks. What will he be like if he recovers from it I do not know. Will there have been a change. If so in what direction?" (20.5.59.)

As he reflected five months later:

"Oh, I HOPE I'm changed all right! It would be pretty futile to be nearly dead and return to ego-less childhood if something wasn't reborn, even ifI'm not sure what" (R. 9.10.59).

In the meanwhile Michael Browne had written to White that the Holy See had ordered that sales of God and the Unconscious be suspended (23.7.59).

Returning to Cambridge from convalescence White replied that God and the Unconscious had been out of print for two years but that he would do what he could to prevent a further edition or reimpression (11.8.59).

In a memorandum for the new provincial Henry St John he outlined the contractual and other legal issues about the copyright of the book and the problem of sales of translations ending:

"It is difficult to plan when one is told nothing about what the trouble is all about; and without even knowing why orders should be given to the author to 'take steps' to 'suspend sales' ... I would like to know where I stand, and conscientiously can stand in the future!"

St John replied that in justice White should be officially told just what is considered to be wrong with the book and that if it would be expedient to make such a petition he would energetically back it.

In his formally humble brief response to the Master General White kept silent about the problem of translations of the book.

Replying to a letter of Henry St John's which cannot be traced, Thomas Garde notes that "Father General is very pleased and edified by
Father Victor's excellent dispositions.

It seems that the Holy See does not usually give reasons for orders of this kind" (19.9.59). St John's response was brilliant:

I am forwarding to Fr Victor the M.G.'s very kind words concerning his "edifying dispositions" - I am sure he will be greatly comforted
by them. In view of the not unnatural anxiety and worry he has suffered in this matter I have felt justified in assuring him that since

he is not to be told what, in the content of his book, has moved the Sacred Congregation to take this action there can be nothing in it
even remotely dangerous to his own faith and morals or to those of any of his readers capable of understanding its subject matter. I hope I have judged rightly in saying this.

To White he continues:

I think you may regard the matter as closed; that the S.C. will forget it and that the M.G. is content to leave it so. Since you have received no warning of any kind concerning further publication on this subject and no indication as to matters on which it might be expedient to take extra care when writing about it you are perfectly free to proceed and I am glad that Soul and Psyche will soon be appearing, and in case of any possible trouble, glad that the diocesan censorship is Westminster, and that the censor [Charles Davis] is Professor of Dogma at the Cardinal's own seminary. He will not rat in the event of any criticism, which I think however is quite unlikely. I expect you will hear no more of this. You know that you have my fullest support. (21.9 .59)

Either there was some further move or news of the problems spread slowly, for Eve Lewis wrote to Catherine Ginsberg ten months later:

"I am grieved to learn from Dom Oswald [Sumner] that God and the Unconscious is to be proscribed and that he is afraid in case the same fate should befall Soul and Psyche" (21.7.60).

In material not used in the latter book which may refer to these events, White wrote:

It seems necessary to add that a word of caution should be added for the benefit of a type of reader who seems to be more numerous and
influential than might be supposed.

The gang-mentality of early adolescence, with its all-black and all-white groups, its undiscriminating loyalties to a gang, a leader or a cause, its simple divisions of mankind into warring parties of those who are for and those who are against, has an extraordinary persistence into later life .... I have found it widely supposed that (in spite of much that I have said to the contrary) I am somehow "for" every form of psychiatry or psychotherapy, and approve all that is done in its name (in sharp contrast to, let us say, Monsignor X., who is notoriously "against" it).

When the Mother Prioress of a contemplative order sent him Jung's September 1959 letter to her about White's illness he replied:

"I am rather sad he is in such a self-piteous state about being 'misunderstood' etc. But amused somewhat at his remarks about my not fully disapproving of his work - if he knew half the trouble I've had and am having for approving most of it, even if I don't agree with some of his views. And his work wouldn't have much future if everybody did" (9.10.59).

The last year White's major scooter accident in April 1959 left him with permanently impaired sight and hearing: "there is no doubt I have learned a lot! But there are a lot of difficulties ahead, both interior and exterior .... It may be quite a time before I can go anywhere unaccompanied, or even cross streets by myself!" (R. 21.1.59).

Fortunately his mental recovery was complete and he was able to dictate for transcription by his friend Donald Nicholl parts of his translation of the first section of the new edition of Aquinas's Summa Theologiae and write with some difficulty. In September he suffered acute abdominal pains and was admitted to Addenbrookes hospital in Cambridge for two weeks.

This problem seemed to clear up. But he was in hospital again for an operation 20 January to 11 February 1960.

The stomach cancer was now irreversible and his medical notes for 11 March say that "he is going down hill . . . there is nothing further we can do. He is aware of his condition".

He had been due to speak at a joint meeting of the Society of Analytical Psychology and the Analytical Psychology Club on 21 January 1960 but was too ill to attend. In a manuscript note to his contribution "

The Self' he writes:

"I might say that this is my very first attempt at anything like a public appearance since - perhaps rather significantly - a gust of wind blew me off my scooter onto my skull- and cracked it. And I could not possibly want this first attempt at public speaking to be anywhere else". He had the satisfaction of seeing Soul and Psyche published in February.

For the last six or eight weeks of his life White was persuaded by Catherine Ginsberg to move from the North London Dominican priory in Hampstead to Harrowby Court in Kensington. It is unclear when she and White first met.

She was associated with The Open Way, a charitable trust founded in 1957 to further mental health education developed by the psychiatrist Dr Graham Howe: Toni Sussmann was honorary associate director and R.D. Laing a member of the advisory council.

Dr Margaret Grant had invited Ginsberg to help her run a therapeutic community in Rosary Gardens in London.

Some of this group moved to flats in Harrowby Court and under Ginsberg's leadership this became the Fabyc community (Family by Choice), and as members grew considerably they moved to their present location at Kew in Surrey. White was nursed by Christina Megroz in Flat 5.

She recalled that she did not know how Ginsberg persuaded White and his superior that this was the best plan and that there were difficulties.

Ginsberg was a Catholic convert of forceful and unorthodox ideas who frequently challenged White to demanding arguments.

It was Megroz's impression that White felt lonely and at times may have regretted leaving the priory.

At some point after his accident it seems that, according to Richard Ingram O.P., Eve Lewis made a "detour" to visit Jung and urge him, without success, to contact White.

The building of bridges came with the letter in July 1959 to Jung from the Mother Prioress of a contemplative order who had known White since the late 1940s.

She sent Jung's September reply to White -

"You are certainly privileged to have (these days) this autograph letter from the old man" (9.10.59). With White's letter of thanks about this a week later the correspondence had resumed, though not without some continued misunderstandings.

His friend from wartime Oxford, the Jungian analyst F. Elkisch, visited him at Harrowby Court and recalled White saying:

"Look, Elk, the letter I got from Jung: listen, he said, and read a few lines which I have forgotten but which to me in no way sounded offensive: We are friends, close friends, how could he write like this? .... I feel Father Victor and Jung had lived for so long on different levels that it was understandable when the new common platform was a bit slippery on occasions" (R. 7.10.76).

White died on 22 May 1960.

Lucid until the end, his last words were, "God, take me".

After the funeral at St Dominic's in London he was buried at Woodchester where he had entered the order 36 years earlier.

In a subsequent letter Elkisch wrote that somewhere he had read words which he never forgets in which Jung said:

"I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England" (R. 29.10.76). Adrian Cunningham, Victor White: A Memoir, Jung-White Letters, Page 307-334

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=22Q6DPO99WLFU&dchild=1&keywords=jung+white+letters&qid=1612881108&s

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Articles From "Psychological Perspectives" 1973-2020 (2021-05-05 05:45)

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[1]Psychological Perspectives

1. https://te.booksc.org/journal/20395

Toni Wolff: ...one would often not live in the body in analysis... (2021-05-06 03:10)

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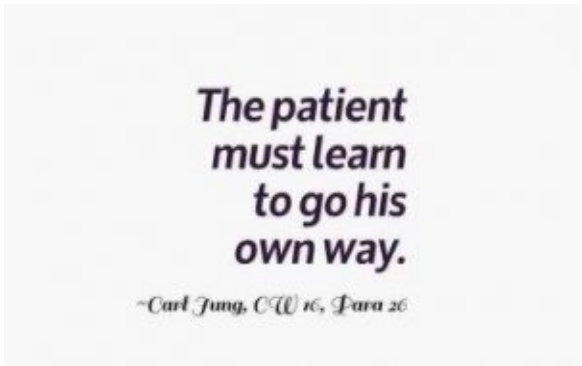

[1]Visions Seminar

Miss Wolff: Would it be going too far to say that one would often not live in the body in analysis, that one has to be back in one's own reality in order to experience it absolutely?

Analysis is never in itself a real situation; it is an anticipation as an initiation is an anticipation.

One has to be in one's own place, as she is when she is back in America.

Dr. Jung:

That is always more or less the case, but even in analysis one can be more in the body than she was.

Certain people are quite outside; at the slightest provocation they jump out of their skins, and it is impossible to prevent them; sometimes they go on in a very dangerous way, they are flooded by the unconscious, they get drowned in it.

One such patient was sent to me by a colleague who besought me to take the case, but it was too late.

That was a man who had been tapped by analysis and out flowed the whole river of the unconscious, there was no stopping it.

I tried to build dams but the water was always rising over everything and the fellow went crazy.

One cannot make the doctor responsible for it, it is just a misfortune, as for instance, in so many thousand chloroform cases, one case reacts with instantaneous death and it cannot be prevented; that may happen to the most skillful operator.

I hope I have made myself clear about this admittedly difficult piece of psychology, the paradoxical role of the Self.

The Self is here leading the patient back to the tangible reality.

You know in the psychology of the unconscious the body is always something like earth, it is heavy, dense, a thing which cannot be removed, a real obstacle.

It is the here and now, for to be really in the here and now, one must be in the body.

But we have a peculiar faculty of stepping out of the body, which is again like the primitive. Instead of saying: "I dreamt of my neighbor's Kraal," he would say:

"In the night when I was sleeping I left my couch and went across to my neighbor's Kraal."

He describes it as if it were his own activity, while we know it is not. Carl Jung, Visions Seminar, Page 1315-1316

1. https://smile.amazon.com/Visions-Notes-seminar-1930-1934-Bollingen/dp/0691099715/ref=sr_1_1?crid=SXU701XEHLUT&dchild=1&keywords=jung+visions+seminar&qid=1615041

The Gnostics in their day had already had clear intimations of this dualistic figure. **(2021-05-06 03:47)**

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[1]Aion

That is to say, just as Joachim supposed that the status of the Holy Ghost had secretly begun with St. Benedict, so we might hazard the conjecture that a new status was secretly anticipated in Joachim himself.

Consciously, of course, he thought he was bringing the status of the Holy Ghost into reality, just as it is certain that St. Benedict had nothing else in mind than to put the Church on a firm footing and deepen the meaning of the Christian life through monasticism.

But, unconsciously—and this is psychologically what probably happened—Joachim could have been seized by the archetype of the spirit.

There is no doubt that his activities were founded on a numinous experience, which is, indeed, characteristic of all those who are gripped by an archetype.

He understood the spirit in the dogmatic sense as the third Person of the Godhead, for no other way was possible, but not in the sense of the empirical archetype.

This archetype is not of uniform meaning, but was originally an ambivalent dualistic figure that broke through again

in the alchemical concept of spirit after engendering the most contradictory manifestations within the Holy Ghost movement itself.

The Gnostics in their day had already had clear intimations of this dualistic figure.

It was therefore very natural, in an age which coincided with the beginning of the second Fish and which was, so to speak, forced into ambiguity, that an espousal of the Holy Ghost in its Christian form should at the same time help the archetype of the spirit to break through in all its characteristic ambivalence.

It would be unjust to class so worthy a personage as Joachim with the bigoted advocates of that revolutionary and anarchic turbulence, which is what the Holy Ghost movement turned into in so many places.

We must suppose, rather, that he himself unwittingly ushered in a new "status," a religious attitude that was destined to bridge and
compensate the frightful gulf that had opened out between Christ and Antichrist in the eleventh century.

The antichristian era is to blame that the spirit became non-spiritual and that the vitalizing archetype gradually degenerated into rationalism, intellectualism, and doctrinairism, all of which leads straight to the tragedy of modern times now hanging over our heads like a
sword of Damocles.

In the old formula for the Trinity, as Joachim knew it, the dogmatic figure of the devil is lacking, for then as now he led a questionable existence somewhere on the fringes of theological metaphysics, in the shape of the mysterium iniquitatis. Fortunately for us, the threat of his coming had already been foretold in the New Testament—for the less he is recognized the more dangerous he is.

Who would suspect him under those high-sounding names of his, such as public welfare, lifelong security, peace among the nations, etc.?

He hides under idealisms, under -isms in general, and of these the most pernicious is doctrinairism, that most unspiritual of all the spirit’s manifestations.

The present age must come to terms drastically with the facts as they are, with the absolute opposition that is not only tearing the world asunder politically but has planted a schism in the human heart.

We need to find our way back to the original, living spirit which, because of its ambivalence, is also a mediator and uniter of opposites, an idea that preoccupied the alchemists for many centuries. Carl Jung, CW 9ii, Para 141

1. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1614257731&sr=8-1

Marie-Anne Schmid: I just marvel at the way Mrs. Jung bears it all. (2021-05-07 03:15)

[paypal _donation _button border="5"]

[1]Jung-White Letters

Kusnacht-Zurich December 16th 1946130

Dear Father White

Thank you for your letter to which I want to reply at once so that it won't get snowed under.

I gave your letter for Professor Jung to Mrs. Jung who'll choose a good moment to give it to him.

It is rather difficult just now as he is inclined to get too excited about things (even quite small matters) and on the other hand he ought to be kept interested and amused, as he is rather depressed these days.

Objectively there is still some progress, but there are always bad nights and bad days alternating with good ones.

It certainly is a very anxious time for us all - and if I think of my own tiredness - I just marvel at the way Mrs. Jung bears it all. She asked me to send you her greetings, by the way.

I've met John Layard once. He certainly is a problem.

But I was particularly glad to notice that he seems to get on well with Dr. Meier.

So let's hope for the best in his case too.

The editor of the Bollingen Series is Mr. Barrett.

At least I suppose that he is chief editor now that Mrs. Mellon has died. In any case he will be the man to give you any information you require.

His address (i.e. the address of B.S.) the is:

Bollingen Series, 41 Washington Square South, New York 12,

N.Y. (His name is John D. Barrett.)

In case I should not have time to write again before Christmas I just want to send you all my best wishes for a "light" Christmas and a good beginning of the new year.

Yours sincerely,

MARIE-JEANNE SCHMID Marie-Jeanne Schmid, Jung-White Letters, Page 58-59

1. https://smile.amazon.com/Jung-White-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721&s

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The Emergence of Phanes (2021-05-07 04:18)

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[1]Black Books

The Emergence of Phanes

The seventh sermon had culminated in an evocation of a star God: At immeasurable distance a lonely star stands in the zenith.

This is the one God of this one man, this is his world, his Pleroma, his divinity.

In this world man is Abraxas, the creator and destroyer of his own world.

This star is the God and the goal of man, this is his one guiding God, in him man goes to his rest, toward him goes the long journey of the soul after death, in him everything that man withdraws from the greater world shines resplendently.

To this one God man shall pray.

The entries from the autumn of 1916 further elaborate on this figure, who is revealed as Phanes. Phanes first emerged as a golden bird from the tree of light.

Jung's soul identified him as the "ultimate and highest."

In the autumn of 1917, Philemon described his luminous splendor in entries that could be considered as further sermons.
In 1919, Jung painted his portrait in Liber Novus as a divine child, noting, "I called him PHANES, because he is the newly appearing God."

He considered the emergence of this figure as denoting a spiritual transformation that was occurring in the world. In 1919 he wrote to an English pupil, Joan Corrie:

in the last sermon you find the beginning of individuation, out of which, the divine child arises. Please don't speak of these things to other people.

It could do harm to the child.

The child is fate and amor fati & guidance and necessity-and peace and fulfillment (Isaiah] 9.6).

But don't allow yourself to be dispersed into people and opinions and discussions.

The child is a new God, actually born in many individuals, but they don't know it. He is a "spiritual" God.

A spirit in many people, yet one and the same everywhere. Keep to your time and you will experience His qualities.

During this period, Jung's soul sought to instruct him with regard to his relations with women. Between 1916 and 1918, reference is made to the "white one" and the "black one," respectively.

The contexts seem to suggest that these refer to Maria Moltzer and Toni Wolff, respectively.

In an entry in his dream book of July 2, 1917, Jung referred to his "impersonal love" of both women and noted that with them his soul was "complete, fulfilled."

On September 27, 1916, his soul advised as follows: "let the black one go. No excessively deep relation.

She is also empty and lives through you. She can’t give to you what you need." The following day, his soul added, apropos the black one:

I understand that you love her, but I would like to get rid of her .... Women are my most dangerous opponents, since they have my qualities. That’s why you can confuse me so easily with the black one. I also have golden goat eyes and a black coat. I place myself between her and you. The white one is less dangerous to you, since she is completely unlike me and of such an adverse nature that you
can’t at all lose yourself there.

A year later, his soul had shifted her position with regard to the black one.

On October 22, 1917, she advised: "love less. The knife, do you hear, you need the knife. Cut off what is no good. Not the black one-she is good for you. She is quiet and accompanies you. She is necessary for you. She can be happy, if things go well with you."

She advised the opposite concerning the white one.

On February 28, 1918, she said, "For a long time I had already advised you to separate from the white one."

What was emerging during this period was +Jung’s understanding of the figure of the anima, man’s feminine soul, and the

necessity of recognizing the anima as an internal component rather than seeing
her in women.

In technical terms, he referred to this as withdrawing and integrating the projection of the anima from women.

Between June II and October 2, 1917, Jung was on military service in Chateau d’Oex, as commander of the English military war internees.

A round August, he wrote to Smith Ely Jelliffe that his military service had taken him completely away from his work, and that on his return he hoped to finish a long paper about the types.

He concluded: "With us everything is unchanged and quiet. Everything else is swallowed by the war. The psychosis is still increasing,
going on and on."

From the beginning of August to the end of September, he drew a series of mandalas in pencil in his army notebook, which he preserved.

The first is titled "Phanes" and bears the legend "transformation of matter in the individual."

This image may be seen as an attempt to depict the "newly arising God" and his relation to the individual.

These mandalas are linked to the concurrent fantasies noted in the Black Books.

A number featured complex hieroglyphics that emerged and were in turn elucidated in dialogues with the black magician Ha in the autumn of 1917-

Jung then painted them in the calligraphic volume of Liber Novus, but they bear no relation to the text.

They more properly accompany the autumn dialogues in the Black Books.

Jung later recalled that he did not understand these mandalas but felt that they were very significant.

Beginning on August 20, he drew a mandala on most days.

This gave him the feeling that he had taken a photograph of each day, and he observed how these figures changed.

He recalled that he received a letter from "this Dutch woman"-Moltzer- "that got on my nerves terribly."

Moltzer argued that "the fantasies stemming from the unconscious possessed artistic worth and should be considered as art."

Modern painters were attempting to make art out of the unconscious, and Moltzer’s point troubled him because it was not stupid and made him question whether his fantasies were spontaneous and natural.

He drew a mandala the next day and a piece of it was broken off, and the symmetry was destroyed:

Only now did I gradually come to what the mandala really is: Formation,
transformation, / The eternal mind’s eternal recreation.

And that is the Self, the wholeness of the personality, which, when everything is well, is harmonious, but which can bear no self deception.

My mandala images were cryptograms on the state of my Self, which were delivered to me each day.

The mandala appears to be that of August 6, 1917.192

The citation is from Goethe’s Faust, 2, act 1, 11. 6287ff.).

Mephistopheles is addressing Faust, giving him directions to the realm of the Mothers:

MEPHISTOPHELES: A glowing tripod will finally show you
that you are in the deepest, most deepest ground.

By its light you will see the Mothers:
the one sits, others stand and walk,
as it may chance. Formation, transformation
the eternal mind’s eternal recreation.
covered in images of all creatures,
they do not see you, since they only see shades.
Then hold your heart, since the danger is great,
and go straight to that tripod,
touch it with the key!

The letter to which Jung referred has not come to light. However, in a subsequent letter, from November 21, 1918, sent from Chateau d ’Oex,

Jung wrote that "M. Moltzer has again disturbed me with letters."

He reproduced the mandalas in the calligraphic volume of Liber Novus.

A decade later, in 1929, he anonymously described this sequence in his "Commentary on The Secret of the Golden Flower":

I know a series of European mandala drawings in which something like a plant seed surrounded by membranes is shown floating in the water.

Then, from the depths below, fire penetrates the seed and makes it grow, causing a great golden flower to unfold from the germinal vesicle.

There, he gave the following interpretation of this sequence:

This symbolism refers to a quasi-alchemical process of refining and ennobling.

Darkness gives birth to light; out of the "lead of the water region" grows the noble gold; what is unconscious becomes conscious in the form of a living process of growth. (Indian Kundalini yoga offers a perfect analogy.)

In this way the union of consciousness and life takes place.

On July 30, 1917, Fanny Bowditch Katz, who had analysis both with Jung and Moltzer, wrote notes of her discussion with Moltzer in which she spoke candidly of how Moltzer saw her relationship with Jung and their struggle, and how she had been to visit him in Chateau d’Oex during this period:

Of this hour it’s hard to write-I had perfect rapport and stayed hours with her- at the end of the time I felt lifted into another world and almost as if I had been in a divine presence.

She spoke wonderfully, as if inspired, and I saw more clearly than ever before what she is working for- what her struggle with Dr. Jung means.

How wonderfully she spoke of the work she felt she and Dr. J. were to do together, for which they are only the instruments. Small atoms in
the great universe- of our duty to life - of the subjection of self for the benefit of all- all these

feelings are coming to me now as never before.

She spoke of the great struggle going on now in the world, the great agony, which is the collective expression of the individual struggle . . . . She spoke of Isis - whose son took her crown from her head and threw it on the ground- after which a new crown appeared on her head, a cow with the sun and moon between her horns- is this not what is happening to her through Dr. Jung's treatment ....

The next day we talked for almost an hour in the dining room.

She in her pink kimono perched on the table. Shall I ever forget it?

She spoke of going to Chateau d'Oex to tell Dr. J. of his injustice to her- on one side he is so fine and on the other almost a charlatan playing to the gallery. / His attitude toward their differences is the attitude of the intellectual man- the historical man ....

Then she said- and oh how she said it-with that wonderful fat away look in her eyes, that she felt that somewhere way down deep there must be an affinity between her and me and that it is meant that I should do for R. what she is doing for Dr. J .! . ..

she evidently feels that R. has a great value which I can bring out.- and she spoke of her overcoming the personal in order to do this- she certainly has with Dr. Jung!

By early 1918, the difficulties between Moltzer and Jung had intensified.

On April 14, 1918, Jung wrote to Josef Lang regarding a letter he had received from Moltzer in which she had accused him of trying to destroy her relationship with Lang in a "thirst for revenge."

Jung asked Lang to indicate to Moltzer that he had not analyzed Lang's relation to her and didn't know or care about it.

He said that he had no desire for revenge, and that Moltzer simply couldn't accept what he said.

He told Lang that he regretted that someone as valuable as Moltzer had such idiotic fantasies and had been projecting rubbish onto him. He said he had broken off relations with her months ago.

Moltzer, Jung told Lang, claimed that Jung had an unresolved transference to her.

This indicated to Jung that she was paranoid. He said that she also maintained that he couldn't recognize her independence.

Jung considered that the problem was that she held a "deeply degrading" conception of human nature, and always imputed the basest motive-that was why he had drawn back from her.

Despite everything, she still wanted his friendship.

While Moltzer claimed that Jung was projecting onto her, Jung maintained that the opposite was the case: he had left her in peace, while she bombarded him with insults.

Soon after, Moltzer resigned from the Club.

This caused consternation and lengthy debate at a meeting on June r.

On receiving her letter of resignation, Emma Jung, the Club's president, had tried to persuade her to remain, to no avail.

So had Adolf Keller.

Emma Jung noted that Moltzer had been critical of the Club for some six to eight weeks, an antipathy that actually dated from the previous summer.

Moltzer's letter criticized the intellectualism of the Club, and the fact that it had been taken over by conflict over the question of types.

While regretting her departure, Emma Jung did not feel that the reasons Moltzer offered for leaving were the real ones.

Martha Sigg suggested that Moltzer had been influenced by her patients against the Club, which Jung thought was probable.

Some members thought that the reason for her withdrawal was the deficiency of her collective function.

Sarah Barker, one of her analysands, suggested that the fact that Moltzer found the Club "so unanalytical that she could no longer give it her sanction and support" was a serious matter.

She argued that it was a mistake to believe, as had been asserted, that "her attitude had been influenced by countless resistances brought about by her patients."

Barker noted that from the outset, Moltzer had maintained that "the Club was not founded or conducted in accordance with analytical principles."

In a letter of August l , 1918, Moltzer wrote to Bowditch Katz: Yes, I resigned from the Club. I could not live any longer in that atmosphere.

I am glad I did. I think, that in time, when the Club really shall become something, the Club shall be thankful I did.

My resignation has its silent effects.

Silent, for it seems that it belongs to my path, that I openly don't get the recognition or the appreciation for what I do for the development of the whole analytic movement.

I always work in the dark and alone. This is my fate and must be expected.

On October 19, Jung informed Lang that he had fired Moltzer as his assistant and broken off all connection with her.

She had accused him of exploiting her and not recognizing her independence.

On his side, he felt that she was not capable of treating him as someone of equal standing and instead always regarded him as a little boy.

He had evidently followed the advice of his soul regarding the white one. Jung's break with Moltzer was a significant turning point.

He later recalled to Aniela Jaffe: "I can say the air cleared when I showed the door to the Dutch woman who wanted to suggest to me that what I was making was art, and secondly when I started to understand the mandala drawings."

It was during this period that a living idea of the self first came to Jung.

He recalled to Aniela Jaffe: "It is in accordance with the microcosmic nature of the soul and it seemed to me like the monad which I am, and which is my world. The mandala represents this self."

He did not know where this process was leading, but he began to grasp that the mandala represented the goal of the process:

"Only when I began to paint the mandalas did I see that all the paths I took, all the steps I made, all led back to the one point, that is, to the center. The mandala became the expression of all paths."

Moltzer continued to live and work in Zollikerberg and maintained her friendship with Lang. Years later, a rapprochement was attempted, with Lang and Moltzer inviting Jung for a meeting.

Jung thanked Lang for their invitation but declined it: "I know that one could look back with regrets or a certain longing on those unconscious times which were still pregnant with the future.

But those times have since given birth, the covers are torn, and new realities have come into being whose immediacy does not allow me to look backward.

Nothing from the past can be brought back unless it has been reborn in a creative life." Sonu Shamdasani, The Black Books, Vol. I, Page 59-67

1. https://smile.amazon.com/Black-Books-Slipcased-Vol-Seven/dp/0393088642/ref=sr_1_1?crid=SU8BBPRM62N3&dchild=1&keywords=jung+black&qid=1611842464&sprefix=jung+bla

Then the great voyages began, and the fact that the world was a globe was discovered. **(2021-05-07 13:11)**

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[1]Visions Semnars

Then the great voyages began, and the fact that the world was a globe was discovered.

That had been known in Greek times already, but it was forgotten in the meantime. So an entirely new world was created.

It was at last realized that the earth was not the center of the universe, but that it rotated round the sun.

This was a great shock, which changed our whole outlook; it was really the birth of natural science.

Now here (E) we get under a new ruling principle which is no longer female, it is Pegasus, and as we had there a triangulum, we have here a quadrangulum, the square of Pegasus.

That would be the sign which now rules this meridian; it would begin a bit before 1900 and we are now in 1932, so Pegasus is the ruling principle at this time.

And people are now tremendously busy with squares as they were busy with the trinity before; all the old gods of India and Egypt and Greece were trinities.

The interesting thing is that Pegasus is entirely symbolic, it is no longer a human principle, it is not a hero, nor is it a female principle, it is quite decidedly the animal principle.

We would say that the horse was a libido symbol, representing the animal part of man, and by pulling himself up upon it, by riding it, it thus becomes winged and divine; it is not only an ordinary animal, it is a divine animal.

So it would mean a time in which man discovers that the real guiding principle is the living libido, and that would be represented by a square.

How the people of that time could ever imagine that Pegasus should be represented by a square is a miracle to me, but they actually did.

Now why that square?

Mrs. Sigg: It is the four functions.

Dr: Jung: One might say the four functions.

It is simply the tetraktys, the number four, which is characterized by Pythagoras as the creative essence, or the process of the world, as it were.

Now this four is peculiar; it might be a continuation of the three; Aries was an intellectual age, and Pisces a decidedly feeling age, therefore Christianity is a feeling religion.

But this is something else, it has a different influence, it appears in the time when the principle of the Fishes is reversed.

After all the originally good and positive spiritual influences, beautiful feeling, comes the reverse feeling, the bitter bad feeling, the evil aspect, and then this square appears.

If you take that as a psychological process in an individual, it would mean a feeling personality, a perfectly human, nice person who had always had very nice feelings, and then suddenly they change to bitter feelings, hostility, envy, all sorts of resentments.

And that condition would amount to a sort of neurosis; people in such a condition are neurotic because they cannot understand how they could have lost their beautiful feeling values, the ideas they believed in, and how they could be so repulsive and disgusting.

They become absolutely dissociated from themselves, they cannot accept themselves, and in such a neurosis the square would appear as a leading principle.

That is merely a logical deduction; from all that we have been saying, one could prophesy that the square would appear as a most helpful symbol.

As in the age when the conscious intellect of man was threatened by the monster in the sea, a hero who could cut off the Gorgon’s head would come in very handy; for ordinary people could do nothing against that huge monster, they always had to sacrifice a soul to it, so a hero-redeemer was needed to be the helpful principle in the bitter struggle of mankind against the terrible danger of the unconscious.

And so in a neurosis, where there was still the danger of the whale from below, this square would be most useful.

It is possible that our patient, in this symbol of Pegasus, might have really nosed up the astrological symbolism from her unconscious where all projections take their start.

All these names and terms, descriptions, myths, originated in the unconscious; they are actually buried in us, and if anyone falls into such an archetypal situation he is apt to nose out this knowledge from below.

Of course, there is no doubt about her knowing that the horse is Pegasus, but I am convinced that she never thought of it as an astrological constellation, nor that Pegasus would be the leading principle at about this time.

When you understand analysis as an honest attempt to overcome certain evils of our time, you are not astonished to find that one of the fundamental concepts of the system is the idea of half-divine and half-animal libido which is one in itself, and therefore the medicine for an age that is not one in itself, that is suffering from a tremendous dissociation.

Also it is an age when the old triangle values, the Trinity idea, is being reversed, adding the fourth function to the three.

The Trinity consists of God the Father, God the Son, and God the Holy Ghost; and the fourth is God the devil.

That makes the square. You see, this whole astrological picture, this ensemble, is exactly like the tissue of the unconscious, like one of these fantasies, or a dream.

There is now only one thing to do, and that is to try to make out what will happen next. Visions Seminars, Page 731-733

1. https://smile.amazon.com/gp/product/0691099715?pf_rd_r=FRS84APYP4GRC0XH6BH0&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=5228b494-b2ab-41f2-9993-d3e8f0d

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Fate evolves with time, and it is identical with time. (2021-05-08 03:12)

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[1]Visions Seminar

So the real connection with astrology is time, and therefore the most striking aspect of our connection with the stars is that of fate.

Fate evolves with time, and it is identical with time.

When one says the time has not yet come, it means that fate has not yet fulfilled itself; fate fulfills itself only in time, time being only another aspect of fate.

Fate and time are absolutely identical, fate being the more human aspect and time the more energic aspect.

And time is another aspect of energy, for without time there is no energy, and without energy there is no time.

Time is measured energy.

In winding up a clock, a certain store of energy is given it, so that it can run its course, and that is called the movement of time, because by that energic process as a measure, time can be appreciated.

Life is another aspect of time; it is fate, it is energy, and it is the movement of the stars.

It can express itself either by the watch, or by the course or position of the stars, or by the process of energy running down.

So there are really many reasons for the connection of our innermost psychology with the movement of the stars, and it is therefore almost to be expected that in just this moment an astrological picture would turn up.

You see, it is a matter here of a tremendous problem which has never been formulated before, the problem that is left over from the Christian era, the crucifixion of the earthly man.

And here we encounter another being that rides through the heavens on Pegasus, here they come together.

We only knew before that whenever our patient came to the white city, something was wrong, something would not work, the light was too glaring, or the white city was a black city.

But she always returns to that critical spot, and this time she sees why it is particularly unendurable; it is because she finds herself crucified in the square city and pierced by the star.

Now that penetration by the star expresses an achievement, a fulfillment; the star has reached her, it has finished her.

It is the spear of Longin us which pierced Christ's side, proving his death.

That is the analogy, and we can take it here as having the same meaning.

She is nailed down, immobilized, completely done for, and no escape possible.

Therefore I call it an achievement or an accomplishment, something divine has penetrated.

Furthermore, she has to confront herself, and this explains why the white city, the idea of completion, of fulfillment, is a matter of such unendurable torment.

Now we should understand thoroughly what this woman crucified upon the black cross means, we should be able to trace that experience back to individual experience.

These visions are getting very awkward, very complicated, it needs much more painstaking work to bring them home, to trace them to their origin and see what they mean in the human being.

Otherwise there is danger of the whole thing losing itself in vapors and symbolism.

How would you formulate the actual condition?

We could understand the enlightenment, but now we should understand this enantiodromia.

There was first the glaring white city, and after some peripeties we came down to the black city, the counterpart of the heavenly city.

The blackness of the cross seems to be a remnant from Hades; it means death naturally and it appears now as connected with the white city.

How could one formulate this human sacrifice?

Mrs. Crowley: Perhaps she is not actually conscious of it, but I think it is probably a vision of the consciousness of two opposing forces within herself.

Dr. Jung: That is true.

This symbolism impresses her with that duality;

something above impresses her as being in the state of uttermost freedom and liberation from bodily weight, and the other part of her is being nailed down to the ground.

So it is an awareness of opposites.

Mrs. Crowley: There is consciousness below and above; the previous attitude was a swinging from one to the other, but this time there is an awareness of both.

Dr. Jung: Yes, the main virtue of this situation is that the two opposites are now coming together.

There is an equal awareness on either side,

an almost limitless freedom, and an equally limitless fixation.

Now how would that part which is perhaps more accessible to us express itself? The part of suffering?

We understood the liberation as a sort of enthusiasm, but what is the meaning of the crucifixion?

Mrs. Crowley: It is a dismemberment. She is being torn between the two forces, those two ways of realization.

Dr. Jung: Yes, but the conflict here is not in the woman that is nailed to

the cross, it is between the two figures; one assumes a third consciousness

that looks on, between the free spirit and the chained spirit.

What does the crucifixion mean psychologically?

Mrs. Sawyer: The sacrifice of the personal life for the impersonal.

Dr. Jung: What is the meaning of Christ's intentional self-sacrifice? According to tradition he did it quite intentionally.

Frau Durler: To redeem mankind.

Dr. Jung: Yes, so it is really a sacrifice of the personal life for something else, whatever that may be; we see here only the suffering part of it, we see that she is undergoing the torment of the sacrifice of personal life, but we don't know for what purpose. Visions Seminar,

Page 736-738

1. https://smile.amazon.com/gp/product/0691099715?pf_rd_r=GMY050038W2XAXW2B40Y&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=4ad7848d-6b45-403e-8cba-0e97b71

This renders any meaningful appreciation of the psychological factors quite impossible. **(2021-05-08 03:47)**

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Alice Lin
In whatever form the opposites appear in the individual, at bottom it is always a matter of a consciousness lost and obstinately stuck in one-sidedness...
Carl Jung

[1]Structure and Dynamics of the Psyche

In whatever form the opposites appear in the individual, at bottom it is always a matter of a consciousness lost and obstinately stuck in one-sidedness, confronted with the image of instinctive wholeness and freedom.

This presents a picture of the anthropoid and archaic man with, on the one hand, his supposedly uninhibited world of instinct and, on the other, his often misunderstood world of spiritual ideas, who, compensating and correcting our one-sidedness, emerges from the darkness
and shows us how and where we have deviated from the basic pattern and crippled ourselves psychically.

I must content myself here with a description of the outward forms and possibilities of the transcendent function.

Another task of greater importance would be the description of its contents.

There is already a mass of material on this subject, but not all the difficulties in the way of exposition have vet been overcome.

A number of preparatory studies are still needed before the conceptual foundation is laid which would enable us to give a clear and intelligible account of the contents of the transcendent function.

I have unfortunately had the experience that the scientific public are not everywhere in a position to follow a purely psychological argument, since they either take it too personally or are bedevilled by philosophical or intellectual prejudices.

This renders any meaningful appreciation of the psychological factors quite impossible.

If people take it personally their judgment is always subjective, and they declare everything to be impossible which seems not to apply in their case or which they prefer not to acknowledge.

They are quite incapable of realizing that what is valid for them may not be valid at all for another person with a different psychology.

We are still very far from possessing a general valid scheme of explanation in all cases. Carl Jung, CW 8, Para 190-191

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=15LHMBIFZDPMG&dchild=1&keywords=jung+vol+8&qid=1611935603&spref

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Carl Jung - The Return of the Dead (2021-05-09 03:29)

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[1]Red Book

The Return of the Dead

Amid the unprecedented carnage of the war, the theme of the return of the dead was widespread, such as in Abel Gance’s film J’accuse.

The death toll also led to a revival of interest in spiritualism.

After nearly a year, Jung began to write again in the Black Books in 1915, with a further series of fantasies.

He had already completed the handwritten draft of Liber Primus and Liber Secundus.

At the beginning of 1916, Jung experienced a striking series of parapsychological events in his house.

In 1923, he narrated this event to Cary de Angulo (later Baynes). She recorded it as follows:

One night your boy began to rave in his sleep and throw himself about saying he couldn't wake up.

Finally your wife had to call you to get him quiet & this you could only do by cold cloths on him—finally he settled down and went on sleeping.

Next morning he woke up remembering nothing, but seemed utterly exhausted, so you told him not to go to school, he didn't ask why but seemed to take it for granted.

But quite unexpectedly he asked for paper and colored pencils and set to work to make the following picture—a man was angling for fishes with hook and line in the middle of the picture.

On the left was the Devil saying something to the man, and your son wrote down what he said.

It was that he had come for the fisherman because he was catching his fishes, but on the right was an angel who said, "No you can't take this man, he is taking only bad fishes and none of the good ones."

Then after your son had made that picture he was quite content.

The same night, two of your daughters thought that they had seen spooks in their rooms.

The next day you wrote out the "Sermons to the Dead," and you knew after that nothing more would disturb your family, and nothing did.

Of course I knew you were the fisherman in your son's picture, and you told me so, but the boy didn't know it.

In Memories, Jung recounted what followed:

Around five o'clock in the afternoon on Sunday the front doorbell began ringing frantically . . . Everyone immediately looked to see who was there, but there was no one in sight.

I was sitting near the doorbell, and not heard it but saw it moving. We all simply stared at one another.

The atmosphere was thick, believe me!

Then I knew something had to happen. The whole house was as if there was a crowd present, crammed full of spirits.

They were packed deep right up to the door and the air was so thick it was scarcely possible to breathe.

As for myself, I was all aquiver with the question: “For God’s sake, what in the world is this?”

Then they cried out in chorus, “We have come back from Jerusalem where we found not what we sought.” That is the beginning of the
Septem Sermones.

Then it began to flow out of me, and in the course of three evenings the thing was written. As soon as I took up the pen, the whole ghastly
assemblage evaporated.

The room quieted and the atmosphere cleared. The haunting was over.

The dead had appeared in a fantasy on January 17, 1914, and had said that they were about to go to Jerusalem to pray at the holiest graves.

Their trip had evidently not been successful.

The Septem Sermones ad Mortuos is a culmination of the fantasies of this period. It is a psychological cosmology cast in the form of a gnostic creation myth.

In Jung’s fantasies, a new God had been born in his soul, the God who is the son of the frogs, Abraxas.

Jung understood this symbolically. He saw this figure as representing the uniting of the Christian God with Satan, and hence as depicting a transformation of the Western God-image.

Not until 1952 in Answer to Job did Jung elaborate on this theme in public.

Jung had studied the literature on Gnosticism in the course of his preparatory reading for Transformations and Symbols of the Libido.

In January and October 1915, while on military service, he studied the works of the Gnostics.

After writing the Septem Sermones in the Black Books, Jung recopied it in a calligraphic script into a separate book, slightly rearranging the sequence.

He added the following inscription under the title:

“The seven instructions of the dead. Written by Basilides in Alexandria, the city where the East touches the West.”

He then had this privately printed, adding to the inscription:

“Translated from the Greek original into German.”

This legend indicates the stylistic effects on Jung of late-nineteenth-century classical scholarship.

He recalled that he wrote it on the occasion of the founding of the Psychological Club, and regarded it as a gift to Edith Rockefeller McCormick for founding the Club.

He gave copies to friends and confidants. Presenting a copy to Alphonse Maeder, he wrote:

I could not presume to put my name to it, but chose instead the name of one of those great minds of the early Christian era which Christianity obliterated.

It fell quite unexpectedly into my lap like a ripe fruit at a time of great stress and has kindled a light of hope and comfort for me in
my bad hours.1On January 16, 1916, Jung drew a mandala in the Black Books (see Appendix A).

This was the first sketch of the “Systema Munditotius.” He then proceeded to paint this.

On the back of it, he wrote in English: “This is the first mandala I constructed in the year 1916, wholly unconscious of what it meant.”

The fantasies in the Black Books continued. The Systema Munditotius is a pictorial cosmology of the Sermones.

Between June 11 and October 2, 1917, Jung was on military service in Chateau d’Oex, as commander of the English prisoners of war.

Around August, he wrote to Smith Ely Jeliffe that his military service had taken him completely away from his work and that, on his return, he hoped to finish a long paper about the types.

He concluded the letter by writing: “With us everything is unchanged and quiet. Everything else is swallowed by the war. The psychosis is still increasing, going on and on.”

At this time, he felt that he was still in a state of chaos and that it only began
to clear toward the end of the war.

From the beginning of August to the end of September, he drew a series of twenty-seven mandalas in pencil in his army notebook, which he preserved.

At first, he did not understand these mandalas, but felt that they were very significant. From August 20, he drew a mandala on most days.

This gave him the feeling that he had taken a photograph of each day and he observed how these mandalas changed.

He recalled that he received a letter from “this Dutch woman that got on my nerves terribly.”

In this letter, this woman, that is, Moltzer, argued that “the fantasies stemming from the unconscious possessed artistic worth and should be considered as art.”

Jung found this troubling because it was not stupid, and, moreover, modern painters were attempting to make art out of the unconscious.

This awoke a doubt in him whether his fantasies were really spontaneous and natural.

On the next day, he drew a mandala, and a piece of it was broken off, leaving the symmetry:

Only now did I gradually come to what the mandala really is: “Formation, transformation, the eternal mind’s eternal recreation.”

And that is the self, the wholeness of the personality, which, when everything is well, is harmonious, but which can bear no self deception.

My mandala images were cryptograms on the state of my self, which were delivered to me each day.

The mandala in question appears to be the mandala of August 6, 1917.

The second line is from Goethe’s Faust. Mephistopheles is addressing Faust, giving him directions to the realm of the Mothers:

MEPHISTOPHELES

A glowing tripod will finally show you
that you are in the deepest, most deepest ground.
By its light you will see the Mothers:
the one sits, others stand and walk,
as it may chance. Formation, transformation
the eternal mind’s eternal recreation.
Covered in images of all creatures,
they do not see you, since they only see shades.
Then hold your heart, since the danger is great,
and go straight to that tripod,
touch it with the key!

The letter in question has not come to light.

However, in a subsequent unpublished letter from November 21, 1918, while at Chateau d’Oex, Jung wrote that “M. Moltzer has again disturbed me with letters.”

He reproduced the mandalas in Liber Novus. He noted that it was during this period

that a living idea of the self first came to him:

“The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad, and corresponds to the microcosmic nature of the soul.”

At this point, he did not know where this process was leading, but he began to grasp that the mandala represented the goal of the process: “

Only when I began to paint the mandalas did I see that all the paths I took, all the steps I made, all led back to the one point, that is, to the center.

The mandala became the expression of all paths.”

In the 1920s, Jung’s understanding of the significance of the mandala deepened.

The Draft had contained fantasies from October 1913 to February 1914.

In the winter of 1917, Jung wrote a fresh manuscript called Scrutinies, which began where he had left off.

In this, he transcribed fantasies from April 1913 until June 1916. As in the first two books of Liber Novus, Jung interspersed the fantasies
with interpretive commentaries.

He included the Sermones in this material, and now added Philemon’s commentaries on each sermon.

In these, Philemon stressed the compensatory nature of his teaching: he deliberately stressed precisely those conceptions that the dead lacked.

Scrutinies effectively forms
Liber Tertius of Liber Novus.

The complete sequence of the text would thus be:

Liber Primus: The Way of What Is to Come
Liber Secundus: The Images of the Erring
Liber Tertius: Scrutinies

During this period, Jung continued transcribing the Draft into the calligraphic volume and adding paintings.

The fantasies in the Black Books became more intermittent. He portrayed his realization of the significance of the self, which took place in the autumn of 1917, in Scrutinies.

This contains Jung’s vision of the reborn God, culminating in the portrayal of Abraxas.

He realized that much of what was given to him in the earlier part of the book (that is, Liber Primus and Liber Secundus) was actually given to him by Philemon.

He realized that there was a prophetic wise old man in him, to whom he was not identical.

This represented a critical disidentification. On January 17, 1918, Jung wrote to J. B. Lang:

The work on the unconscious has to happen first and foremost for us ourselves.

Our patients profit from it indirectly.

The danger consists in the prophet's delusion which often is the result of dealing with the unconscious.

It is the devil who says: Disdain all reason and science, mankind's highest powers. That is never appropriate even though we are
forced to acknowledge [the existence of] the irrational.

Jung's critical task in "working over" his fantasies was to differentiate the voices and characters.

For example, in the Black Books, it is Jung's "1" who speaks the Sermones to the dead. In Scrutinies, it is not Jung's "1" but Philemon
who speaks them.

In the Black Books, the main figure with whom Jung has dialogues is his soul. In some sections of Liber Novus, this is changed to the
serpent and the bird.

In one conversation in January 1916, his soul explained to him that when the Above and Below are not united, she falls into three parts—a
serpent, the human soul, and the bird or heavenly soul, which visits the Gods.

Thus Jung's revision here can be seen to reflect his understanding of the tripartite nature of his soul.

During this period, Jung continued to work over his material, and there is some indication that he discussed it with his colleagues.

In March 1918 he wrote to J. B. Lang, who had sent him some of his own fantasies:

I would not want to say anything more than telling you to continue with this approach because, as you have observed correctly yourself, it is very important that we experience the contents of the unconscious before we form any opinions about it.

I very much agree with you that we have to grapple with the knowledge content of gnosis and neo-Platonism, since these are the systems that contain the materials which are suited to form the basis of a theory of the unconscious spirit.

I have already been working on this myself for a long time, and also have had ample opportunity to compare my experiences at least partially with those of others.

That’s why I was very pleased to hear pretty much the same views from you.

I am glad that you have discovered all on your own this area of work which is ready to be tackled.

Up to now, I lacked workers. I am happy that you want to join forces with me.

I consider it very important that you extricate your own material uninfluenced from the unconscious, as carefully as possible.

My material is very voluminous, very complicated, and in part very graphic, up to almost completely worked through clarifications.

But what I completely lack is comparative modern material. Zarathustra is too strongly consciously formed.

Meyrink retouches aesthetically; furthermore, I feel he is lacking in religious sincerity. Sonu Shamdasani, The Red Book, Page 205-207

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_1?crid=B6JHYND9KV27&dchild=1&keywords=jung+red+book+readers+edition&qid=1611917183&spr

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She afterwards sent me a number of dreams which at the time I discussed also with Fraulein Wolff. **(2021-05-09 04:00)**

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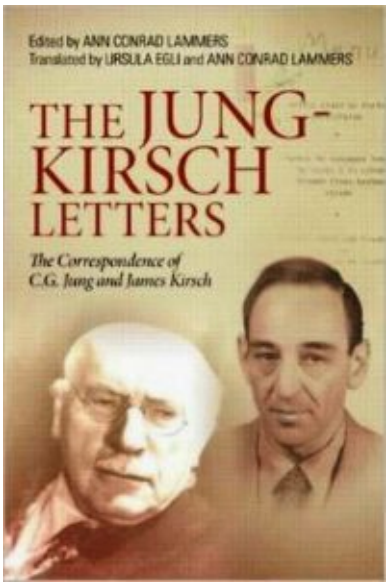
Edited by ANN CONRAD LAMMERS
Translated by URSULA EGLI and ANN CONRAD LAMMERS
THE JUNG-KIRSCH LETTERS
The Correspondence of C.G. Jung and James Kirsch

[1]Jung-Kirsch Letters

521 N. La Cienega Blvd.
Los Angeles 48, Calif.
Walnut 9229
9 September 194981

Dear Dr. Jung:

Today I should like to write you about a case which has been keeping my mind occupied for quite some time.

This lady, Mrs. H82 (at the time of the dream about forty) has been my patient for about two years during the war years.

After that, she came quite regularly to my dream seminar. She asked me for one appointment in

April ’48, because she had a series of frightening dreams.

At this single interview, which took place sometime in May ’48, she read the enclosed series of dreams and then asked me whether they were death dreams.

She thought of that because of the mentioning of St. Peter’s gate, and because of the extraordinary emotion which accompanied the first dream. 83

Her main association to the Green Dolphin Street was rather long, telling of the story of the book, The Green Dolphin Street, in which a young woman is in terrible danger of life and in utter emergency finds a shaft within a rock which is far out to sea, and climbs this dangerous shaft which is like an elevator shaft and arrives then on top at a nunnery.

The gate between this shaft and a little garden is called St. Peter’s Gate in the book.

When she asked me whether this dream did not indicate death, I must admit that I had that thought too, but there was a healthy woman sitting in front of me, and I just did not have the heart to agree with her question.

I do not know whether I acted right, and I believe that is my first lie in a very, very long time that I told a patient.

Sometime in October of’ 48 she came to the seminar and looked very bad, and

I asked her why she looked so sick, and she said she did not know, but suddenly at four o’clock sharp she felt something like an explosion in her, and very sick after that and has not yet recovered.

When she came to the next seminar meeting a week later she told me that her brother-in-law had committed suicide by shooting himself at four o’clock sharp that day.

This brother-in-law played a certain role in her analysis as he was a doctor and gave a certain amount of medical advice to her and her children, but there was no close personal relationship between my patient and her brother-in-law at any time, and at the time of the suicide they had not met or seen each other for a number of years.

In May ’49, when I was in Zurich, I received a letter from one of her friends that she had been operated of cancer of the breast.

She afterwards sent me a number of dreams84 which at the time I discussed also with Fraulein Wolff.

Since my return to Los Angeles I have seen her regularly once a week.

All her dreams point undoubtedly to a fatal outcome: dreams like, "My mother (but not my personal mother) has irrevocably decreed that I must be executed," or "An uncle who died eight years ago of cancer is digging a grave."

Then there are other dreams which tell her to give up all thoughts of love, life, marriage, interest in people, and dedicate herself to something religious.

Shortly before and after her operation in May she had some experiences in which she had completely resigned from life and felt something of what is beyond life.

These experiences had given her, who is otherwise a very simple, practical, extraverted American woman, a wonderful detachment, an indescribable relaxed kind of wisdom.

A few weeks after the operation she recovered physically to a large degree and felt much stronger, and this experience of death receded and she made attempts to go back into life, although half of all the dreams were nothing but announcements of quickly approaching death.

Now her strength is waning, she has pleuritis, bronchitis and other symptoms indicating a rapid growth of the cancer through the chest.

I am so very puzzled because I do not understand this dream, the psychology or what-have-you) meaning of this dream, and secondly because I do not know what to tell her.

When I discussed it with Miss Wolff she said: "Don’t rub it in."

It would be my inclination to tell her quite frankly that her time of life is limited, and that she should realize it so that she could take care of her three children in the best possible way and prepare properly for death.

On the other hand, I just haven’t got the courage to tell her that.

She herself does not interpret her present symptoms, pleuritis and bronchitis, as what it really is.

If she herself would have a realization of what is happening to her, the work on her dreams would be more fruitful.

Another complication is that her thinking does not seem to me as clear as t used to be. I am not sure whether this is due to drugs that she receives to a large degree, or whether possibly the cancer has gone into the brain.

Pardon me for writing so extensively about this case, but I would appreciate your help in it.

With cordial greetings,

Faithfully yours, JAMES KIRSCH James Kirsch, Jung-Kirsch Letters, Page 131-133

83 In the patient's first dream, dated 1 April 1948, she faints and then, conscious that she has fainted, has another dream within her dream. She is now in a rocky shaft, being forced upward by "a wind of tremendous force." This reminds her of a movie, "Green Dolphin Street." As in the movie, the rocky shaft opens at "St. Peter's Gate." The dreamer is finally expelled into a pool of water in a peaceful setting, far below. Sinking below the surface, she has great difficulty coming up for air. After waking, she feels physically as if she had spent a long time under water.

84 In the patient's second dream, dated 26 April 1948, she sees a room in which a fire is burning in the shape of a quarter-circle. Beyond it are rich foods, jewels and treasures, guarded by a dragon. The dreamer wakes and sleeps again. In her next dream she is speeding through space with a group of people, one of whom says, "Mercury is really doing a good job this trip." Then she stands with a child in an ancient plaza, through which a small train passes. Nearby in a "religious building" they see an ancient beehive oven, with flames rising from it. Figures walk by in procession, "the dying carrying the dead," and enter the religious building. Inside it "a woman of commanding
appearance" is asked to say a blessing. The woman leans over and wraps her feet in strips of cloth.

1. https://smile.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/0415419212/ref=sr_1_1?crid=2AGTBAJO9TS21&dchild=1&keywords=jung+kirsch+letters&qid=1

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the ancient Egyptian priests, for example, who stared into a bowl of water.
(2021-05-09 04:12)

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[1]Psychology of Yoga and Meditation

This is a technique used by the ancient Egyptian priests, for example, who stared into a bowl of water.

There is nothing present in the water, but the intense gazing arouses the soul into seeing something.

It has a hypnotic and fascinating effect.

For this purpose, the ancient magicians used a glass button or jewel, or Egyptian priests a beautiful blue crystal, in order to impart unconscious perceptions to their clientele.

It was not understood in this way back then but was employed for the purposes of prophecy, divination, and healing.

The ancients were well aware that to heal the soul, or even the body, a certain assistance from psychic experiences was necessary. Carl Jung, Psychology of Yoga and Meditation, Page 53

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?dchild=1&keywords=Psychology+of+Yoga+and+Meditation&qid=161529

Review of Gaia Domenici. Jung's Nietzsche: Zarathustra, The Red Book, and 'Visionary Works'. **(2021-05-10 03:16)**

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[1]Phanes Volume 3 - 2020

When the desert begins to bloom, it brings forth strange plants.

You will consider yourself mad, and in a certain sense you will in fact be mad.

To the extent that the Christianity of this time lacks madness, it lacks divine life. Take note of what the ancients taught us in images: madness is divine. C.G. Jung (Liber Novus:238)

Not that you overturned the idol: that you overturned the idolater in yourself, that was your courage.F. Nietzsche (DD:123)

Gaia Domenici's Jung's Nietzsche: Zarathustra, The Red Book, and 'Visionary' Works (Palgrave Macmillan, 2019) should be welcomed as a fresh and compelling reading within Nietzsche and

Jung studies, for it has all the qualities to compete with the best related literature. Domenici's work, as pointed out by Sonu Shamdasani in the foreword to this book ('Between Deserts'), successfully guides the reader through 'the desert' of Jung's life-long confrontation with Nietzsche and 'simultaneously forms a major contribution to the study of the reception of Nietzsche's work and to Jung studies' (ix).

To this merit, renowned Nietzsche scholar Martin Liebscher adds that Domenici's monograph answers the call for the 'revision and revaluation' of Jung's philosophical reception, by placing 'a novel and revealing emphasis on the role of Thus Spoke Zarathustra
for Jung's visions of Liber Novus'.

Gaia Domenici, Honorary Research Fellow at the Institute for Advanced Studies, University College London, is a young philosopher and versatile scholar who has been publishing (in German, Italian, and English) on Nietzsche, Jung, and German philosophy in the most authoritative scientific journals.

Jung's Nietzsche is her first monograph and indeed provides the sum of her talented career thus far.

The content of the book revolves around Carl Gustav Jung's complex engagement with the life and work of German philosopher Friedrich Nietzsche (1844-1900), on intellectual and psychological levels.

The work is distinctively underpinned by robust historical research and strengthened by a meticulous structure which leaves aside no aspect of the question of 'Jung's Nietzsche'.

However, the real signature trait of Domenici's book resides in a hermeneutical intuition: the choice to adopt Jung's category of 'visionäre Art' ('visionary art') as the Ariadne thread of a comparative analysis between Nietzsche's and Jung's own visionary experiences, coalesced into the book of visions known as Liber Novus (or Jung's Red Book).

Jung's Nietzsche is divided into five chapters.

The first section ('Introduction') historically traces Nietzsche's presence in the development of Jung's thinking, elucidating the problematic aspects of his psychological understanding of the German philosopher.

The author places Liber Novus on centre stage and clearly explains her take as follows:

'If it is true that Jung experienced Nietzsche as part of a particular tradition to which he himself felt to belong, then investigating Nietzsche's presence in Liber Novus might make clearer his overall influence on Jung's theories' (22).

Domenici's methodology combines Giorgio Colli and Mazzino Montinari's historicalcritical approach to Nietzsche, as transmitted by Giuliano Campioni and the Italian school, with Shamdasani's historical approach to Jung (23).

The second section ('"Visionary" Works and Liber Novus') explores the definition and characterisation of what the Swiss psychiatrist and founder of analytical psychology identified

as a particular lineage of Western visionaries, illustrating its main protagonists and symbolical motifs.

This part emphasises the close correlations between Jung's conception of the visionary mode of creation and his own self-explorations, thus providing the reader with an innovative and thought-provoking point of observation concerning Liber Novus and Jung's psychological ideas.

The following two chapters of the book ('Nietzsche in Liber Novus' and 'Liber Novus in Nietzsche: Jung's Seminar on Zarathustra') reveal the heart of Domenici's research and indeed, the most challenging material of her work.

The reader is first led on a captivating journey into Liber Novus via a close confrontation with Nietzsche's 'hidden' and 'explicit' presence in its pages.

Secondly, the reader learns about Jung's later (mis)readings of Nietzsche, taking shape in the Seminar on Nietzsche's Zarathustra (1934-1939) in the controversial terms of 'inflation', 'intoxication', and 'failed individuation' (16, 148).

In both sections, Domenici's writing stands out because of her original combination of historical and philosophical elements with
the close analysis of mythological patterns common to both Jung and Nietzsche.

A particularly engaging choice is the use of animal and natural symbolism (in both Liber Novus and the Zarathustra Seminar) as the main
thread of discussion in these chapters as well as the valorisation of Jung's juxtaposition of Zarathustra to Eastern spiritual texts.

The final chapter of the work ('Conclusion'), despite its title, is not just a conclusion.

It is in fact, rather a section in itself that recapitulates what has been said beforehand, by tackling Jung's confrontation with Nietzsche through its most delicate focal point: the 'Death of God' and the overcoming of Western spiritual malady.

By 'visionary' art, Jung essentially describes a particular form of artistic creation incorporating under its aesthetic layer a radical proximity to primordial psychic experiences: 'Something strange that derives its existence from the hinterland of man's mind, as if it had emerged from the abyss of prehuman ages, or from a superhuman world of contrasting light and darkness.

It is a primordial experience which surpasses man's understanding and to which in his weakness he may easily succumb' (Jung, CW15:§141).

He included in this category, among other examples, the second part of Goethe's Faust, Jakob Böhme's mystical accounts, Gustav Meyrink's esoteric novels, William Blake's illuminated works, Dante's Commedia, and indeed,

Nietzsche's Zarathustra and Dionysian-Dithyrambs.

He also defined the visionary work of the genius as characterised by the imperious emergence of autonomous psychic forces, exhibiting similar peculiarities to the fantasies of madness.

Yet the visionary, unlike the insane, would be the one who found a way to navigate in the ‘dark and stormy waters’ of the ocean of the irrational, as Immanuel Kant imagined it (Kant 1919 [1781]:270), without being overwhelmed by its unseen currents.

Jung’s vision of Nietzsche, in this respect, is never an easy one. It restlessly oscillates around this dilemma, triggered on the one hand by an extreme fascination for the German revolutionary thinker and on the other hand, by the disputable morbid interpretation emerging in the Seminar on Zarathustra.

The value of Domenici’s contribution thus lies not only in shedding light on Jung’s tormented reflections on Nietzsche’s madness and
genius, but especially in reconnecting them to the fundamental root of his disquiet: Liber Novus.

In Jung’s first-hand visionary experiences, however, the task of ‘overcoming madness’ ultimately resolves around the mysterious cathartic action of love (revealed by the name itself of Philemon—from Greek ‘philéin’, ‘to love’—the inner guidance of Jung’s visions), exactly what the Swiss man thought Nietzsche’s power ‘inflation’ condemned him to lack above all.

Where Jung’s Nietzsche is impeccable in its philosophical and historical richness, it partly neglects Eros, letting intellectual elements largely prevail over the experiential, visceral nature of Jung’s coming to terms with Nietzsche.

Otherwise, Domenici’s work manages altogether to unravel the most difficult riddles, questions, and historical intricacies that characterise the exceptional encounter between two of the greatest minds of the turn of the last century.

And what is more, her book inspires the reader to rethink, with a critical mind, Nietzsche’s historical and psychological importance for
our time of transformation.

A time in which, while the statues of old idols get pulled down, new ones await to be built anew, seemingly unaware of the lions roaring at their feet and the hammer knocking at their heart. Tommaso A. Priviero,Review of Gaia Domenici. Jung’s Nietzsche: Zarathustra, The Red Book, and ‘Visionary Works’. Vol 3, 2020 • PP. 176-179

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1. https://phanes.live/phanes-3-2020/

Marianne Jung (1910-1965): Jung’s fourth child, later known by her married name, Niehus Jung. (2021-05-10 04:20)

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[1]Jung-Kirsch Letters

Marianne Jung (1910-1965): Jung’s fourth child, later known by her married name, NiehusJung.

Early in his career, before he hired Marie-Jeanne Schmid (cf. letter presumably from M.-J. Schmid, 21 October 1947, p. 111 and note), Jung turned to his own family for secretarial help.

His sister Gertrud assisted him, 1909-26, then Emma Jung took over, until 1930, when Marianne stepped in for two years.

It was she who first systematically filed her father’s letters.

At the end of her life, Marianne Niehus-Jung played an important role in the publication of Jung’s works.

From 1956 until her death she was one of the co-editors for Jung’s Gesammelte Werke (Collected Works, German-language edition; hereafter GW).

From 1958 she was also on the sub-committee for publication of the C. G. Jung Briefe (German-language edition of Jung’s Letters; hereafter Briefe). Thanks to Ulrich Hoerni and the Estate of Marianne Niehus-Jung. Cf. also Aniela Jaffe, "Vorwort," Briefe I, p. 8. Jung-Kirsch Letters, Page 12, fn 37

1. https://smile.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/0415419212/ref=sr_1_1?crid=2AGTBAJO9TS21&dchild=1&keywords=jung+kirsch+letters&qid=1

Jung quotes the German translation of Patañjali’s Yoga Sutras (2021-05-10 13:13)

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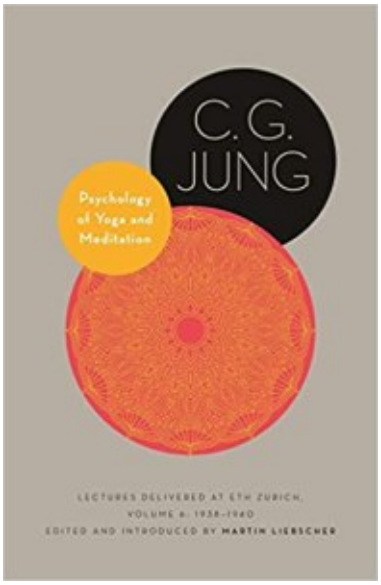

[1]Psychology of Yoga and Meditation

Jung quotes the German translation of Patañjali's by Paul Deussen (1908), in the following abbreviated as YSD.

On Jung and the German translations of the Yoga Sûtras, see introduction, pp. xlix–l.

The English translation is by Barbara Stoler Miller (1996).

Quotations from the Yoga Sûtras are subsequently referenced as YS followed by the number of the book, aphorism, and the page number from Miller's translation. Carl Jung, Psychology of Yoga and Meditation, Page 49, Fn124

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self. [YS 2.5, p. 45]

From perfect discipline of the heart, one has full consciousness of one's thought. [YS 3.4, p. 67]

Knowledge of the past and future comes from perfect discipline of the three transformations of thought. [YS 3.16, p. 64]

… knowledge of the cries of all creatures comes through perfect discipline of the distinctions between them. [YS 3.17, p. 64]

… one has knowledge of former births. [YS 3.18, p. 64]

Through direct perception of the cognitive process, one has knowledge of the thoughts of others. [YS 3.19, p. 64]

From perfect discipline of the strength of an animal such as an elephant, one gains that strength. [YS 3.24, p.66]

"When each sense organ severs contact with its objects, withdrawal of the senses corresponds to the intrinsic form of thought. From this comes complete control of the senses" [YS 2.54–55, p. 59].

Ignorance is the field where the other forces of corruption develop, … [YS 2.4, p. 45]

Ignorance is misperceiving permanence in transience, purity in impurity, pleasure in suffering, an essential self where there is no self [YS 2.5, p. 45].

"Worldly experience is caused by a failure to differentiate between the lucid quality [sattva-guna] of nature [prakriti] and the spirit [purusha]. From perfect discipline of the distinction between spirit as the subject of itself and the lucid quality of nature as a dependent object, one gains knowledge of the spirit." [YS 3.35, p. 68]

From perfect discipline of the receptive, intrinsic, egoistic, relational, and purposive functions of the sense organs, one attains mastery over them. [YS 3.47, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

From this one acquires quickness of mind, perception without the aid of the senses, and mastery over primordial matter. [YS 3.48, p. 71]

From perfect discipline of moments and their sequence in time, one has the knowledge born of discrimination. [YS 3.52, p. 72]

Through discrimination one comprehends differences of origin, characteristic, or position that distinguish two seemingly similar things. [YS 3.53, p. 73]

One who sees the distinction between the lucid quality of nature and the observer ceases to cultivate a personal reality. [YS 4.25, p. 80]

Then, deep in discrimination, thought gravitates toward freedom. [YS 4.26, p. 80]

This infinite knowledge means an end to the sequence of transformations in material things, their purpose now fulfilled. [YS 4.32, p. 82]

Sequence corresponds to a series of moments perceivable at the end of a process of transformation. [YS 4.33, p. 83]

Freedom is a reversal of the evolutionary course of material things, which are empty of meaning for the spirit; it is also the power of consciousness in a state of true identity. [YS 4.34, p. 83]

1. https://smile.amazon.com/Psychology-Yoga-Meditation-Delivered-Foundation/dp/0691206589/ref=sr_1_2?crid=1PG12LEFXBG0B&dchild=1&keywords=jung+yoga&qid=1615373972&

Condemnation does not liberate, it oppresses. **(2021-05-11 03:55)**

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[1]Psychology and Religion

It is easy for the doctor to show understanding in this respect, you will say.

But people forget that even doctors have moral scruples, and that certain patients' confessions are hard even for a doctor to swallow.

Yet the patient does not feel himself accepted unless the very worst in him is accepted too.

No one can bring this about by mere words; it comes only through reflection and through the doctor's attitude towards himself and his own dark side.

If the doctor wants to guide another, or even accompany him a step of the way, he must feel with that person's psyche.

He never feels it when he passes judgment.

Whether he puts his judgments into words, or keeps them to himself, makes not the slightest difference.

To take the opposite position, and to agree with the patient offhand, is also of no use, but estranges him as much as condemnation.

Feeling comes only through unprejudiced objectivity. This sounds almost like

a scientific precept, and it could be confused with a purely intellectual, abstract attitude of mind.

But what I mean is something quite different. It is a human quality—a kind of deep respect for the facts, for the man who suffers from them, and for the riddle of such a man's life.

The truly religious person has this attitude.

He knows that God has brought all sorts of strange and inconceivable things to pass

and seeks in the most curious ways to enter a man’s heart.

He therefore senses in everything the unseen presence of the divine will. This is what I mean by "unprejudiced objectivity."

It is a moral achievement on the part of the doctor, who ought not to let himself be repelled by sickness and corruption.

We cannot change anything unless we accept it.

Condemnation does not liberate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer.

I do not in the least mean to say that we must never pass judgment when we desire to help and improve.

But if the doctor wishes to help a human being he must be able to accept him as he is. And he can do this in reality only when he has already seen and accepted himself as he is.

Perhaps this sounds very simple, but simple things are always the most difficult.

In actual life it requires the greatest art to be simple, and so acceptance of oneself is the essence of the moral problem and the acid test of one’s whole outlook on life.

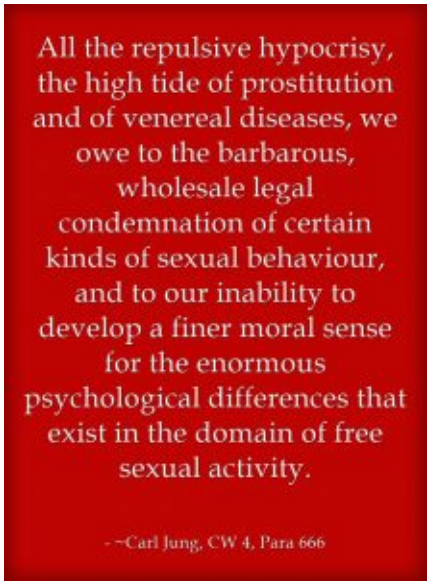
That I feed the beggar, that I forgive an insult, that I love my enemy in the name of Christ—all these are undoubtedly great virtues.

What I do unto the least of my brethren, that I do unto Christ.

But what if I should discover that the least amongst them all, the poorest of all beggars, the most impudent of all offenders, yea the very fiend himself—that these are within me, and that I myself stand in need of the alms of my own kindness, that I myself am the enemy who must be loved—what then?

Then, as a rule, the whole truth of Christianity is reversed: there is then no more talk of love and long-suffering; we say o the brother within us "Raca," and condemn and rage against ourselves.

We hide him from the world, we deny ever having met this least among the lowly in ourselves, and had it been God himself who drew near to us in this despicable form, we should have denied him a thousand times before a single cock had crowed. Carl Jung, CW 11, Para 519-529


All the repulsive hypocrisy, the high tide of prostitution and of venereal diseases, we owe to the barbarous, wholesale legal condemnation of certain kinds of sexual behaviour, and to our inability to develop a finer moral sense for the enormous psychological differences that exist in the domain of free sexual activity.
- ~Carl Jung, CW 4, Para 666

1. https://smile.amazon.com/Psychology-Religion-Terry-Lectures-Gustav/dp/0300001371/ref=sr_1_1?dchild=1&keywords=jung+and+religion&qid=1612188407&sr=8-1

Nineteen of the thirty-two pictures were done at a time when I myself knew nothing of alchemy, (2021-05-11 05:15)

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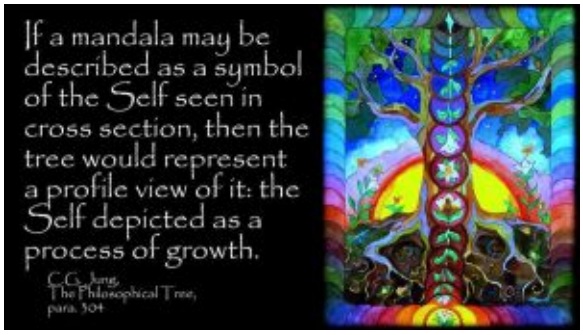
If a mandala may be described as a symbol of the Self seen in cross section, then the tree would represent a profile view of it: the Self depicted as a process of growth.
C.G. Jung
The Philosophical Tree, para. 304

[1]Alchemical Studies

An image which frequently appears among the archetypal configurations of the unconscious is that of the tree or the wonder-working plant.

When these fantasy products are drawn or painted, they very often fall into symmetrical patterns that take the form of a mandala.

If a mandala may be described as a symbol of the self seen in cross section, then the tree would represent a profile view of it: the self depicted as a process of growth.

I shall not discuss here the conditions under which these pictures are produced, for I have already said all that is necessary in my essays ”A Study in the Process of Individuation" and "Concerning Mandala Symbolism."

The examples I now propose to give all come from a series of pictures in which my patients tried to express their inner experiences.

In spite of the diversity of the tree symbol, a number of basic features may be established. In the first part of my essay I shall comment on the pictures that have been reproduced and then, in the second part, give an account of the philosophical tree in alchemy and its historical background.

My case material has not been influenced in any way, for none of the patients had any previous knowledge of alchemy or of shamanism.

The pictures were spontaneous products of creative fantasy, and their only conscious purpose was to express what happens when unconscious contents are taken over into consciousness in such a way that it is not overwhelmed by them and the unconscious not subjected to any distortion.

Most of the pictures were done by patients who were under treatment, but some by persons who were not, or were no longer, under any therapeutic influence.

I must emphasize that I carefully avoided saying anything in advance that might have had a suggestive effect.

Nineteen of the thirty-two pictures were done at a time when I myself knew nothing of alchemy, and the rest before my book Psychology and Alchemy was published. Carl Jung, CW 13, Para 304-305

1. https://smile.amazon.com/Alchemical-Studies-Collected-Works-Vol-13/dp/0691018499/ref=sr_1_1?crid=1C6FKFK2MHXLC&dchild=1&keywords=jung+alchemical+studies&qid=161

Living matter is a mystery which is beyond our understanding, (2021-05-12 03:47)

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[1]ETH Lectures

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages ; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons.

One has an inner feeling that the way a snake moves, and the character of its body, is like this psychical mind.

The old saurians actually had a swelling in the lumbar vertebrae which was larger than the "brain" and if they had a brain at all it must have been situated in the lumbar region.

This shows us how important the spinal cord is, it is a pure system of reflexes, reaching up to the highest and most complicated instincts .

The reflexes function through the collaboration of the spinal cord and the basal ganglia. All this was symbolised by the serpent, and
this gives us a further hint as to the source of the "Einfiille " .

It shows us that they come from a region which lies in the subcortical centres ; that is, from the instinctive and reflexive psyche.

This reaches into the sympathetic system, of which the chief p art is the two ganglion-ated cords which lie on each side of the
spine, a sort of rope ladder system which extends into the innermost organs of the body.

The sympathetic system has a peculiar connection with the cerebro-spinal system, it works with it but is older, in that it is to be found in the lowest invertebrate animals which have no backbone and no cerebro-spinal nervous system.

The name its elf is peculiar - why sympathetic?

This system rules the vegetative functions of the body, and also, to a great extent, the circulation of the blood, and is thus connected with the emotions .

The connection with the cerebro-spinal nervous system gives a highly peculiar physiological foundation to the unconscious.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain.

This does not mean, of course, that the whole psychical phenomenon is a secretion of the b rain or of the basal ganglia, or anything of the kind; the whole thing is far more complicated, and lies, through its very nature, on the b orders of human understanding.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter.

We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God.

One would have to be His colleague before one could understand Him in any way! Carl Jung, ETH Lectures, 4 July 1941, Para 109

1. https://philemonfoundation.org/current-projects/eth-lectures/

According to the teachings of the Church, evil is simply "the accidental lack of perfection." (2021-05-12 04:14)

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There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man...
Carl Jung, Aion
Roberto Ferri

[1]Aion CW 9ii

There can be no doubt that the original Christian conception of the imago Dei embodied in Christ meant an all-embracing totality that even includes the animal side of man.

Nevertheless the Christ-symbol lacks wholeness in the modern psychological sense, since it does not include the dark side of things but specifically excludes it in the form of a Luciferian opponent.

Although the exclusion of the power of evil was something the Christian consciousness was well aware of, all it lost in effect was an insubstantial shadow, for, through the doctrine of the privatio boni first propounded by Origen, evil was characterized as a mere diminution of good and thus deprived of substance.

According to the teachings of the Church, evil is simply "the accidental lack of perfection."

This assumption resulted in the proposition "omne bonum a Deo, omne malum ab homine."

Another logical consequence was the subsequent elimination of the devil in certain Protestant sects. Carl Jung, CW 7, Para 74

1. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/0415064767/ref=sr_1_2?dchild=1&keywords=jung+aion&qid=1615644039&sr=8-2

The reading of my books has never caused them any digestive troubles.
(2021-05-12 04:58)

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[1]Letters Vol. II

To E. Sabott

Dear Herr Sabott, 3 February 1933

Your letter pleased and interested me very much.

Time and again I have had the unfortunate experience-which also befell my illustrious predecessor Heraclitus-of being named "the Dark."

Heraclitus probably understood this darkness as little as I do, but I have so often come up against this judgment that I have finally accustomed myself to thinking that either my views or my style must be so involved that they confront ordinary so-called sound common-sense with insoluble riddles.

I admit I have always wished for readers like you.

And in later years I have gradually come to the conclusion that the muddle is not located in my head but in the heads of others, and that besides me there are a whole lot of people who still possess an uncontorted intelligence and can therefore think straight.

The reading of my books has never caused them any digestive troubles.

I also realize that his master's voice is far less enlightening than immediate experience.

In fact, this is what so easily happens to students-they give up working on their own intellectual development when it is so easy to repeat the words of the master.

Being a student also has its advantages. But I hope that X. will win through in time.

The intellectually greedy atmosphere of Berlin has put too great a strain upon him-temporarily, let's hope.

Moreover it is a law of fate that where there are teachers there must also be students.

All learning was originally imitation and it is not always indolence on the part of the student if he renounces his individuality and effaces himself in favour of the verbum magistri.

Were it not for these followers the voice of the teacher would be too weak to be heard above the hubbub of the crowd.

Therefore many must repeat the bare word even though this repetition is not a new birth sprung from the heart.

The picture of Goethe, for instance, would be incomplete without Eckermann-to cite a famous example (no presumption intended).

To be a student in this sense is not a stigma, and no one has ever become a teacher without having been a student first.

Yours sincerely,

C. G. JUNG Carl Jung, Letters Vol. I, Page 116-117

1. https://smile.amazon.com/Letters-C-G-Jung-1951-1961/dp/0415051711/ref=sr_1_2?crid=SHSEATNQ01E1&dchild=1&keywords=jung+letters+volume+2&qid=1611241852&sprefix=ju

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Carl Jung: like the sea itself, the unconscious yields an endless and self-replenishing **(2021-05-13 04:23)**

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Alice Lin
The unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming...
Carl Jung
CW 16

[1]Practice of Psychotherapy

Consciousness, no matter how extensive it may be, must always remain the smaller circle within the greater circle of the unconscious, an island surrounded by the sea; and, like the sea itself, the unconscious yields an endless and self-replenishing abundance of living creatures, a wealth beyond our fathoming.

The circular sea with no outlet, which perpetually replenishes itself by a spring bubbling up from its center, is to be found in Nicolas de Cusa as an allegory of God. Carl Jung, CW 16, Para 366

1. https://smile.amazon.com/Practice-Psychotherapy-Psychology-Transference-Bollingen/dp/0691018707/ref=sr_1_1?crid=MLD19VCJWR0U&dchild=1&keywords=jung+volume+16&qi

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If one now held a lighted match in the blind zone, the attack followed just as if he had seen the flame. **(2021-05-13 04:53)**

[paypal _donation _button border="5"]

Chie Yoshii
If we assume that there is anything at all beyond our sense-perception, then we are entitled to speak of psychic elements whose existence is only indirectly accessible to us...
Carl Jung

[1]Structure and Dynamics of the Psyche

There are, as we know, certain views which would restrict everything psychic to consciousness, as being identical with it.

I do not believe this is sufficient.

If we assume that there is anything at all beyond our sense-perception, then we are entitled to speak of psychic elements whose existence is only indirectly accessible to us.

For anybody acquainted with the psychology of hypnotism and somnambulism, it is a well-known fact that though an artificially or morbidly restricted consciousness of this kind does not contain certain ideas, it nevertheless behaves exactly as if it did. For instance, there was an hysterically deaf patient who was fond of singing.

One day the doctor unobtrusively sat down at the piano and accompanied the next verse in another key, whereupon the patient went on singing in the new key. Another patient always fell into "hystero-epileptic" convulsions at the sight of a naked flame.

He had a markedly restricted field of vision, that is, he suffered from peripheral blindness (having what is known as a "tubular" field of vision).

If one now held a lighted match in the blind zone, the attack followed just as if he had seen the flame.

In the symptomatology of such states there are innumerable cases of this kind, where with the best will in the world one can only say that these people perceive, think, feel, remember, decide, and act unconsciously, doing unconsciously what others do consciously.

These processes occur regardless of whether consciousness registers them or not. Carl

Jung, CW 8, Para 295

1. https://smile.amazon.com/Structure-Dynamics-Psyche-Collected-Works/dp/0691097747/ref=sr_1_1?crid=39LJ4BHBJ77FY&dchild=1&keywords=jung+structure+and+dynamics&qid

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You are trespassing in the realm of the gods. Love fulfillment is for the gods.
(2021-05-14 03:40)

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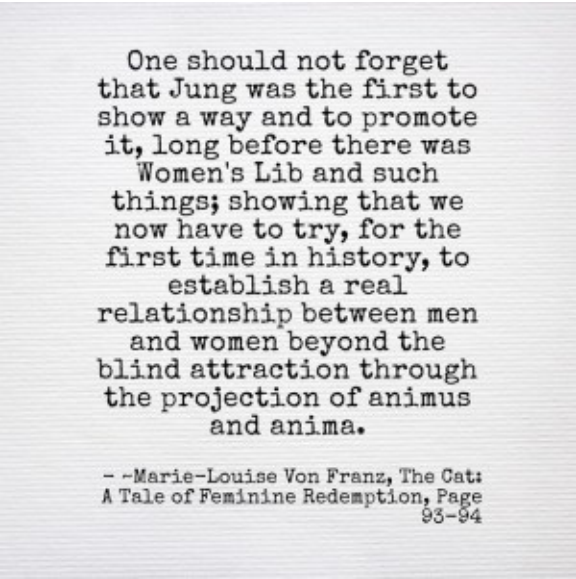
One should not forget that Jung was the first to show a way and to promote it, long before there was Women's Lib and such things; showing that we now have to try, for the first time in history, to establish a real relationship between men and women beyond the blind attraction through the projection of animus and anima.
- -Marie-Louise Von Franz, The Cat: A Tale of Feminine Redemption, Page 93-94

If you look at African fairy tales, there are many stories where a young man and a young girl love each other and it doesn't suit the clan.

It's the Romeo and Juliet problem. They don't love according to the clan rules.

They love somebody from another clan which is taboo, and these stories always end tragically.

For instance, the two drown and from then on, sometimes on shiny moonlit nights, you see their ghosts over the water.

It's always a tragic, unhappy love. Deep, romantic, personal feeling is discouraged by such stories; it is as if people who want to live in that way want something impossible, as if to say,

"You are trespassing in the realm of the gods. Love fulfillment is for the gods. On earth you have to keep the clan rules, just put up with your husband or wife, however they are."

So what we are trying to do now, seeking to establish a personal feeling relationship between men and women, is a new situation.

It began in the Middle Ages with courtly love. That was the first attempt.

Then it was discouraged by society, so we can say that we are really treading on absolutely new grounds, grounds that poetry and religious rules until now have called tragic and impossible, something that never ends well. It is really a new task for both sexes.

One should not forget that Jung was the first to show a way and to promote it, long before there was Women's Lib and such things; showing that we now have to try, for the first time in history, to establish a real relationship between men and women beyond the blind attraction through the projection of animus and anima.

Of course that attraction is always at first mixed up with it in some way.

Nobody has really integrated anima or animus to a degree that that doesn't come in.

But to be able to hold on and go beyond it into a real love relationship, whatever that is, that's the great mystery anticipated in this story, in this meeting. Marie-Louise Von Franz, The Cat: A Tale of Feminine Redemption, Page 93-94

Kundalini Seminar - Quotations (2021-05-14 03:46)

Carl Jung: Kundalini Seminar

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.

We are entangled in the roots, and we ourselves are the roots. Carl Jung, Kundalini Seminar, Page 29

Energy is not to be observed in nature; it does not exist. What exists in nature is natural force, like a waterfall, or a light, or a fire, or a chemical process. Carl Jung, The Psychology of Kundalini Yoga, Page 7.

There we apply the term energy, but energy in itself does not exist, despite the fact that you can buy it at the electrical works. But that is merely a metaphorical energy. Energy proper is an abstraction of a physical force, a certain amount of intensity. Carl Jung, The

Psychology of Kundalini Yoga, Page 7.

For in reality energy is not substantial: it is a conformity of things, say, or the intensity of various physical or material processes. Carl Jung, The Psychology of Kundalini Yoga, Page 8.

We make roots, we cause roots to be, we are rooted in the soil, and there is no getting away for us, because we must be there as long as we live. Carl Jung, Kundalini Seminar, Page 29

It is most important that you should be born; you ought to come into this world—otherwise you cannot realize the self, and the purpose of this world has been missed. Carl Jung, Kundalini Seminar, Page 28

It is utterly important that one should be in this world, that one really fulfills one's entelechia, the germ of life which one is. Carl Jung, Kundalini Seminar, Page 28

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb. Carl Jung, Kundalini Seminar, Page 28

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that

it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

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Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

Small children are very old; later on we soon grow younger. In our middle age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

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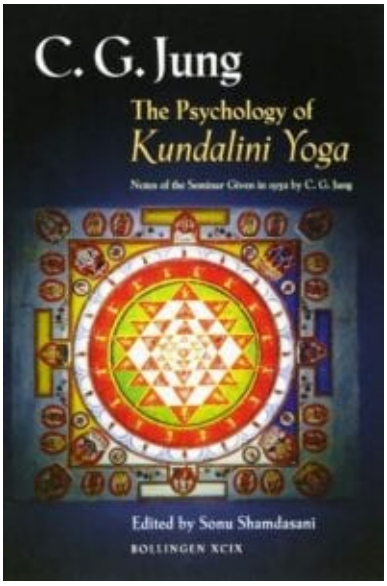

[1]Kundalini Yoga Seminars

Carl Jung: Kundalini Seminar

In Sahasrara there is no difference. The next conclusion could be that there is no object, no God, there is nothing but Brahman. There is no experience because it is One, without a second. It is asleep, it is not, and that is why it is nirvana. Carl Jung, Kundalini Seminars, Page 59.

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For you should leave some trace in this world which notifies that you have been here, that something has happened. If nothing happens of this kind you have not realized yourself; the germ of life has fallen, say, into a thick layer of air that kept it suspended. Carl Jung, Kundalini Seminar, Page 28

Everything that has life is individual—a dog, a plant, everything living—but of course it is far from being conscious of its individuality. Carl Jung, Kundalini Seminar, Page 5

Individuation only takes place when you are conscious of it, but individuation is always there from the beginning of your existence. Carl Jung, Kundalini Seminar, Page 5

The instinct of individuation is found everywhere in life, for there is no life on earth that is not individual. Carl Jung, Kundalini Seminar, Page 4

The world itself becomes a reflection of the psyche. Carl Jung, Kundalini Seminar, Page 50

There are plenty of people who are not yet born. They all seem to be here, they walk about—but as a matter of fact, they are not yet born, because they are behind a glass wall, they are in the womb. Carl Jung, Kundalini Seminar, Page 28

They are in the world only on parole and are soon to be returned to the pleroma [fullness] where they started originally. They have not formed a connection with this world; they are suspended in the air; they are neurotic, living the provisional life. Carl Jung, Kundalini Seminar, Page 28.

You must believe in this world, make roots, do the best you can, even if you have to believe in the most absurd things—to believe, for instance, that this world is very definite, that it matters absolutely whether such-and-such a treaty is made or not. Carl Jung, Kundalini Seminar, Page 29

You see, the shoot must come out of the ground, and if the personal spark has never gotten into the ground, nothing will come out of it; no linga [creative core] or Kundalini will be there, because you are still staying in the infinity that was before. Carl Jung, Kundalini Seminar, Page 29

Today, instead of the sea or leviathan, we say analysis, which is equally dangerous. Carl Jung, Kundalini Seminar, Page 17

We could not possibly judge this world if we had not also a standpoint outside, and that is given by the symbolism of religious experiences. Carl Jung, Kundalini Seminar, Page 27

Small children are very old; later on we soon grow younger. In our middle

age we are youngest, precisely at the time when we have completely or almost completely lost contact with the collective unconscious, the samskaras. We grow older again only as with the mounting years we remember the samskaras anew. Carl Jung, The Psychology of Kundalini Yoga, Page 74.

Individuation is not that you become an ego—you would then become an individualist. You know, an individualist is a man who did not succeed in individuating; he is a philosophically distilled egotist. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

If you succeed in remembering yourself, if you succeed in making a difference between yourself and that outburst of passion, then you discover the self; you begin to individuate. Carl Jung, The Psychology of Kundalini Yoga, Pages 39-40.

Without personal life, without the here and now, we cannot attain to the supra-personal. Personal life must first be fulfilled in order that the process of the supra-personal side of the psyche can be introduced. Carl Jung, The Psychology of Kundalini Yoga, Page 66.

Jung-Ostrowski Seminar

Primeval history is the story of the beginning of consciousness by differentiation from the archetypes. Carl Jung, Jung-Ostrowski, Page 32.

Shakti creates Maya to make Shiva visible; the female principle builds reality. Carl Jung, Jung-Ostrowski, Page 51

The greatest darkness is always felt through the opposite sex. Carl Jung, Jung-Ostrowski, Page 51

Individual existence is the crime against the gods, disobedience to God, the peccatum originale. Out of this projection of spiritual fire is born the anima. Carl Jung, Jung-Ostrowski, Page 32.

The anima comes out of an emotional act, taking place in darkness, the compensation for the crime against the fire; the anima is the compensating element that must be extracted from matter. Carl Jung, Jung-Ostrowski, Page 32.

When the Primeval Mother is overcome the anima can become a world consciousness; she must be chiseled from the earth. The seed of the anima is only productive when man can subordinate his libido to the female principle. Carl Jung, Jung-Ostrowski, Page 32.

The act of becoming conscious happens to man in darkness. If he can grasp and handle consciousness then the fire brought from Heaven becomes a sacrificial flame, not the wrath of the gods. The acquisition of consciousness by force creates a sense of guilt. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is only possible if a spark of the essence becomes detached from the unconscious, religiously one could say from God. Carl Jung, Jung-Ostrowski, Page 9.

Consciousness is obviously the supreme quality: the destiny of the world is to achieve entry into human consciousness. Man is the being God has sought not only to show him the world, but because the Creator needs man to illuminate his creation. Carl Jung, Jung-Ostrowski, Page 9.

We have to realize the inborn divine will, which is the process of individuation. Carl Jung, Jung-Ostrowski, Page 9.

If I am all things I cannot discover anything. I am a point that requires space and time to expand into consciousness. If I am all things I cannot distinguish myself from the rest or recognise what is different from me. Man is the dividing line of the acts of consciousness; he illuminates the night of the unconscious around him. Carl Jung, Jung-Ostrowski, Page 9.

With the contents of my consciousness I must live as naturally as a plant. If I act inadequately it is the ape in me that does it. Carl Jung, Jung-Ostrowski, Page

10.

The unconscious has first to be activated; then we must extricate ourselves, doubting all the things we have hitherto believed; then we can turn back and resume our place in the collective unconscious. Carl Jung, Jung-Ostrowski, Page 10.

The light of consciousness needs to be clearly distinguished from the cunning of the unfathomable depths of the spirit. Carl Jung, Jung-Ostrowski, Page 10.

Attainment of consciousness is culture in the broadest sense and self-knowledge is therefore the heart essence of the process. Carl Jung, Jung-Ostrowski, Page 11.

If we say "God" we give expression to an image or a verbal concept, which has undergone many changes in the course of time. Carl Jung, Jung-Ostrowski, Page 11.

Life exists only where there is meaning; it does not matter what a person does provided it makes sense to him. Carl Jung, Jung-Ostrowski, Page 13.

Individuation cannot be achieved without a mystery. Carl Jung, Jung-Ostrowski, Page 13.

Christ himself associated with tax collectors and whores and accepted the thief crucified beside him. "I am the least of my brethren and my own shadow." Carl Jung, Jung-Ostrowski, Page 13.

Even when we recognise that an erotic problem lies behind a neurosis we must not express it crudely lest we frighten the patient away. Carl Jung, Jung-Ostrowski, Page 14.

All of us reach our destinations travelling under false hypotheses. Columbus

wanted to sail to India and found he had discovered America. Carl Jung, Jung-Ostrowski, Page 14.

Depressions always have to be understood teleologically. Carl Jung, Jung-Ostrowski, Page 14.

The psyche is also the scene of conflicts between instinct and free will, for instincts are without order and collide with the organised consciousness. Carl Jung, Jung-Ostrowski, Page 10.

To own a mystery gives stature, conveys uniqueness, and assures that one will not be submerged in the mass. Because a secret may cause suffering it is best to keep it to oneself. Carl Jung, Jung-Ostrowski, Page 14.

Too much secrecy causes neurosis and a split from reality, but having no mystery permits only collective thinking and Action. Carl Jung, Jung-Ostrowski, Page 14.

If the unconscious does not cooperate, if, that is, there are no dreams or fantasies, then it is very difficult to deal with a neurosis. Carl Jung, Jung-Ostrowski, Page 15.

Even in rearing a child it is often good for parents to react emotionally and not with cool superiority to the child's bad behaviour. Children often irritate their parents just to make them show emotion. Carl Jung, Jung-Ostrowski, Page 14.

If it is avoidable, the same analyst should not treat both, husband and wife. Both patients desire to have their analyst on their side. Carl Jung, Jung-Ostrowski, Pages 15-16.

Often people come for analysis who wish to be prepared to meet death. They can make astonishingly good progress in a short time and then die peacefully. Carl Jung, Jung-Ostrowski, Page16.

Inner development can advance enormously if there is knowledge of the nearness of the end. It seems as if a further step in consciousness has to be reached before the end of life. Carl Jung, Jung-Ostrowski, Page16.

After a stroke general debilitation or senile depression can occur. If the brain is damaged, consciousness can slip back many levels. The real personality has then departed; what remains carries on the fight against death. Conflicts do not reach the whole person anymore and are therefore not real conflicts any longer. Carl Jung, Jung-Ostrowski, Page 16.

If the question of an abortion arises the whole situation with all its implications must be taken into account. If the parents are married and healthy the child must be accepted, and the sacrifice of living a more modest life should be met if it is financially necessary. If the parents are not married the question must be weighed very carefully: would it be favourable or not, damaging or useful? Carl Jung, Jung-Ostrowski, Page 16.

There are patients who can accept neither the world nor themselves. It is the task of the analyst to bear with them until they can bear themselves. Carl Jung, Jung-Ostrowski, Page 16.

Everyone in the world is crying out to be accepted. The analyst must pay the price for the damage done to his patients by others before him. Carl Jung, Jung-Ostrowski, Page 16.

If the poles of the psyche are torn apart the analyst should take great care that the patient does not identify himself with one side of his conflict. Carl Jung, Jung-Ostrowski, Page 16.

When geometric symbols appear in dreams or drawings they are the original images of the primeval condition. Geometric designs may also appear if a schizophrenic destruction is threatening. Carl Jung, Jung-Ostrowski, Page 17.

Painting and drawing one's inner pictures is a form of self-enchantment for

the purpose of inner change which creates what had previously been depicted. Carl Jung, Jung-Ostrowski, Page 17.

If someone has a mastery of total critical evaluation, it is possible for him to reach the processes of the unconscious through automatic writing instead of through "active imagination." Carl Jung, Jung-Ostrowski, Page 18.

The technique of active imagination can prove very important in difficult situations — where there is a visitation, say. It only makes sense when one has the feeling of being up against a blank wall. Carl Jung, Jung-Ostrowski, Page 18.

In difficult situations you talk to yourself, intuitively knowing that you are your self and also that other. Carl Jung, Jung-Ostrowski, Page 27.

Active imagination is only legitimate if one is confronted with an insurmountable obstacle in a situation where no one can give advice. Carl Jung, Jung-Ostrowski, Page 18.

Active imagination and automatic writing, painting and carving pictures from the unconscious, are all indirect methods of finding out what the unconscious means. Carl Jung, Jung-Ostrowski, Page 18.

The unconscious behaves as if the laws of our world did not exist. It flies to the roof contemptuous of the laws of gravity. We must bring its demands down to earth and somehow try to realize them. Carl Jung, Jung-Ostrowski, Page 19.

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious. That is the achievement of the so-called transcendent function. Carl Jung, Jung-Ostrowski, Page 19.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Carl Jung, Jung-Ostrowski, Page 21.

Archetypes are images in the soul that represent the course of one's life. One part of the archetypal content is of material and the other of spiritual origin. Carl Jung, Jung-Ostrowski, Page 21.

When all the archetypal images are properly placed in a hierarchy, when that which must be below is below, and that which must be above is above, our final condition can recapture our original blissful state. Carl Jung, Jung-Ostrowski, Page 21.

Archetypes are not matters of faith; we can know that they are there. Carl Jung, Jung-Ostrowski, Page 21.

The Bible says, "Whosoever shall say "Racha" to his brother is guilty of hell-fire." If we substitute "shadow" for "brother" and implicate the dark brother within, we open out this biblical word into new perspectives. Carl Jung, Jung-Ostrowski, Page 25.

"What ye have done to the least of your brethren ye have done unto me." The least of me is my inferior function which represents my shadow-side. Carl Jung, Jung-Ostrowski, Page 25.

But what, if the inferior and neglected function expresses the will of God? Carl Jung, Jung-Ostrowski, Page 25.

When sacrifice is demanded it frequently implies the acceptance of our shadow-side. Carl Jung, Jung-Ostrowski, Page 25.

All "good people" suffer from irritability. Carl Jung, Jung-Ostrowski, Page 25.

An alchemical text says: "The mind should learn compassionate love for the body." Carl Jung, Jung-Ostrowski, Page 25.

The unconscious shows us the face that we turn towards it. It smiles if we are friendly to it; but if we neglect it, it makes faces at us. Carl Jung, Jung-Ostrowski, Page 25.

There are always people who want to bring light into the world because they are afraid to reach down into their own dirt. Carl Jung, Jung-Ostrowski, Page 25.

But who can be humble who has not sinned? This is why sin is so important; this is why it is said that God loves the sinner more than ninety-nine righteous men. Carl Jung, Jung-Ostrowski, Page 25.

We should not want to try to escape upward or downward from the world. Carl Jung, Jung-Ostrowski, Page 25.

The self has inconceivable powers and possibilities, but it needs a world in which these powers and possibilities can become conscious. Carl Jung, Jung-Ostrowski, Page 35.

The self is not wholly personal. One has one's own personal view of it, but at the same time it is also, in a sense, more general. It is also the self of others, being greater than the individual. Carl Jung, Jung-Ostrowski, Page 35.

Objects and a world to contain them are necessary for consciousness, a place where differentiation occurs and can be experienced. Carl Jung, Jung-Ostrowski, Page 35.

The self is always present but does not know it … yet everything must be brought into consciousness. Carl Jung, Jung-Ostrowski, Page 35.

A man is both, ego and self. The ego recedes more and more to make room for the self, changing the individual until the ego has disappeared. Carl Jung,

Jung-Ostrowski, Page 35.

It is said sometimes that Christ relinquished his divinity and became man. But that cannot be, for what can have become of the divinity? Carl Jung, Jung-Ostrowski, Page 35.

I do not know in what relation the ego stands to the self, but the self as a transcendent possibility is always present. Carl Jung, Jung-Ostrowski, Page 36.

As an ego I am less than my totality because I am only conscious of being an ego. The self is infinitely more extensive. Carl Jung, Jung-Ostrowski, Page 36.

The ego is a province, merely an administrative centre of a great empire. Carl Jung, Jung-Ostrowski, Page 36.

Man is an indescribable phenomenon because his self cannot be completely grasped. Carl Jung, Jung-Ostrowski, Page 36.

The self is simultaneously something abstract and something personal (supremely personal, indeed }. It is like the mana that is spread throughout nature which we can only make contact with through our experience of life or through ritual. Carl Jung, Jung-Ostrowski, Page 36.

Consciousness is the cradle of the birth of God in man. Carl Jung, Jung-Ostrowski, Page 39.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. Carl Jung, Jung-Ostrowski, Page 39.

We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both

worlds are expressions of God. Carl Jung, Jung-Ostrowski, Page 39.

I must know what the Church teaches but I must then ask myself what my own law is. Carl Jung, Jung-Ostrowski, Page 39.

When someone says, in the words of the "Our Father," "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Jung-Ostrowski, Page 39.

The words of the Bible and the sayings of Christ are paradox. We too must be paradox, for only then do we live our lives, only then do we reach completeness and integration of our personalities. Carl Jung, Jung-Ostrowski, Page 40.

Biographies seem so unreal because they attempt to give a consistent picture of someone's personality. Carl Jung, Jung-Ostrowski, Page 40.

The unconscious has its consciousness, it reveals it f. i. through dreams, for otherwise we could not know anything about it. Carl Jung, Jung-Ostrowski, Page 41.

To understand the God-Creator as absolute potential is to recognize a power which is endowed with meaning in space and time and in causality. Carl Jung, Jung-Ostrowski, Page 41.

The four aspects, the quaternity of the Creator- God are space, time, causality and meaning. Carl Jung, Jung-Ostrowski, Page 42.

Human consciousness is the second creator of the world. Carl Jung, Jung-Ostrowski, Page 42.

God seems to be unconscious: He does not seem to know men. He tries to see them as He is Himself. Carl Jung, Jung-Ostrowski, Page 42.

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. God changes too and is therefore especially interested in man. Carl Jung, Jung-Ostrowski, Page 42.

Christian dogma brought immense advances in religious comprehensions. Carl Jung, Jung-Ostrowski, Page 42.

God the Father became the Son and His own soul, the Word that became flesh. Each son of God must awaken this new reality in himself. Carl Jung, Jung-Ostrowski, Page 42.

I am a son of God when I do the simplest things; but how difficult it is to do what is absolutely unimportant when I feel I am so significant. Carl Jung, Jung-Ostrowski, Page 42.

We must not forget that we are only ants … but that even an ant is an imago Dei. Carl Jung, Jung-Ostrowski, Page 43.

The existence of the Church has its own validity. Anyone who drops out of the Church loses its maternal protection and is a prey to national confessionalisms. Carl Jung, Jung-Ostrowski, Page 45.

It takes an enormous inner strength to live through severance from the Catholic Church. It is a tremendous responsibility to endeavour to entice someone else away from the Church. Carl Jung, Jung-Ostrowski, Page 45.

When Christ is most luminous the Church receives the least light. The light of the Church is therefore greatest when the moon is in opposition to the sun. Carl Jung, Jung-Ostrowski, Page 45.

Many patients must grasp that there is much that lives in their psyche that is

not consonant with the Church: it is the Spirit that continues to beget and bloweth where it listeth. Carl Jung, Jung-Ostrowski, Page 45.

One need not always be in opposition to the Church. The Church is valid up to the point where life goes on. Carl Jung, Jung-Ostrowski, Page 45.

There are often elements in the psyche that are absolutely heathen. They have to be domesticated in some way in Christianity, but there are still certain heathen elements that even the Church has not been able to absorb. Carl Jung, Jung-Ostrowski, Page 45.

The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Jung-Ostrowski, Page 47.

Evil is that which obstructs meaningful vitality. Carl Jung, Jung-Ostrowski, Page 47.

In the Middle Ages the flight to the spiritual world was still necessary. It was meaningful then to want to live spiritually and give little attention to the material, for meaning was directed towards the spirit. But it is meaningful today to want to descend with dignity to the chthonic world. Carl Jung, Jung-Ostrowski, Page 47.

The problem that is central and closest to our hearts already contains the lurking danger **of evil. We must therefore beware of impetuous decisions and enthusiastic radical attitudes. Carl Jung, Jung-Ostrowski, Page 47.**

The Holy Spirit has to come into contact with the material world and beget; He is the new Yahweh standing on the third step. Carl Jung, Jung-Ostrowski, Page 48.

Satan unlike Christ, was created, not begotten. When I create I am free and not dependent. Carl Jung, Jung-Ostrowski, Page 48.

I often have to say to an anxious mother, “It is your damned love and anxiety that are preventing your children from ever growing up.” Carl Jung, Jung-Ostrowski, Page 48.

Those who are always on the look out to do charitable works serve virtue out of their moral cowardice and fall into the worst depravity. Carl Jung, Jung-Ostrowski, Page 48.

It is a psychological fact that someone who is disloyal, or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Jung-Ostrowski, Page 48.

To evade action is really to bury one’s talents. Carl Jung, Jung-Ostrowski, Page 48.

He who is most guilty is most innocent; the most holy man is the one most conscious of his sin. Carl Jung, Jung-Ostrowski, Page 48.

But if we think that God were responsible for the original sin, there would be no more mystery about sin. Carl Jung, Jung-Ostrowski, Page 48.

Adam and Eve would indeed have been inadequate people if they had not noticed which tree the right apples grew on. Carl Jung, Jung-Ostrowski, Page 48.

If we study the horoscopes of a murderer and his victim we find that the victim has murdered himself. Carl Jung, Jung-Ostrowski, Page 49.

A man often makes a decidedly infantile resistance to a woman and therefore at the same time to his own unconscious side. Carl Jung, Jung-Ostrowski, Page 51.

A man also has a secret fear of a woman’s opinions. Carl Jung, Jung-Ostrowski,

Page 51.

Yahweh had this fear of Sophia and yet she helped him to create the world; he took on too much, without moderation. Carl Jung, Jung-Ostrowski, Page 51.

A woman is more likely to acknowledge her own duality. A man is continually blinded by his intellect and does not learn through insight. Carl Jung, Jung-Ostrowski, Page 51.

A woman is necessary to force a man to live in the concrete world. Carl Jung, Jung-Ostrowski, Page 51.

There are women who believe that man will deflect them from their goals and men who often believe that women want to keep them from their work; yet the real causes are either fear of the other sex or of one's own unconscious. Carl Jung, Jung-Ostrowski, Page 51.

In a marriage neither partner sits on a throne. Carl Jung, Jung-Ostrowski, Page 52.

When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Jung-Ostrowski, Page 55.

When an archetype is constellated it can appear in the inner and the outer world at the same time. Each distinct case is an example of creation. Carl Jung, Jung-Ostrowski, Page 55.

I do not use the I Ching very often myself but it has always given me something. Carl Jung, Jung-Ostrowski, Page 56.

There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Jung-Ostrowski, Page 56.

Science can collect experiences and find averages but the central and essential phenomena are passed over. Science only reaches the crudest basic conclusions. Carl Jung, Jung-Ostrowski, Page 55.

Whole areas of life are considered by science to be non-existent so that it can concern itself with the laws of space and time. Carl Jung, Jung-Ostrowski, Page 55.

But in the world it is not what is usual or general that is essential, but the exceptional and the individual; there is no such thing as a normal person, even in biology. The result of science is to reduce everything abstractly to an average; in spite of all its ingenuity it cannot create identity. Carl Jung, Jung-Ostrowski, Page 55.

Physics does admit that there are exceptions that can be expressed as statistical truths, but it has no room for the a-causal Carl Jung, Jung-Ostrowski, Page 55.

The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. Carl Jung, Jung-Ostrowski, Page 55.

I should like to study the theory of numbers. What is a number, an entity, a sequence, an archetype? We think we can perceive and grasp a number logically and suddenly it behaves quite differently from the way we expected. Carl Jung, Jung-Ostrowski, Page 55.

It is a fundamental phenomenon of mathematics that numbers are not just mathematical entities but individualities. Carl Jung, Jung-Ostrowski, Page 55.

We believe we are playing with equations and suddenly it transpires that certain equations express the laws of electric currents. God played and formulated currents. Carl Jung, Jung-Ostrowski, Page 55.

It is characteristic of the transcendent that it can be pictured and described by numbers; the passage of time, quantity, and identity, are spiritual substances. Carl Jung, Jung-Ostrowski, Page 60.

The character of the image is not determined by numbers. Pure spiritual substance is eternal. An image as such needs neither time nor space. Carl Jung, Jung-Ostrowski, Page 60.

Where numbers indicate a measure we move into the material. A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Carl Jung, Jung-Ostrowski, Page 60.

Images and numbers are doors through which the spiritual can reach man. Carl Jung, Jung-Ostrowski, Page 60.

Newton experienced a breakthrough into the unconscious through his spiritual isolation. When we leave society and the community of human intelligences the spirits rise from the unconscious. Carl Jung, Jung-Ostrowski, Page 60.

As intelligent beings, however, we are dependent on human society; the unconscious is no substitute for reality. Carl Jung, Jung-Ostrowski, Page 60.

Newton was isolated by his discoveries and such spiritually isolated persons are more in danger of splitting — as Beethoven was, for example, when his music was not accepted. Carl Jung, Jung-Ostrowski, Page 60.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. Carl Jung, Jung-Ostrowski, Page 60.

There is no difference between" my" objective unconscious (my pictures drawn

from the objective unconscious) and the objective world or world events. Carl Jung, Jung-Ostrowski, Page 63.

If “it” happens to me I do not have it any more in my hands than if it happened in Russia, in the air, in the house, or on the street. Carl Jung, Jung-Ostrowski, Page 63.

Whatever happens psychically in me I can perceive, but it is as objective as if it were taking place in Siberia. There is really no distinction; the flow of objective events passes through the outer as well as the inner senses. Carl Jung, Jung-Ostrowski, Page 63.

The contents of our psyche is a part of the larger, objective course of events. Carl Jung, Jung-Ostrowski, Page 63.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. Carl Jung, Jung-Ostrowski, Page 63.

All misdirected mass-psychology leads to the destruction of the individual and the decay of civilization. Carl Jung, Jung-Ostrowski, Page 63.

Carl Jung: 1925 Seminar

Life is never so beautiful as when surrounded by death. Carl Jung, Seminar 1925, Page 85

In my own case the release of the unconscious was demanded. The conscious had become practically a tabula rasa, and the contents underneath had to be freed. Carl Jung, 1925 Seminar, Page 55

The criterion of art is that it grips you. Carl Jung, 1925 Seminar, Page 57

Just as the dream seeks to maintain a psychological balance by filling out the daytime conscious attitude by the unconscious elements, so art balances the general public tendency of a given time. Carl Jung, 1925 Seminar, Page 57

So modern art leads us away from the too great scattering of the libido on the external object, back to the creative source within us, back to the inner values. In other words, it leads us by the same path analysis tries to lead us, only it is not a conscious leadership on the part of the artist. Carl Jung, 1925 Seminar, Page 60

Analysis would have been unthinkable in the Middle Ages, because those men were freely expressing those values from which we have cut ourselves off today. Carl Jung, 1925 Seminar, Page 60

I had killed my intellect, helped on to the deed by a personification of the collective unconscious, the little brown man with me. Carl Jung, 1925 Seminar, Page 62

The fear the introvert feels rests on the unconscious assumption that the object is too much animated, and this is a part of the ancient belief in magic. Carl Jung, 1925 Seminar, Page 65

If I just tell the anima that she is working off some collective notion on me which I have no idea of accepting as part of my individuality, that does no good at all—when I am in the grip of an emotion it is no support to me to say it is a collective reaction. Carl Jung, 1925 Seminar, Page 49

The minute a thing goes into language it is ipso facto conditioned in its objectivity. Carl Jung, 1925 Seminar, Pages 63-64

Our mental processes cannot escape the intermingling with these preexisting

images, so it is easy to see why a new idea always has to fight for its life against these ancestral predispositions. Carl Jung, 1925 Seminar, Page 64

The extravert is controlled by his relation to the thing without, the introvert by his relation to the thing within. Carl Jung, 1925 Seminar, Page 64

It is only through consciousness that the discrimination between inner and outer experience is achieved, and only by consciousness that a man can know he is connected with the outer object to the neglect of the inner and vice versa. Carl Jung, 1925 Seminar, Pages 64-65

The conscious extravert values his connection with the outer object and fears his own inner self. The introvert has no fear of himself, but great fear of the object, which he comes to endow with extraordinary terrors. Carl Jung, 1925 Seminar, Page 65

When the intellect or any superior function is pushed that far, it becomes bloodless and takes on an airy, gas-like character. Carl Jung, 1925 Seminar, Page 66

The extravert, on the other hand, takes his unconscious material in an introverted way, that is, with extreme caution and with many incantations to exorcise the inner power the object exercises over him. Carl Jung, 1925 Seminar, Page 66

We cannot get anywhere in analysis with thinking until it reaches its antinomy—that is, something is and is not true at one and the same time. Carl Jung, 1925 Seminar, Page 66

The same is true with feeling, and a differentiated feeling type must reach the point where the thing most loved is the thing most hated, before refuge will be sought in another function. Carl Jung, 1925 Seminar, Page 66

Why doesn't the inferior function come up at once? The inferior function is hooked up with the collective unconscious and has to come up first in the collective fantasies, which of course, in their first aspect, do not seem to be collective. Carl

instinct is purposive. It works properly only under certain conditions, and as soon as it gets out of tune with these conditions it threatens the destruction of the species. Carl Jung, Seminar Given in 1925, Page 86.

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body such as those things which occurred to the ancients. If I were going to symbolize it I would choose the Annunciation. Carl Jung, Seminar 1925, p. 111.

We can hardly predict today what the artist is going to bring forth, but always a great religion has gone hand in hand with a great art. Carl Jung, 1925 Seminar, Page 61

I used the same technique [Active Imagination] of the descent, but this time I went much deeper. The first time I should say I reached a depth of about one thousand feet, but this time it was a cosmic depth. Carl Jung, 1925 Seminar, Page 68

When one gets an intuition of the collective unconscious, if there is any creative power in the individual a definite figure is formed, rather than that the material comes through in a fragmentary form. Carl Jung, 1925 Seminar, Page 71

When an artist has a figure from the collective unconscious, he at once begins to play with it esthetically, and usually makes some concretization of it as a monument, etc. Carl Jung, 1925 Seminar, Page 71

When one assumes a perceptional attitude toward one's unconscious, an attitude often to be observed in certain intuitives, one makes no effort to assimilate the material into the personality. Carl Jung, 1925 Seminar, Page 73

Our effort today should be the double one of consciousness plus a full participation in life. Carl Jung, 1925 Seminar, Page 73

The common ideal of today is work at all costs, but many people simply work and do not live. We cannot depreciate the ideal of work, but we can understand that it is valueless when it divorces one from life. Carl Jung, 1925 Seminar, Page 73

If you leave all your energy and will in the superior function you slowly go to hell—it sucks you dry. Carl Jung, 1925 Seminar, Page 74

Today to bring up the inferior function is to live, but we pay dearly for it both in mistakes and in energy. Sometimes it is not our choice—the inferior function takes us unawares. Carl Jung, 1925 Seminar, Page 74

I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August 1st, 1914. Carl Jung, 1925 Seminar, Page 48

Such a situation presented itself at the time of the spread of Christianity two thousand years ago. The spiritual values had at that time sunk into the unconscious, and in order to realize them again, people had to go to tremendous lengths in the repudiation of material values. Gold, women, art—all had to be given up. Carl Jung, 1925 Seminar, Page 74

We seek life, not efficiency, and this seeking of ours is directly against the collective ideals of our times. Carl Jung, 1925 Seminar, Page 74

Only those who have energy enough, or who have been gripped in spite of themselves, can go through this process, but once in it you have to bleed for it. It is a process that is going on all over the world today. Carl Jung, 1925 Seminar, Page 74

These people in the early Christian era were unaware of the general movement contemporaneous with them. They could not realize they were Christians, yet they were seeking initiation into all sorts of mysteries in search of the thing Christianity was offering. They could not accept it because of its origin in the hands of despised

peoples. Carl Jung, 1925 Seminar, Page 75

Most of the troubles of our times come from this lack of realization that we are part of a herd that has deviated from the main currents. Carl Jung, 1925 Seminar, Page 75

When you are in a herd you lose the sense of danger, and this it is that makes us unable to see where we deviate from the deep currents of collectivity. Carl Jung, 1925 Seminar, Page 75

As a natural scientist, thinking and sensation were uppermost in me and intuition and feeling were in the unconscious and contaminated by the collective unconscious. Carl Jung, 1925 Seminar, Page 75

You cannot get directly to the inferior function from the superior, it must always be via the auxiliary function. Intellect will not hold together sensation and intuition, rather it will separate them. Such a destructive attempt will be checked by feeling, which backs up intuition. Carl Jung, 1925 Seminar, Page 75

I like to reserve the concept of will for that small amount of energy that is disposable by us in consciousness. Now if you put this small amount toward activating the instinctive process, the latter then goes on with a force much bigger than yours. Carl Jung, 1925 Seminar, Pages 76-77

The libido of man contains the two opposite urges or instincts: the instinct to live and the instinct to die. Carl Jung, 1925 Seminar, Page 77

You cannot get out of your skin until you become an eternal ghost. Carl Jung, 1925 Seminar, Page 79

The idea of the pairs of opposites is as old as the world, and if we treated it properly, we should have to go back to the earliest sources of Chinese philosophy, that is to the I Ching oracle. Curiously enough, the pairs of opposites do not appear as such in Egyptian thought, but they are a basic part of both Chinese and Indian

philosophy. Carl Jung, 1925 Seminar, Page 80

So in the Upanishads, in contrast to the Chinese viewpoint, the emphasis is not on the opposites as such, but on the peculiar creative process between them. One could say therefore that the general point of view of the Upanishads is monistic. Carl Jung, 1925 Seminar, Page 81

Atman is the central thing between the opposites; they themselves are almost taken for granted. Lao-tse on the other hand, as we have seen, stresses the opposites, although he knows the way between the two, Tao, and accepts it as the essence of life. Carl Jung, 1925 Seminar, Page 81

The Upanishads appeal to people who are beyond the pairs of opposites. Carl Jung, 1925 Seminar, Page 82

Today we have lost to a great extent this sense of the immanence of thought, as one might put it, and have instead the illusion of making our thoughts ourselves. Carl Jung, 1925 Seminar, Page 82

We are not convinced that our thoughts are original beings that walk about in our brains, and we invent the idea that they are powerless without our gracious creative act; we invent this in order not to be too much influenced by our thoughts. Carl Jung, 1925 Seminar, Page 82

Of course it is quite useful to us to have the idea that our thoughts are free expressions of our intentional thinking, otherwise we would never be free from the magic circle of nature. Carl Jung, 1925 Seminar, Page 82

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

The legend says of the I Ching that a horse came up out of the Yellow River bearing on his back the trigrams out of which the symbols are built up. The sages copied it and it was known as the River Map. Carl Jung, 1925 Seminar, Page 83

We do not think thus, and so we no longer take our thoughts as nature; the very way thought processes work in us keeps us from the notion that nature has spoken to us when we have thought. Carl Jung, 1925 Seminar, Page 83

Obviously there is no law to prove that this is so, but we cannot assume that the products of our brains do not derive from nature; therefore I see no reason why we would not find astonishingly true things in the thought of the ancient sages, such as the I Ching represents. Carl Jung, 1925 Seminar, Page 84

He [Heraclitus] is singularly Chinese in his philosophy and is the only Western man who has ever really compassed the East. If the Western world had followed his lead, we would all be Chinese in our viewpoint instead of Christian. Carl Jung, 1925 Seminar, Page 84

Extreme fanaticism I found to rest on a concealed doubt. Torquemada, as the father of the Inquisition, was as he was because of the insecurity of his faith; that is, he was unconsciously as full of doubt as he was consciously full of faith. Carl Jung, 1925 Seminar, Page 85

I started with the primitive idea of the flowing out and the flowing in of energy, and from this I constructed the theory of the introverted and extraverted types. Carl Jung, 1925 Seminar, Page 86

The libido is not split in itself; it is a case of a balancing movement between opposites, and you could say that libido is one or that libido is two according as you concentrate now on the flow, now on the opposing poles between which the flow takes place. Carl Jung, 1925 Seminar, Page 86

The opposition is a necessary condition of libido flow, and so you may say that by virtue of that fact one is committed to a dualistic conception of the world; but you can also say that the "flow"—that is, the energy—is one, and that is monism. If there is no high and low, no water flows; if there is high and low and no water,

nothing happens; thus there is at the same time duality and oneness in the world, and it is a matter of temperament which viewpoint you choose to assume. Carl Jung, 1925 Seminar, Page 86

If you are a dualist like Lao-tse, and concerned chiefly with the opposites, all you will find to say about what is between might go into his words, "Tao is so still." But if, on the other hand, you are monistic like the Brahmans, you can write whole volumes about Atman, the thing between the opposites. Carl Jung, 1925 Seminar, Page 86

But when we become aware of the opposites we are driven to seek the way that will resolve them for us, for we cannot live in a world that is and is not, we must go forward to a creation that enables us to attain a third point superior to the pairs of opposites. Carl Jung, 1925 Seminar, Pages 86 - 87

We have to learn with effort the negations of our positions, and to grasp the fact that life is a process that takes place between two poles, being only complete when surrounded by death. Carl Jung, 1925 Seminar, Page 86

We could adopt Tao and Atman as our solutions, possibly, but only on the assumption that these terms have meant to their originators what our philosophical ideas mean to us. But that is not so; Tao and Atman grew, Atman out of the lotus, while Tao is the still water. Carl Jung, 1925 Seminar, Page 87

Suppose a patient comes to me with a great conflict and I say to him, "Read the Tao Tê Ching" or "Throw your sorrows on Christ." It is splendid advice, but what does it mean to the patient in helping his conflict? Nothing. Carl Jung, 1925 Seminar, Page 87

Analysis should release an experience that grips us or falls upon us as from above, an experience that has substance and body, such as those things occurred to the ancients. Carl Jung, 1925 Seminar, Page 87

If we release the energy of the collective unconscious until we have no more, then we arrive at differentiation. The archetypes are sources of energy. Carl Jung, 1925 Seminar, Page 99

If people who have no views of life catch hold of an archetypal idea, say a religious idea, they become efficient. Carl Jung, 1925 Seminar, Page 99

Moral views do not touch the collective unconscious. Carl Jung, 1925 Seminar, Page 99

Within the realm of willpower we have choice, but beyond that no choice at all. Carl Jung, 1925 Seminar, Page 99

As I am an introverted intellectual my anima contains feeling [that is] quite blind. In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. As you remember, the real Salome was involved in incestuous relations with Herod, her stepfather, and it was because of the latter's love for her that she was able to get the head of John the Baptist. Carl Jung, 1925 Seminar, Page 100

In my case the anima contains not only Salome, but some of the serpent, which is sensation as well. Carl Jung, 1925 Seminar, Page 100

With Freud, the unconscious is always pouring out unacceptable material into the conscious, and the conscious has difficulty in taking up this material and represses it, and there is no balance. Carl Jung, 1925 Seminar, Page 100

In the history of Gnosis, this figure plays a great role, and every sect claims to have been founded by such a one. Carl Jung, 1925 Seminar, Page 101

When you think of a snake, you are always in touch with racial instinct. Horses and monkeys have snake phobia, as man has. Carl Jung, 1925 Seminar, Page 102

The serpent shows the way to hidden things and expresses the introverting libido, which leads man to go beyond the point of safety, and beyond the limits of

consciousness, as expressed by the deep crater. Carl Jung, 1925 Seminar, Page 102

The serpent leads the psychological movement apparently astray into the kingdom of shadows, dead and wrong images, but also into the earth, into concretization. Carl Jung, 1925 Seminar, Page 102

Inasmuch as the serpent leads into the shadows, it has the function of the anima; it leads you into the depths, it connects the above and the below. Carl Jung, 1925 Seminar, Page 102

He [Elijah] said I treated thoughts as if I generated them myself, but, according to his views, thoughts were like animals in a forest, or people in a room, or birds in the air. Carl Jung, 1925 Seminar, Page 103

For the understanding of the unconscious we must see our thoughts as events, as phenomena. We must have perfect objectivity. Carl Jung, 1925 Seminar, Page 103

We went far up, and reached a cyclopean wall, boulders piled up in a great ring. I thought, "Ha, this is a Druidic sacred place." We entered through an opening, and found ourselves in a large place, with a mound[ed] Druid altar. Carl Jung, 1925 Seminar, Page 104

The animal face which I felt mine transformed into was the famous [Deus] Leontocephalus of the Mithraic mysteries, the figure which is represented with a snake coiled around the man, the snake's head resting on the man's head, and the face of the man that of a lion. Carl Jung, 1925 Seminar, Page 104

It is the famous symbolism of the vessel, a symbolism that survives till 1925—see Parsifal. It is the Holy Grail, called the Vase of Sin (see King: The Gnostics and Their Remains). Also it is a symbol of the early Gnostics. Carl Jung, 1925 Seminar, Page 107

You may remember that Cumont remarks that if something had happened to

disrupt Christianity in the third century, the world would be Mithraic today. Carl Jung, 1925 Seminar, Page 108

As soon as horizontal forms show in design it is the appearance of the rational functions, because they are on our earth. Carl Jung, 1925 Seminar, Page 110

In itself this religion [Mithraic] is as antiquated as can be. It is only relatively important as being the brother of Christianity, which has assimilated some elements from it. Carl Jung, 1925 Seminar, Page 112

The ringing of the bells in the celebration of the Mass probably comes from the Mithraic cult, where bells were rung at a certain point in the mysteries. Carl Jung, 1925 Seminar, Page 112

Also, Christmas day is a Mithraic feast. In early days, Christmas came on the 8th of January, and was a day taken over from the Egyptians, being the day celebrating the finding of the body of Osiris. Carl Jung, 1925 Seminar, Page 113

There is no man who could not exist without a woman—that is, he carries the necessary balance within himself if he be obliged to live his life that way, and the same thing applies to a woman with respect to a man, but if either sex is to have a complete life, it requires the other as a compensatory side. Carl Jung, 1925 Seminar, Page 114

Primitives show a much more balanced psychology than we do for the reason that they have no objection to letting the irrational come through, while we resent it. Carl Jung, 1925 Seminar, Page 114

For example, you can run across people who think themselves born without a religious sense, and this is just as absurd as if they said they were born without eyes. It simply means they have left all that side of themselves in the unconscious. Carl Jung, 1925 Seminar, Page 114

As another example, one is always hearing persons who have had some expe-

rience of analysis saying, “I won’t make up my mind about that, I’ll see what my dreams say.” But there are hosts of things which call for decisions from the conscious, and about which it is idiotic to “put it up” to the unconscious for a decision. Carl Jung, 1925 Seminar, Page 114

One can even come to clairvoyance; but when such a gift as the latter is developed, it makes the person permeable to all sorts of atmospheric conditions that may result in his misery. Carl Jung, 1925 Seminar, Page 115

So when you relieve the unconscious of non-realized contents, you release it for its own special functioning, and it will go ahead like an animal. Carl Jung, 1925 Seminar, Page 115

We look at an animal and say it is such and such a species, but if we knew that animal to be our ghost brother, it would be a different situation for us. Carl Jung, 1925 Seminar, Page 115

After all, an animal is not just a thing with fur on it; it is a complete being. Carl Jung, 1925 Seminar, Page 115

That is, Americans, being so split, turn to the East for the expression of the unconscious. Carl Jung, 1925 Seminar, Page 116

But if I ask myself how I establish an absolute or unconditioned connection with the world, my answer is that I can only do that when I am both passive and active at the same time, as much victim as actor. This only occurs for a man through woman. Carl Jung, 1925 Seminar, Page 117

If you give up the woman in reality, you fall a victim to the anima. It is this feeling of inevitability about his connection with woman that man dislikes the most. Carl Jung, 1925 Seminar, Page 117

Let us take as a sample the Catholic Mass. If we study this we must recognize it to be one of the most perfect things we possess. Carl Jung, 1925 Seminar,

Page 119

Take the goodness expressed in Christianity, for instance. That is apparent to us but get outside of your own skin and into that of a Polynesian native, and Christianity looks very black indeed. Or ask the Spanish heretics who have been burned for the glory of God what they think of Christianity. Carl Jung, 1925 Seminar, Page 119

When a man knows his anima, she is both night and day to him. Carl Jung, 1925 Seminar, Page 120

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

A woman too has a peculiar attitude toward nature, much more trusting than that of a man. Carl Jung, 1925 Seminar, Page 123

I have been tremendously impressed with the animal character of the unconscious of woman, and I have reason to think that her relation to the Dionysian element is a very strong one. Carl Jung, 1925 Seminar, Page 124

It looks to me as if man were really further away from the animal than the woman—not that he has not a strong animal likeness in him, but it is not so psychological as in women. Carl Jung, 1925 Seminar, Page 124

It is as though in men the animal likeness stopped at the spinal cord while in women it extends into the lower strata of the brain, or that man keeps the animal kingdom in him below the diaphragm, while in women it extends throughout her being. Carl Jung, 1925 Seminar, Page 124

But that is altogether a mistake, for their [women] animalness contains spirituality, while in the man it is only brute. Carl Jung, 1925 Seminar, Page 124

There are always parts of your functions that are within your conscious, and parts that are without your conscious but still within the sphere of psychical activity. Carl Jung, 1925 Seminar, Page 131

I would like to speak now of the four functions in relation to reality, for it is my idea that each of them brings to the subject a special aspect of reality. Carl Jung, 1925 Seminar, Page 131

Inasmuch as we can test the validity of intuition by seeing whether or not the possibilities do occur actually, and since millions of these possibilities arrived at by intuition have been realized, it is legitimate for the intuitive type to value his function as a means of understanding one phase of reality, that is, dynamic reality. Carl Jung, 1925 Seminar, Page 132

Insofar as you live in a world, you cannot escape forming a persona. You can say, "I won't have such and such a persona," but as you discard one you get another—unless, of course, you live on Everest. You can only learn who you are through your effects on other people. By this means you create your personality. Carl Jung, 1925 Seminar, Page 117

It was only in later days, when the Mithraic cult was being overcome, that the Christians took the 25th of December, the day celebrated by the followers of Mithras as the day of Sol invictus, for their Christmas. Carl Jung, 1925 Seminar, Page 113

Thinking is based on reality only indirectly, but nonetheless it can carry just as much conviction. Nothing is more real than an idea to a person who thinks. Carl Jung, 1925 Seminar, Page 132

Thinking, then, derives from the reality of the image, but has the image reality? To answer that question, let us turn to the field of natural science, where we can find abundant evidence of the potency of an image. Carl Jung, 1925 Seminar, Page 132

The great philosophers have spoken of them always as being eternal. It is these static images that underlie thinking. We could call them, if we chose, Logos. Carl Jung, 1925 Seminar, Page 133

Each function type has a special way of viewing feeling and is likely to find things about it which are untrue for the other types. Thus one of the points with respect to the functions that has been most combated is my contention that feeling is rational. Carl Jung, 1925 Seminar, Page 134

My books have been read largely by intellectuals, who have, of course, not been able to see feeling from this aspect, because feeling in themselves is thoroughly irrational by reason of its contamination by elements from the unconscious. Carl Jung, 1925 Seminar, Page 134

Sometimes it is quite impossible to convince a person that he cannot grasp the trans-subjective world with one function alone, no matter how strong that function may be. Carl Jung, 1925 Seminar, Page 134

I have spoken more than once of the way an intuitive type can neglect reality, and you can, I am sure, supply an equal number of examples of the ways a feeling type can do the same thing. Carl Jung, 1925 Seminar, Page 135

Up to this time we have spoken of the subject as though it were unchanging in time, but as we know, the body is a four-dimensional entity, the fourth dimension being time. Carl Jung, 1925 Seminar, Page 136

Time means a past and a future, and so the individual is only complete when we add his actual structure as the result of past events, and at the same time the actual structure taken as the starting point of new tendencies. Carl Jung, 1925 Seminar, Page 137

We can speak of the conscious ego as the subjective personality, and of the shadow self as the objective personality. Carl Jung, 1925 Seminar, Page 139

For we do have effects on people which we can neither predict nor adequately explain. Instinct warns us to keep away from this racial side of ourselves. Carl Jung, 1925 Seminar, Page 139

If we became aware of the ancestral lives in us, we might disintegrate. An ancestor might take possession of us and ride us to death. Carl Jung, 1925 Seminar, Page 139

When it comes to the rather delicate task of locating the collective unconscious, you must not think of it as being compassed by the brain alone but as including the sympathetic nervous system as well. Carl Jung, 1925 Seminar, Page 140

The very primitive animal layers are supposed to be inherited through the sympathetic system, and the relatively later animal layers belonging to the vertebrate series are represented by the cerebrospinal system. Carl Jung, 1925 Seminar, Page 140

On this basis the main body of the collective unconscious cannot be strictly said to be psychological but psychical. Carl Jung, 1925 Seminar, Page 140

We cannot repeat this distinction too often, for when I have referred to the collective unconscious as "outside" our brains, it has been assumed that I meant hanging somewhere in mid-air. Carl Jung, 1925 Seminar, Page 141

After this explanation it will become clear to you that the collective unconscious is always working upon you through trans-subjective facts which are probably inside as well as outside yourselves. Carl Jung, 1925 Seminar, Page 141

It is of reality as it is that sensation speaks, not reality as it might have been nor as it might be, but as it is now. Therefore sensation gives only a static image of reality, and this is the basic principle of the sensation type. Carl Jung, 1925 Seminar, Page 132

He thinks the sensation type spends his life with corpses, but once he has taken up this inferior function in himself, he begins to enjoy the object as it really is and for its own sake instead of seeing it through an atmosphere of his projections. Carl Jung, 1925 Seminar, Page 90

In the same way I can see no sense in our blaming the war for things that have happened to us. Each of us carried within himself the elements that brought on the war. Carl Jung, 1925 Seminar, Page 92

The substance of energy so to speak is a dissipation of energy, that is, one never observes energy save as having movement and in a direction. Carl Jung, 1925 Seminar, Page 93

Coming back to the original point about the ambitendency, energy is not split in itself, it is the pairs of opposites and also undivided—in other words, it presents a paradox. Carl Jung, 1925 Seminar, Page 93

Certainly seeing the top and the bottom is an introverted attitude, but that is just the place the introvert fills. He has distance between himself and the object and so is sensitive to types—he can separate and discriminate. He does not want too many facts and ideas about. Carl Jung, 1925 Seminar, Page 94

The extravert is always calling for facts and more facts. He usually has one great idea, a fat idea you might say, that will stand for a unity back of all these facts, but the introvert wants to split that very fat idea. Carl Jung, 1925 Seminar, Page 94

Introverts want to see little things grow big and big things grow little. Extraverts like great things—they do not want to see good things going into worse, but always into better. Carl Jung, 1925 Seminar, Page 94

Moreover, the introvert leans toward accepting enantiodromia easily, because such a concept robs the object of much power, while the extravert, having no desire to minimize the importance of the object, is willing to credit it with power. Carl Jung, 1925 Seminar, Page 94

In a Platonist's idea of life, there is always a limited number of primordial images, but still there are many, not just one—so the introvert has the tendency to be polytheistic. Carl Jung, 1925 Seminar, Page 95

Similarly, the unconscious pits itself against the conscious, and it is the special tragedy of man that in order to win consciousness he is forced into dissociation with nature. Carl Jung, 1925 Seminar, Page 38

Going back to the question of fantasizing, if once the resistance to free contact with the unconscious can be overcome, and one can develop the power of sticking to the fantasy, then the play of the images can be watched. Carl Jung, 1925 Seminar, Page 38.

Any artist is doing that quite naturally, but he is getting only the esthetic values out of it while the analyst tries to get at all the values, ideational, esthetic, feeling, and intuitional. Carl Jung, 1925 Seminar, Page 38

But, aside from dementia praecox cases, so-called normal people are very fragmentary—that is, they produce no full reactions in most cases. That is to say, they are not complete egos. Carl Jung, 1925 Seminar, Page 38.

There is one ego in the conscious and another made up of unconscious ancestral elements, by the force of which a man who has been fairly himself over a period of years suddenly falls under the sway of an ancestor. Carl Jung, 1925 Seminar, page 38.

Perhaps certain traits belonging to the ancestors get buried away in the mind as complexes with a life of their own which has never been assimilated into the life of the individual, and then, for some unknown reason, these complexes become activated, step out of their obscurity in the folds of the unconscious, and begin to dominate the whole mind. Carl Jung, 1925 Seminar, Page 39.

It is possible that a certain historical atmosphere is born with us by means of which we can repeat strange details almost as if they were historical facts. Carl

Jung, 1925 Seminar, Page 39.

As soon as one begins to watch one's mind, one begins to observe the autonomous phenomena in which one exists as a spectator, or even as a victim. Carl Jung, 1925 Seminar, Page 40.

In a way the collective unconscious is merely a mirage because unconscious, but it can be also just as real as the tangible world. Carl Jung, 1925 Seminar, Page 40

If the superior function is intuition, for example, then the intuitions are directly in the way, since the transcendent function is made, or takes place, between the superior and the inferior functions. Carl Jung, 1925 Seminar, Page 27

The inferior function can only come up at the expense of the superior, so that in the intuitive type the intuitions have to be overcome, so to speak, in order for the transcendent function to be found. Carl Jung, 1925 Seminar, Page 27

On the other hand, if the person is a sensation type, then the intuitions are the inferior function, and the transcendent function may be said to be arrived at through intuition. Carl Jung, 1925 Seminar, Page 27

It is a fact that in analysis it often seems as though intuition were the most important of the functions, but that is only so because analysis is a laboratory experiment and not reality. Carl Jung, 1925 Seminar, Page 27

In the process of directed thinking, thoughts are handled as tools, they are made to serve the purposes of the thinker; while in passive thinking thoughts are like individuals going about on their own as it were. Carl Jung, 1925 Seminar, Page 28

Fantastical thinking knows no hierarchy; the thoughts may even be antagonistic to the ego. Carl Jung, 1925 Seminar, Page 28

I was in my consciousness an active thinker accustomed to subjecting my thoughts to the most rigorous sort of direction, and therefore fantasizing was a mental process that was directly repellent to me. Carl Jung, 1925 Seminar, Page 28

Or, to put it even more strongly, passive thinking seemed to me such a weak and perverted thing that I could only handle it through a diseased woman. As a matter of fact, Miss Miller did afterwards become entirely deranged. Carl Jung, 1925 Seminar, Page 28

Sexuality and spirituality are pairs of opposites that need each other. Carl Jung, 1925 Seminar, Page 30

The hero embodies the transition we are seeking to trace, for it is as though in the sexual stage man feels too much under the power of nature, a power which he is in no way able to manage. Carl Jung, 1925 Seminar, Page 30

The hero is a very perfect man, he stands out as a human protest against nature, who is seeking to rob man of that possibility of perfection. Carl Jung, 1925 Seminar, Page 30

We can conquer unconsciousness by regular work but never by a grand gesture. Carl Jung, 1925 Seminar, Page 31

We would say one got strength from God through prayer, but the primitive gets strength from God by work. Carl Jung, 1925 Seminar, Page 32

I began to see among my patients some who fit Adler's theories, and others who fit Freud's, and thus I came to formulate the theory of extraversion: and introversion. Carl Jung, 1925 Seminar, Page 33

There followed much discussion here and there among friends and acquaintances, through which I found that I had the tendency to project my inferior extraverted

side into my extraverted friends, and they their introverted sides into me. Carl Jung, 1925 Seminar, Page 33

Little by little I made a discovery that was shocking to me, namely the fact of this extraverted personality, which every introvert carries within him in his unconscious, and which I had been projecting upon my friends to their detriment. Carl Jung, 1925 Seminar, Page 33

Out of these experiences that were partly personal, I wrote a little pamphlet on the psychological types, and afterwards read it as a paper before a congress. There were contained in this several mistakes which I afterwards could rectify. Carl Jung, 1925 Seminar, Page 33

What I did then in order to get at this inferior, unconscious side of me was to make at night an exact reversal of the mental machinery I had used in the day. Carl Jung, 1925 Seminar, Page 35

That is to say, I turned all my libido within in order to observe the dreams that were going on. Carl Jung, 1925 Seminar, Page 35

By assuming a passive attitude at night, while at the same time pouring the same stream of libido into the unconscious that one has put into work in the day, the dreams can be caught and the performances of the unconscious observed. Carl Jung, 1925 Seminar, Page 35

I found that the unconscious is working out enormous collective fantasies. Carl Jung, 1925 Seminar, Page 35

I watched the creation of myths going on and got an insight into the structure of the unconscious, forming thus the concept that plays such a role in the Types. Carl Jung, 1925 Seminar, Page 35

I drew all my empirical material from my patients, but the solution of the problem I drew from the inside, from my observations of the unconscious processes. Carl

Jung, 1925 Seminar, Page 35

She [Miss Miller] took over my fantasy and became stage director to it, if one interprets the book subjectively. In other words, she became an anima figure, a carrier of an inferior function of which I was very little conscious. Carl Jung, 1925 Seminar, Page 2

The analyst can never be sure that in making the patient throw away a wrong form, he is not going to throw away the contained value. Carl Jung, 1925 Seminar, Page 10

As you know, Plato laid down the principle that it is impossible to look at something ugly without taking something of it into the soul, and it is equally impossible to be in contact with what is beautiful without reacting to it. Carl Jung, 1925 Seminar, Page 10

One could say that nature working alone works along the lines of the mediatory or transcendent function, but one has to admit that sometimes nature works against us and brings the wrong personality into reality, so to speak. Carl Jung, 1925 Seminar, Page 10

Our prisons and hospitals are full of people with whom nature has been experimenting to unhappy ends. Carl Jung, 1925 Seminar, Page 10

In youth the libido fills out a frame of generous proportions, while in old age it contracts to a much smaller amplitude. Carl Jung, 1925 Seminar, Page 11

Fantasy is the creative function—the living form is a result of fantasy. Fantasy is a pre-stage of the symbol, but it is an essential characteristic of the symbol that it is not mere fantasy. Carl Jung, 1925 Seminar, Page 11

Life often demands the trying out of new ways that are entirely unacceptable to the time in which we live, but we cannot shrink from undertaking a new way for that reason. Carl Jung, 1925 Seminar, Page 11

Suppose, for example, we are concerned with a certain historical problem. If I had five hundred years at my disposal I could solve it. Well now, I have within myself a "man" who is millions of years old, and he perhaps can throw light on these metaphysical problems. Carl Jung, 1925 Seminar, Page 12

One should be willing to make mistakes cheerfully. The most perfect analysis cannot prevent error. Carl Jung, 1925 Seminar, Page 13

Analysis is fatal to second-rate artists, but that should be a feather in its cap. In analysis, or in an analyzed person, only something big comes through, whereas it is the tendency of our times to make it easy for every little cat or worm to be born into the art world. Carl Jung, 1925 Seminar, Page 14

The author shows an amazingly sympathetic knowledge of the introvert of the thinking type, and hardly less for the other types. Jung has revealed the inner kingdom of the soul marvelously well and has made the signal discovery of the value of phantasy. His book has a manifold reach and grasp, and many reviews with quite different subject matter could be written about it." Sonu Shamdasani, Introduction 1925 Seminar, Page xi

When the First World War broke out, Jung considered that a number of his fantasies were precognitions of this event. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The work [Liber Novus], though never published during Jung's lifetime, was intended for publication. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

The paintings initially started out as illustrations of the fantasies in the text, and thereafter could be considered active imaginations in their own right, at times referring to contemporaneous fantasies in Jung's Black Books. Sonu Shamdasani, Introduction 1925 Seminar, Page xii

In this way we could come to discuss many things which never came up in my analysis and I could understand your ideas from the foundation. Mona Lisa [Emma Jung] should be included too. Perhaps she knows all that is in it so well and understands it so completely that this would not appeal to her, but I thought it would he [Peter Baynes] asked me why it was such a problem with me about publishing the Red Book. Cary Baynes, Introduction 1925 Seminar, Page xiv

On August 22, 1922, Jaime de Angulo wrote to Chauncey Goodrich issuing "a challenge to all brother-neurotics—go, my brethren, go to the Mecca, I mean to Zürich, and drink from the fountain of life, all ye who are dead in your souls, go and seek new life." Sonu Shamdasani, Introduction 1925 Seminar, Page xv

Jung made clear that it was only after having formed his initial conceptions of the unconscious and the libido and having made his mark through his experiment al researches in psychopathology that he came into contact with Freud. Sonu Shamdasani, Introduction 1925 Seminar, Page xvi

When Jung published three of his paintings from Liber Novus in his commentary on The Secret of the Golden Flower in 1929 as examples of "European mandalas," they were presented anonymously. Sonu Shamdasani, Introduction 1925 Seminar, Page xxi

In the late 1950s, when Aniela Jaffé was engaged in her biographical project that resulted in Memories, Dreams, Reflections, she raided sections of this seminar to supplement the material from her interviews with Jung. Sonu Shamdasani, Introduction 1925 Seminar, Page xxii

In the final analysis, we count for something only because of the essential we embody, and if we do not embody that, life is wasted. Carl Jung, Memories, Dreams, Reflections, Page 325.

It is thought that cancer may be due to the later and anarchical development of embryonic cells folded away in the mature and differentiated tissues. Carl Jung, 1925 Seminar, Page 39.

When No. 2 [personality] predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness. Carl Jung, Memories, Dreams and Reflections, Page 87

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. Carl Jung; Memories, Dreams, Reflections; Page 233

***ETH Lectures:**

There are cases where it is better not to interfere; we must fulfil our duty as doctors, but the fact remains that some people are not meant to be cured, they are not fitted for life and if you step in and interfere fate always takes its revenge on you. Carl Jung, Modern Psychology, Page 27.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Page 225.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

The Unconscious is indeed the dark being within that hears what our conscious ears do not hear. Carl Jung, ETH, Alchemy, Pages 229

We may like to think that all psyches are single psyches, that no such thing as a collective psyche exists, in other words that the psyche is nothing more than consciousness, for consciousness is an individual phenomenon. But can we really be so very sure of this? Carl Jung, ETH Lectures, 27 Oct. 1933.

We find the idea of the soul as the form giving principle already in the Middle Ages, it is the soul which forms the body and the outer life. So in meditating on the

Anima Christi you are meditating on Christ's form. The same ide a is to be found in the East. Carl Jung, ETH Lecture17th Nov 1939

It is the soul which, by the divine creative power inherent in it, makes the metaphysical assertion; it posits the distinctions between metaphysical entities. Not only is it the condition of all metaphysical reality, it is that reality. Carl Jung, ETH Lecture17th Nov 1939

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

KHUNRATH, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it." This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak." Carl Jung, ETH, Lecture XV, Page 128.

I have known cases where people become as it were somnambulists and disappear into the unconscious, it is as if they had never been born. Carl Jung, Modern Psychology, Page 27.

…the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. But for this we could not grasp the world at all. Carl Jung, Modern Psychology, Page 27.

What is the ego? It is primarily a subjective factor; however we can objectify it to a certain extent by making it the object of our thought. Therefore we can take for granted that behind the ego stands a second ego, something which comments on the actions of the ego. Carl Jung, Modern Psychology, Page 27.

Seeing visions is another of these phenomena; for instance, during three days she saw continually a mass of flames which ran through her whole body. Such visions can sometimes be observed in ordinary neuroses and have a symbolic meaning. Carl Jung, Modern Psychology, Vol. 1, Page 32.

Frau Hauffe also had the faculty of exteriorization, – she could see herself outside her own body, as if she were another person. The first time this occurred, she saw herself sitting at her own bedside; this phenomenon is not only experienced by neurotics but also by people who are very ill or dying. Carl Jung, ETH, Vol. 1, Page 32.

She saw all manner of things which she projected into the outer world as ghost figures: ghosts which were connected with herself and ghosts connected with other people. Carl Jung, ETH, Vol. 1, Page 32.

There are people who can read the past, the present and the future by gazing into a crystal, a glass of water or a mirror; in reality they are seeing processes out of their own unconscious. Carl Jung, ETH, Vol. 1, Page 33.

The Clairvoyante had yet other visions which have their origin in a centre other than the brain and particularly one very remarkable vision which left Kerner utterly perplexed. Carl Jung, ETH, Vol. 1, Page 33.

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH, Vol. 1, Page 40.

We are unable to measure the time in which a psychic process takes place; we can measure the psycho-physical reactions, but psychic things in and for themselves cannot be determined by time. Carl Jung, ETH, Vol. 1, Page 40.

It has been proved over and over again that very long dreams can take place in the shortest time imaginable. ETH, Vol. 1, Page 40.

Numerous examples show us that without doubt every one of us is capable of having anticipatory dreams. Carl Jung, ETH, Vol. 1, Page 40.

Ghosts and Spirits. These phenomena are projections from the background of

the psyche, autonomous inner images of a subjective nature, obeying no conscious intention, but coming and going at their own volition. Carl Jung, ETH, Vol. 1, Page 40.

All we have ever heard lies dormant in our unconscious till something provokes it and it walks out autonomously. Carl Jung, ETH, Vol. 1, Page 40.

…therefore I always feel very suspicious when somebody assures me that he is very normal, too many normal people are just compensated madmen. Carl Jung, ETH, Vol. 1, Page 41.

We do not perceive people and objects as they really are, we see rather an image of them, for we are always caught in subjective prejudices which have the effect of a kind of fog. Jung, ETH, Vol. 1, Page 46.

It is impossible to live entirely in the personal attitude, the non-personal catches us somehow; we need both personal and impersonal points of view. Jung, ETH, Vol. 1, Page 46.

Nature simply produces a thing, she never tells us her laws, but human intelligence discovers them and makes abstractions, classifications according to sex, age, family, tribe, race, nation etc. Jung, ETH, Vol. 1, Page 46.

In reality we imagine nothing, it imagines itself. Jung, ETH, Vol. 1, Page 53.

…factual material is an indispensable component of such lectures, we have to deal with the whole psyche and we must keep close to the warmth of the human herd, or we should get lost in cold theories. Jung, ETH, Vol. 1, Page 53.

When the field of consciousness is narrow, the body plays an important role. Carl Jung, ETH, Vol. 1, Page 58.

Anybody who is conscious of a complex knows what a disobedient animal it is… Carl Jung, ETH, Vol. 1, Page 58.

Freud found out that neurotics must be regarded as individuals. He also realized that as an explorer he had to be able to be subjective, for you can only induce the patient to declare his standpoint when you can tell him what you yourself think of him. Carl Jung, ETH, Vol. 1, Page 66.

Rockefeller was really just a mountain of gold, and it had been dearly bought. Carl Jung, ETH, Vol. 1, Page 66.

His secretary had to keep him provided with coins which he distributed among the children he met on his daily walks; he did this to get their thanks, for he was appallingly lonely, and needed such devices in order to reach some kind of human contact. Carl Jung on J.D. Rockefeller, ETH, Vol. 1, Page 66.

Cave men still exist in all ranks of society and the least loss of self-control brings up the barbarian. Carl Jung, ETH, Vol. 1, Page 68.

Seventy or eighty per cent of the population today belong to the middle ages, so that very few people are really adapted to this year 1934, and of those few the majority have forgotten their shadows which trail behind their well-adapted personas! Carl Jung, ETH, Vol. 1, Page 68.

With the rise of certain religious movements, when general consciousness soars, the curve will reach Right V. To give an historical example I will mention the wave of ecstasy which swept over the ancient world with the rise of Islam. Carl Jung, ETH, Vol. 1, Page 68.

The process of energy which produces the union of the opposites in this case is the human personality which is the carrier of consciousness. Carl Jung, ETH, Vol. 1, Pages 71-72.

Guilt does not always form a complex; some people are able to stand a great deal without any complexes forming. Carl Jung, ETH, Vol. 1, Page 132.

The war was an example of this on a ·grand scale, countless neurotics lost their compulsions and became perfectly normal during the war and did very useful work, work which they would have been quite incapable of in normal circumstances. Carl Jung, ETH, Vol. 1, Page 132.

The insane and hysterical people become quite sensible when they are hurt physically or overcome by illness, because they then know what is hurting them and where. Carl Jung, ETH, Vol. 1, Page 132.

The Roman Catholic Church provides a chance for people to get away from their complexes and back to mankind with confession and the age-old therapy was consecration by initiation which included the avowal of sins. Carl Jung, ETH, Vol. 1, Page 132.

Another way by which people can find their way back to humanity is to feel that their sins are shared with collectivity, to nationalize their sins and then they have only a national complex! Carl Jung, ETH, Vol. 1, Page 133.

With complexes we are still in a sphere where we can experiment, but with dreams experimenting comes to an end, for we are dealing with pure nature. Carl Jung, ETH, Vol. 1, Page 133.

A bridegroom, as is well known, never dreams of his bride, and if he does there is something wrong. Carl Jung, ETH, Vol. 1, Page 134.

The position of the body produces some dreams, and a real noise can work it-self into a dream in a most peculiar way. Carl Jung, ETH, Vol. 1, Page 134.

The psychic contents of a dream are very complicated; it runs timelessly through the head as if there were no time. Carl Jung, ETH, Vol. 1, Page 134.

It is as if there were another time, under the dream, and as if something existed there which knew far more and saw much further than we do. Carl Jung, ETH, Vol. 1, Page 134.

A dream should always be written down at once, otherwise we inevitably lie to ourselves. Carl Jung, ETH, Vol. 1, Pages 136-139.

Things which come to us from the left have been thought out of the body; the heart is on the left; things happen to us from the left as it were accidentally. Things from the right, on the other hand, are conscious, thought out by the head, directed. Carl Jung, ETH, Vol. 1, Pages 136-139.

The crab belongs to the motif of the helpful animal. Carl Jung, ETH, Vol. 1, Pages 136-139.

The psyche is the Mother of everything and its investigation is of primary importance. The unconscious is what we do not know and yet it is a part of our psychological nature, of our psyche. Carl Jung, Modern Psychology, Vol. 1, Page 140.

There is no stereotyped explanation for dream symbols, we must not forget that words often have a totally different setting for other people than for ourselves and if we talk to them from our preconceived ideas it is as bad as talking Swiss-German to an Englishman. Carl Jung, ETH, Vol. 1, Page 141.

There are people who hold that dreams are self-sufficient and that they can be understood without their associations. This is an illusion. Carl Jung, ETH, Vol. 1, Page 142.

If we speak of the atom we are not moved by it, but when we speak of the soul everyone is personally touched, it always awakes an emotion. Carl Jung, ETH, Vol. 2, Page 142.

It takes the normal individual 20 or 30 years to find out that his parents are ordinary sized mortals and not Napoleons, saints or devils, and some people never find this out, but carry these images with them throughout their lives. Carl Jung, ETH, Vol. 2, Page 146.

The motif of the net is the attribute of wisdom, it represents the logos and is the net of understanding in which the Mother can be caught. Carl Jung, ETH, Vol. 2, Page 148.

Adler looks forward and Freud looks back. Carl Jung, ETH, Vol. 2, Page 150.

Inferiority is laming and so leads to a neurosis or even a psychosis. Carl Jung, ETH, Vol. 2, Page 151.

The professor who writes a particularly thick book may be writing it to compensate an inferiority complex. [I am not forgetting that I have written several thick books!) Carl Jung, ETH, Vol. 2, Page 153.

…when we discover an inferiority in ourselves we should not be depressed, no disaster has taken place, but we have discovered our humanity. Carl Jung, ETH, Vol. 2, Page 153.

The more violent the opposition to an idea is, the more sure you may be that it has hit the nail on the head, for there is always a cause for strong resistances. Carl Jung, ETH, Vol. 2, Pages 153-154.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH, Vol. 2, Page 156.

Begin with yourself, see whether your own gun is rusty before you declare war on other people. Alfred Adler cited in ETH, Vol. 2, Page 155.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH, Vol. 2, Page 157.

It is quite possible to predict the kind of dreams which a certain type of consciousness will produce and owing to my long study of these things, on hearing a dream, I am often able to form an accurate idea of the conscious attitude of a dreamer who is a stranger to me. Carl Jung, ETH, Vol. 2, Page 158.

No one exists who has not the primitive in him, somewhere we are very close to the jungle and there we need t o b e as careful as the primitive in the bush. Carl Jung, ETH, Vol. 2, Page 160.

The dream is its own interpretation. Carl Jung, ETH, Vol. 2, Page 160.

In later life married couples often change roles: the little "commercant" becomes content to wash dishes and perform domestic tasks, while his wife wears the breeches and manages the shop. Carl Jung, ETH, Vol. 2, Page 160.

Freud and Adler believe that the unconscious consists only of contents which have once been conscious; for me it is a thing in itself, it is my belief and in fact I know that dreams are exactly what they say. Carl Jung, ETH, Vol. 2, Page 162.

We sprang from these lower vertebrates – children who suffer from atrophy of the brain show all the characteristics of animals – and this man has come up against his own instinctive nature and feels that he must fight it. Carl Jung, ETH, Vol. 2, Page 163.

We are always fighting our own nervous systems, such proverbs as "Where there is a will there is a way" are hysterical exaggerations. Carl Jung, ETH, Vol. 2, Page 163.

Symptoms are our best friends, we should not wish to be free of them, but to try and understand them. Sugar in the urine, for instance, is not in itself desirable, but it is a benevolent wish of nature to tell the patient something. Carl Jung, ETH, Vol. 2, Page 164.

We shall make no mistake if we follow nature, and if the warning is ignored a catastrophe is sure to follow, whatever form it takes. Carl Jung, ETH, Vol. 2, Page 164.

The Essenes were a sect of people who lived in a monastery by the Dead Sea, they practiced a kind of mental healing, or therapy, and believed in the interpretation of dreams. Carl Jung, ETH, Vol. 2, Page 166.

We have to place the dream so that we can see it in human life, we have to see its meaning in the psyche. A dream comes in a fragmentary form like a telegram and we often fail to understand it for want of context. Carl Jung, ETH, Vol. 2, Page 166.

A single dream is not convincing, one dream flows out of another, they are images which come from an inner source, a stream that never ceases and which comes to the surface when our consciousness relaxes. Carl Jung, ETH, Vol. 2, Pages 166-167.

Dreams repeat themselves and motifs appear again and again, sometimes quite regularly, showing the continuity of the unconscious processes. Carl Jung, ETH, Vol. 2, Page 167.

Many patients develop a morbid passion for causal research and unless the doctor is very wary he falls into the trap as well. Carl Jung, ETH, Vol. 2, Page 174.

The human brain is the result of a long process of evolution, as is also the collective unconscious. The individual experience is woven in to this tissue, so it is of vital importance, where we come from, who our parents are, and what our early surroundings were. Carl Jung, Modern, Vol. 2, Page 179.

We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH, Vol. 2, Page 179.

Unfortunately very few people can remember these primeval pictures, many people become ill because they have lost them and only get well when they find them again. Carl Jung, ETH, Vol. 2, Page 179.

Plato's philosophy is concerned with these pictures of a time before creation, creation is a reflection of these pictures. Carl Jung, ETH, Vol. 2, Page 179.

Our parents in the Garden of Eden also found the apple a prelude to something unpleasant that is to doing some work. Carl Jung, ETH, Vol. 2, Page 180.

The great reproach which is brought against psychology is its personal and introspective nature, but psychology consists of all that the human spirit has ever experience d and that can certainly not be called personal. Carl Jung, ETH, Vol. 2, Page 180.

Real life is always tragic, and those who do not know this have never lived. Carl Jung, ETH Lectures 1 Feb 1935

Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH, Vol. 2, Page 181.

This is a dream of fate which gives the dreamer information as to the course his life will take and in this case the actual end was suicide. Carl Jung, ETH, Vol. 2, Page 182.

Christmas is celebrated three days after the shortest day; therefore it is the festival of the rebirth of the sun. Carl Jung, ETH, Page 176.

It is when we come to a summit in life that the archetypal symbols appear. These primeval pictures of human life form the collective unconscious. Carl Jung, ETH, Pages 176-177.

The moment where the archetype appears is always characterized by remarkable emotion; it, as it were, fascinates the dreamer and exalts him, as if the Muse had kissed him not only on the forehead but on the shoulder. Carl Jung, ETH, Page 177.

When people appear cold you can always search for the place where things are too hot for them. Carl Jung, ETH, Page 177.

This was the case with our dreamer; fate is not devilish but elfish and chose this moment to bring a new influence into his life. Carl Jung, ETH, Page 177

I said last time that marriage did not end the young man's difficulties. I said this in order to show you I am not under the illusion that people who have undergone treatment with me glide through life forever afterwards on golden wheels! Carl Jung, ETH, Page 183.

I aim at making people reasonable not perfect by analysis; if the latter possibility existed I should give up analysis at once, for when we aim at perfection we necessarily attach to ourselves a museum of the imperfections of human nature and our neighbors are unable to stand the smell! Carl Jung, ETH, Page 183.

I always warn people not to identify with their profession or their important achievements, if they do so they are living in their own biographies. Carl Jung, ETH, Page 183.

The formation of the world is not changed because we form a new hypothesis about a relatively unknown part of it. Carl Jung, ETH, Page 183.

My esteemed critics forget that it is actual experience which has taught me and that these are no speculative ideas. Carl Jung, ETH, Page 184.

It is an actual empirical fact that the unconscious is no mirror of our ordinary world but has creative phantasies and living structures of its own. Carl Jung, ETH, Page 184.

It is a curious accusation that I conjure things in and out of the unconscious, I am not aware that I ever produced any rabbits! Carl Jung, ETH, Page 184.

Most of our cathedrals have underground crypts; the idea of the crypt is the hidden, underground passage to Hades. Carl Jung, ETH, Page 187.

There is no description of the Mass, for instance, in the gospels, it came in from antique sources; so the key of God in the Christian cult is the magic key with the power to open or shut. Carl Jung, ETH, Page 189.

When things fall into the unconscious, it is only the power of reproduction which is lost; no event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH, Page 191.

One of our great dangers is that on the surface we do not recognize the important moments of our life and it is in such moments that these mythological themes rise from the depths and present themselves. Carl Jung, ETH, Page 192.

We cannot examine the unconscious with a psychological microscope and lay bare its structure, if we could, we should see that it begins its work from within, like the crystal. Carl Jung, ETH, Page 192.

God made the horse and the tiger to be what they are, but to us it has become more important to be Mr. So and So than to fulfil the primitive task of being a human being. Carl Jung, ETH, Page 192.

Speaking from the standpoint of many thousands of dreams I cannot say that they show guidance. It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says, "to do it in such and such a way would be well", but states that it is so. Carl Jung, ETH, Page 198.

There are certain dreams which seem really to concern themselves with the fate of the ego, but these belong to the category of big dreams. Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. Carl Jung, ETH, Page 198.

The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. Carl Jung, ETH, Page 198.

The essential thing is not what the dreamer believes but what he is; it is not my creed that matters, but what I am, every gesture betrays me. Carl Jung, ETH, Page 199.

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH, Page 200.

Complexes can also be called fragmentary souls. Secondly we spoke of dreams. Carl Jung, ETH, Page 203.

It sometimes happens that such people identify with a content in a dream that belongs to a fate which it is far beyond their capacity to live, and this may cause a bad split, or even a psychosis. Carl Jung, ETH, Page 204.

I have only mentioned the East as an analogy and I should like to take the opportunity to give a public warning against imitations of the East. It is our task to find a way to come to terms with these things in our own manner. Eastern ways are

quite unsuitable to the western form of consciousness. Carl Jung, ETH, Page 207.

The archetypal or image side seldom comes to the surface in young people, they take instinct for granted, and never stop to think what the meaning of it is, it just functions naturally. Carl Jung, ETH, Page 213.

It is the drive of the instinct which makes life worth living; without it life is merely momentary and fragmentary, it is this drive which gives life form and meaning. But, unless we understand them in a deep sense, the spiritual instincts just worry at us, we try to explain them in the wrong way and can see no use in them. Carl Jung, ETH, Page 216.

When those doubtful blessings, missionaries, stop the initiation ceremonies of a tribe, it always decays. When you take these rites from the people they lose their sense of life, and then they just go from one cigarette to the next, and from one drink to the next. Carl Jung, ETH, Page 216.

The original sperm from which we are formed is masculine and feminine, the one which is in the majority wins, but the other side does not die, it remains living but as a minority, just as in politics the Government and the Opposition both exist. Carl Jung, ETH, Page 216.

There is nothing in the New Testament about animals, the places where they are mentioned were left out by the compilers of our scriptures. Carl Jung, ETH, Page 221.

In these days, on the other hand, we are becoming very sentimental about animals, every kind of society for the prevention of cruelty to animals exists, which shows that we are getting more friendly towards our instincts. Carl Jung, Modern ETH, Page 221.

It is only possible to live as we should if we live according to our own nature. But in these days we live by our brains alone and ignore the very definite laws of our body and the instinctive world. We damage ourselves severely when we offend against these, and this is what our patient has done in her efforts to live rationally. Carl Jung, Modern Psychology, Page 219.

A point exists at about the thirty-fifth year when things begin to change; it is the first moment of the shadow side of life, of the going down to death. Carl Jung, ETH, Page 223.

Psychology did not exist in earlier days, people thought naively, and when they sank into themselves they saw the inside of their own body. Carl Jung, ETH, Page 224.

We must not forget that this is the region of the navel where we feel. It is a western prejudice that we think and feel in the head; American Indians know that this only happens if things are out of order. Carl Jung, ETH, Page 227.

This belongs to the secret teaching of the Yoga and is difficult to understand as we are not initiated. I am not versed in all the secrets of it, and have to thank my deceased friend, Richard Wilhelm, for all that I do know about it. Carl Jung, ETH, Page 227.

Psychotherapy is of primordial origin; it was a generally accepted fact that all illnesses could be approached from the psychic side. Carl Jung, ETH, Page 235.

The soul and the body are indeed one, so, at any rate theoretically, any illness can be approached from either side; for even if an illness has not a psychic cause it still has a psychic side. Carl Jung, ETH, Page 235.

What affects the body has its influence on the soul, and vice versa. In a very difficult case of illness psycho-therapy is always called in. Carl Jung, ETH, Page 236.

Fire and water are inherent opposites and it is just this which causes rebirth. Carl Jung, ETH, Page 236.

We think we are better than our forefathers but all these ancient things are not so very dead. Carl Jung, ETH, Page 236.

You can make up a dream from a dictionary. This has been done to me before now but I can detect it, to the chagrin of the inventors! Carl Jung, ETH, Vol. 3, Page 11.

A primitive is insulted if you ask him what he is thinking about, for he is convinced that only lunatics use their heads. Carl Jung, ETH, Vol. 3, Page 12.

We have not been educated to look inwards, though most people are able to give their attention to outside things. Carl Jung, ETH, Vol. 3, Page 13.

It is not the world which produces concentration but concentration which produces the world. The images which occupy my mind are really Maya. Ma means building material. Carl Jung, ETH, Vol. 3, Page 15.

The alchemistic development of active imagination broke off after the Middle Ages but such interruptions do not occur in the East. Carl Jung, ETH, Vol. 3, Page 14.

The object of meditation is prescribed in the East but here we take a fragment of a dream or something of that kind and meditate upon it. Carl Jung, ETH, Vol. 3, Page 15.

This turned out to be possible, for I discovered that if one concentrates enough attention on the contents of the unconscious, they begin to move and various peculiar phenomena take place. Carl Jung, ETH, Vol. 3, Page 11.

Children are full of active imagination but we think of it as a childish activity. This is an error, for we find it everywhere among primitives and in all ancient cultures all over the world. Carl Jung, ETH, Vol. 3, Page 12.

We are inclined in Europe to think of Yoga as a kind of acrobatics but it is really principally philosophy. Carl Jung, ETH, Vol. 3, Page 16.

Yoga is the oldest practical philosophy of India; it is the mother of psychology and philosophy which are one and the same thing in India. Carl Jung, ETH, Vol. 3, Page 16.

Yoga must on no account be under-estimated, if only because of its antiquity and the number of its adherents. Carl Jung, ETH, Vol. 3, Page 16.

I was telling you at the end of the last lecture that the immediate practical goal of Yoga is to overcome the klesas, that is, the instinctive urges and oppressions. These are compulsive mechanisms which lie at the base of the human being. Carl Jung, ETH, Vol. 3, Page 16.

Not-knowing our true being is the foundation of all the other klesas, the goal of Yoga is to strive after perception and insight, and no t-knowing is the chief enemy on the path. Carl Jung, ETH, Vol. 3, Page 16.

The ego is an illusion which ends with death but the karma remains, it is given another ego in the next existence. Carl Jung, ETH, Vol. 3, Page 17.

Our age is striving to bring about a conglomeration and organization of enormous masses of people in which the individual suffocates, whereas meditation on the Process of Individuation leads in the reverse direction: to the problem of the spiritual development of the individual. Carl Jung, ETH, Vol. V, Page 11.

The process of individuation is founded on the instinctive urge of every living creature to reach its own totality and fulfilment. Carl Jung, ETH, Vol. V, Page 11.

In other words: if the individual is worthless, the nation will be worthless; and if the individual does not flourish, the whole will not flourish. Carl Jung, ETH, Vol. V, Page 11.

For when the “deesse Raison” usurps the power, she turns into murderous “raisons d’état “, which only benefit the people in power and never mankind. Carl Jung, ETH, Vol. V, Page 13.

ZOSIMOS, a philosopher of the third century A. D., said something similar: “Nature, when it is turned upon itself, transforms itself.” Zosimos cited by Carl Jung, ETH, Vol. V, Page 13.

The essence of science is knowledge, it does not know the piety of faith, but that of investigation and of knowledge. Carl Jung, ETH, Vol. V, Page 14.

The western rose is wholly parallel to the eastern lotus. Carl Jung, ETH, Page 21.

The body seems to be understood as a materialization of the life principle, which latter is an abstraction of the sum total of bodily existence. Carl Jung, ETH, Page 21.

The East tries to avoid abstraction, so that the enormously valuable body shall not be lost. The whole meditation originates in the body, not in the spirit. Carl Jung, ETH, Page 21.

To reach the Kingdom of God is the last stage in a Christian meditation, but our Buddhist text, unlike Christianity, goes a step beyond the saintly multitude. Carl Jung, ETH, Page 22.

It is in our own body that we must search, not outside, but today everyone is convinced that it is outside. Carl Jung, ETH, Page 21.

The figure of Christ has, as you have already heard, its counterpart In the East, in the figure of the Purusha, of the Atman or of Mahasukha. Carl Jung, ETH, Page 28.

…for in the West, Christ is the active agent who takes man and makes him part of himself, it is not the meditator who makes Christ his own. In the East, no subject exists except that of the Yogin himself. Carl Jung, ETH, Page 28.

One deceives oneself completely when one assumes, that a religious service in the East, taking place before a statue of Buddha, is addressed to Buddha. Buddha no longer exists, but in Christianity, on the contrary, Christ always exists. Carl Jung, ETH, Page 28.

Habitual repression of the emotions is dangerous, it can even endanger life. Carl Jung, ETH, Page 30.

This is a very deep reaching formulation; in that it declares God to be suffering. This suffering is laid upon man, in the sense that man is not God, he is not united but divided, and he suffers from the yearning and necessity to find unity. Carl Jung, ETH, Page 30.

Nature delights in nature, nature conquers nature, and nature rules nature. Demokritos, ETH, Page 43.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, ETH, Page 42.

…nature exists without human aid, can deal with her processes herself, has everything in herself to bring about transformations, to move from the depths to the heights and down into the depths again. Carl Jung, ETH, Page 42.

Taoist meditation is mainly concerned with the curious transformations of Yang and Yin. Carl Jung, ETH, Page 43.

Nature gives itself pleasure, or eats itself out of sheer love, so to speak. Nature is then represented as an undivided being, a dragon or a snake biting its own tail, eating itself up from the tail end. Carl Jung, ETH, Page 42.

The treatise begins: "The element Omega is round, it consists of two parts: it belongs to the seventh zone, that of Saturn in the language of the corporeal beings." At that time Saturn was the most distant planet, the others were not yet discovered. Carl Jung, ETH, Page 47.

Man was understood, already in antiquity, as a small mirror image of the whole of the world. Carl Jung, ETH, Alchemy, Page 59.

The world is an image to us, even when we have a scientific conception of it and assert: "This is so and so", it is still only an image. Carl Jung, ETH, Alchemy, Page 62.

Man in antiquity differentiated between man's "daemon" and his "own mind". Carl Jung, ETH, Lecture VII, Page 50.

…we say, "I thought", when we have done nothing of the kind but something has happened to us. Carl Jung, ETH, Lecture VII, Page 50.

Our modern scientific attitude tries to eliminate every subjective factor from scientific reasoning. Carl Jung, ETH, Alchemy, Lecture VII, Page 65.

And matter [which was alive and had psychical qualities for him) contained a secret intention, a kind of wish, as if it wanted to be transformed. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

In the cheap and vile substance, which can be found everywhere and which is despised, the highest and most precious substance mind is hidden, which longs to be redeemed and to return to its original state of incorruptibility, to the form in which it was originally created and in which it was of the same nature as the

creator. Carl Jung, ETH, Alchemy, Lecture VII, Page 66.

We are used to thinking of matter and spirit as of two wholly different and opposite principles. But to the alchemist, the materia was filled with a spiritus, and the two were inseparably one. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

For man has the yearning in himself to become what he would call the perfect man. Or rather, there is the image of a perfect and complete being in his unconscious. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

There must be a psychical equivalent of matter preformed in man, and this is our own matter, our physical world: the body, for the body is matter. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, ETH, Alchemy, Lecture VII, Page 67.

Inasmuch as they cannot be influenced by consciousness, the functioning of the intestines, the heart, the glands, the whole world of the cerebro-spinal reflexes, and so on, all belong to the vegetative psyche, and lie in the dark, in the unconscious. The vegetative processes in our bodies, in their normal functioning, cannot be reached by our consciousness or influenced by our will. Carl Jung, ETH, Alchemy, Lecture VII, Page 68.

This sun motif appears in many places and times and the meaning is always the same – that a new consciousness has been born. It is the light of illumination which is projected into space. This is a psychological event; the medical term "hallucination" makes no sense in psychology. Carl Jung, ETH, Page 231.

Avidya, not-knowing, is due to a lack of reflection, we just assume that temporal knowledge is eternal knowledge. Temporal things are full of pleasures, but they are never satisfactory because they always lead to disappointment. Carl Jung, ETH, Vol. 3, Page 17.

We are a part of this totality, we flow in a certain sense in the blood of Christ, we have our part in his body, which penetrates us, we breathe with his breath, and are therefore so to speak Christ himself, in spite of being parts. Carl Jung, ETH, Page 28.

Dante saw the mystical rose as the last vision in the Paradiso, where it embraced the whole Heavens. Carl Jung, ETH Lecture 3rd March 1939

But we find the chief parallel to the lotus in the hymnology of Mary, where she is called the flower of Heaven, the noble rose of Heaven, the rose without thorn; she is also greeted as the sweet rose, etc. Carl Jung, ETH Lecture 3rd March 1939.

Mary is the bud which contains the becoming being that is undergoing transformation. Carl Jung, ETH Lecture 3rd March 1939.

We find the flower-like, natural spiritual development, which is so universal in the East, also among the Pueblo Indians of New Mexico and Arizona. Carl Jung, ETH Lecture Epilogue 23rd June 1939

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lecture 7th July 1939.

Visions are spontaneous phenomena which spring from the unconscious and are a-moral. A moral standpoint is introduced by consciousness, it is impressed by a certain atmosphere and declares the visions to be good or bad. Carl Jung, ETH Lecture 7th July 1939

If you practise this art, there are certain thoughts which you can project at suitable moments. Mohammed seems to have been able to do this. His visions fitted the situation and corresponded to his own wishes. Carl Jung, ETH Lecture 7th July 1939

And do you believe that the homo sapiens is sapiens? I have never seen one

yet. Carl Jung, ETH Lecture 10th Nov 1939

Rama Krishna is not worshipped; his photograph is there to remind the worshippers of his form. This is, therefore, totally different to the worship of Christ but the basic ide a of soul as form is common to both. Carl Jung, ETH Lecture ETH Lecture 17th Nov 1939

The question is not why did our Christian ancestors believe things which are absurd, but how is it that humanity knows these things and prizes them so highly? Carl Jung, ETH Lecture, 17 Nov 1939

The Church as an effective force has disappeared too, and what is left? The mob, the State, the man-made State, a mere ant heap of individuals. Carl Jung, ETH Lecture 1st Dec 1939

We fall captive to the herd animal if we cannot reach the individual divinity in ourselves. Carl Jung, ETH Lecture Carl Jung, ETH Lecture 1st Dec 1939

The feminine side of Christ is much emphasized in Christian iconology, he is usually represented as a very feminine man. The same characteristic was apparently attributed to his cousin, Mithras. Carl Jung, ETH Lecture 8th Dec 1939

This bi-sexuality of Christ is called androgynous, from aner (man) and gyne (woman). This is not only a Christian idea, the gods in most religions have an androgynous nature ascribed to them in some form or other. Carl Jung, ETH Lecture 8th Dec 1939

The Roman Catholic Church regards Christ as the spouse of its unmarried members. Therefore he is the bridegroom of women and the bride of men. I speak, of course, of the conscious of men, to their unconscious He is also the bridegroom. Carl Jung, ETH Lecture 8th Dec 1939

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thou-

sands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lecture 8th Dec 1939

If we want to draw the psychological conclusion we must go further and say that the West has an Anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lecture 8th Dec 1939

The mighty of this earth are usually very ordinary human beings, no giants in intellect or stature. Carl Jung, ETH Lecture 8th Dec 1939

Consciousness is becoming aware of, making an image or concept of something, and intellect is the ability to think. Neither of these things is spirit. Carl Jung, ETH Lecture 26 Jan 1940.

If we consider this aspect of "Geist", we shall see that it is a peculiar condition of man. That which is moved, as if blown away by the wind, that which is made alive, is called spirit. It is, therefore, an increase of life. Carl Jung, ETH Lecture 26 Jan 1940.

He [Dante] began to write his "Divine Comedy" in his thirty fifth year. The thirty-fifth year is a turning point in life – it is an interesting fact that Christ died in his thirty-fourth year. Carl Jung, ETH Lecture VII, Page 222.

This process of active imagination is the making conscious of the material which lies on the threshold of consciousness. Consciousness is an effort and you have to sleep in order to recuperate from the task. Carl Jung, ETH Lectures, Volume II, Page 12.

The most pronounced intuitives have what the Scotch call second sight, they can, for instance, foretell the weather, many animals also have this last power. Carl Jung, ETH Lectures, Page 100.

Often when people behave in an exceedingly unexpected manner the appearance of an archetype is the explanation; archetypes go back not only through human history, but to our ancestors the animals, that is why we are able to understand animals so well and make friends with them. Carl Jung, ETH Lectures, Vol. 2, Page 177.

Primitives are really human animals living on the lap of the earth and from its sap. We are merely enlightened! Carl Jung, ETH Lectures, Vol. 2, Page 200.

One of the aims of some kinds of Yoga is to understand the voice of all animals, but we are not convinced in the West that horses and dogs have such important thoughts. Carl Jung, ETH Lectures, Vol. 2, Page 17.

The earth, in the alchemistic sense, means the body and in a double sense: chemical bodies (substances), minerals etc., and the human body. Carl Jung, ETH Lectures, Page 101.

That with which we are concerned is not God, the creature is the image of the human mind, neither alive nor dead. Dorneus cited in ETH Lectures, Page 103.

This is a passage, where you can see for yourselves that ideas, which are in full bloom in the East, are also to be found in medieval meditations, ideas which touch the foundation and origin of our existence. Dorneus cited in ETH Lectures, Page 103.

Who would have thought that the alchemists, popularly supposed to be searching for gold, were really promising themselves freedom from illusion, exaggerated emotion, passion, excess and all possible vices Carl Jung, ETH, Lecture XIII, Page 108.

The "Processing" is the alchemistic procedure; this, Taoism and the Book of Changes are all the same thing, according to Wei Po-Yang. Carl Jung, ETH, Lecture XIII, Page 109.

Divine grace is not, so to speak, conjured up, the priest does not make a sort of magic incantation in the prayer of consecration to compel the intervention of divine grace; but the Mass itself is a divine intervention, of which man should become aware. Carl Jung, ETH, Lecture XIII, Page 110.

The spirit is usually expressed by a serpent which proves that this spirit is not Just the human mind, but an animal or reptile mind. Carl Jung, ETH, Lecture XIII, Page 111.

We must assume, therefore, that the spirit has two aspects in alchemy, the human mind as we know it, and the serpent mind, which we can only say is unconscious. Carl Jung, ETH, Lecture XIII, Page 111.

The snake is a personification of the unconscious, for, as early as the Gnostics, it was used as a symbol for the spinal cord and the basal ganglia, where the vegetative psyche is localized. Carl Jung, ETH, Lecture XIII, Page 111.

Therefore the Chinese alchemistic treatises, as far as we know them, do not differ in any essential way from the western treatises, in fact in places they agree with each other almost word for word. Carl Jung, ETH, Lecture XIII, Page 112.

For by Self-knowledge, they do not mean mere knowledge of the ego, but also knowledge of the Nous, that mind or spirit which is represented by the snake. Carl Jung, ETH, Lecture XIII, Page 113.

This field is the collective unconscious where the treasure is hidden, the royal treasure in the sea. Carl Jung, ETH, Lecture XIII, Page 113.

There is another possibility, that of the subtle body, a fine material veil of the soul, which cannot exist so to speak without a body. This is the “corpus glorificationis” (glorified body), the transfigured body, which is our future portion. Carl Jung, ETH, Lecture XIV, Page 115.

The dreams of early childhood contain mythological motifs which the children

could not possibly know of. These archetypal images are the primeval knowledge of mankind; we are born with this inheritance, though this fact is not obvious and only becomes visible in indirect ways. Carl Jung, ETH, Lecture XIV, Page 119.

These things are then lost to consciousness and must be found again in the course of life, at the cost of infinite effort, if God is kind enough to send us a neurosis (that special gift of grace) to accompany us on life's journey. Carl Jung, ETH, Lecture XIV, Page 119.

It was Khunrath who said that Christ is the saviour of man, whereas the mysterious substance of alchemy is the saviour of the universe, not only of man but of nature. Carl Jung, ETH, Lecture XIV, Page 121.

KHUNRATH, who wrote in the sixteenth century, says directly: "He who knows the stone, is silent about it." This reminds us of Lao Tsu's words: "Whoever speaks does not know, whoever knows does not speak." Carl Jung, ETH, Lecture XV, Page 128.

Saturn is the ruler of the sign of Aquarius, and it is quite possible that Khunrath meant the coming age, the age of Aquarius, the water carrier, which is almost due now. Carl Jung, ETH, Lecture XV, Page 128.

Confucianism was the recognised state religion in China, it subordinates the interests of the individual to those of the state, whereas Taoism is essentially a religion for the individual. Carl Jung, ETH, Page 142.

The central idea of Taoism is no moral question, but is the Tao, the indefinable essence of the right way, and this is also the mystery of alchemy. Carl Jung, ETH, Page 142.

The goal which the alchemist sets himself, however, is not a direct redemption of the human being, nor is it a propitiation of the Deity nor a defence against evil. Carl Jung, ETH, Page 143.

It [Alchemy] is the idea of producing a perfect and complete being, a being which has a redeeming effect and which has many names: panacea, medicina catholica, the philosophers' stone and innumerable other synonyms. Carl Jung, ETH, Page 143.

The goal of alchemy is not merely material, it is partly in "the Beyond", and is almost exactly similar to the goal of Taoism, where the whole effort is directed towards finding or creating Tao. Carl Jung, ETH, Page 143.

Knowledge and intelligence are by no means identical, as you know; there are many people who know a great deal, who labour under loads of information, without being at all intelligent. Carl Jung, ETH, Page 154.

For the Mass itself is an "opus" (the Benedictines themselves use this term), it is a work of transformation, and is therefore similar to the alchemistic procedure. Carl Jung, ETH, Page 156.

The alchemistic opus is older than the Mass, just as the eternal water of alchemy is older than Christian baptism. Carl Jung, ETH, Page 156.

With all our modern means of disinfection we cannot rid ourselves of our fears, and is not the history of the world made by factors far beyond man's conscious intentions? Carl Jung, ETH, Page 159.

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

The word meditation is used, when someone holds an inner dialogue (colloquium) with someone else who is invisible, and also when God is invoked, or when someone speaks to himself or to his good angel. Dr. Rulandus, Cited ETH, Page 171.

And so we find them in alchemy also, and the fact is recorded that in deep meditation dissociation occurs between the ego and a "second", that takes on the form of an inner figure, or represents something quite objective which will answer

questions or produce enlightening remarks. Carl Jung, ETH, Page 172.

The purpose of the meditation of the alchemists is also spiritualis, but in contrast to the other methods of meditation which we studied here – those of Yoga, Mahayana Buddhism and the Ignatian excercises – the subject of meditation in alchemy is something unknown, and not a known dogmatic formula. Carl Jung, ETH, Page 174.

The "Aurora Consurgens" asks the question: "What is the science? It is the gift and sanctuary of the Deity, it is a divine thing, and is hidden by the Wise in symbolical words and in many ways." Cited in ETH Lectures, Page 175.

We can therefore assume, psychologically speaking, that the object which is to be transformed in alchemy is connected with the human body: it is a mystery of the body. Carl Jung, ETH, Page 177.

There are certain disturbances of the unconscious, in the sympathetic system, which produce symptoms exactly like organic disturbances. Carl Jung, ETH, Page 177.

Mercury is the anima mundi, the soul of the world, and entered matter as an emanation of God, and since then it is concealed in it. Carl Jung, ETH, Page 180.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

Therefore the trans-substantiated wine, which becomes the blood of Christ in the Mass, is the anima, that is the soul, of Christ. Carl Jung, ETH, Page 189.

He says directly that man has two lights: the one is the spirit and the other the light of nature. Man has a spirit in order to be able to understand the divine revelation, and a soul in order to recognise the world in the light of nature. Carl Jung, ETH, Page 193.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens. Carl Jung, ETH, Page 198.

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement. Carl Jung, ETH, Page 198.

We think: "How peculiar that person is", but no one is peculiar really. People seem odd to us when they possess qualities which we do not see in ourselves. Carl Jung, ETH, Page 198.

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors. Carl Jung, ETH, Pages 201-202.

"Go to the streams of the river Nile and there thou wilt find a stone which has a spirit. Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart." Ostanes cited by Carl Jung, ETH, Page 205.

According to the conception of Paracelsus, every man receives this inner image of the heavens at the moment of his birth, and has, therefore, his own individual firmament within himself. Carl Jung, ETH, Page 209.

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

Mylius also calls it "perpetua" (perpetual). It is eternal and "susceptible", that is, it receives the eternal images which God impresses on it, and therefore all living beings find their origin in it. Carl Jung, ETH, Page 210.

The idea is that primeval man possessed a substance, a sort of earth, out of

which Paradise could grow, and Adam (or primeval man) carries the secret of this earth in himself. Carl Jung, ETH, Alchemy, Page 215.

The snake in alchemy is the "mercurial serpent", the old Gnostic image for the Nous, the mind, where the spirit was represented as a serpent, as the Agatho-daemon (the good daemon), or directly called the serpent of the Nous. Carl Jung, ETH, Alchemy, Page 215.

This serpent does not represent "reason" or anything approaching it, but rather symbolises a peculiar autonomous mind which can possess one completely, a spirit of revelation which gives us "Intuitionen" (intuitions). Carl Jung, ETH, Alchemy, Page 215.

Since the time of the old Gnostics, the serpent has been the symbol for the brain and its appendages; that is, for the lower centres of the brain and for the spinal cord, partly on account of its shape, but also from introspective reasons. Carl Jung, ETH, Alchemy, Page 216.

One could say, in a certain sense, that the unconscious was the invisible, psychical part of the tangible and visible nervous system, just as one might say consciousness was the invisible part of the brain. Carl Jung, ETH, Alchemy, Page 216.

Living matter is a mystery which is beyond our understanding, if only for the reason that we ourselves consist of living matter. We cannot climb above our own heads, a fact which should be a warning to all those people who try to explain the nature of God. Carl Jung, ETH, Alchemy, Page 216.

…the serpent is the hypostatic, underlying materia (the essence of matter), which sinks into the water, or is as it were in the water, and, through illusion, it deceives the senses. Carl Jung, ETH, Alchemy, Page 219.

To put it more simply: the prima materia can be won from the centre of a stone or substance, but then it is no longer designated as a substance but as an agent. Carl Jung, ETH, Alchemy, Page 221.

Therefore the prima materia is called “monad”, “ens reale” and “forma interna”, that is, it is the inner form which gives things their existence, and is, therefore, the cause of all existence. Carl Jung, ETH, Alchemy, Page 221.

And this being has body, soul and spirit, and is, therefore, the principle of life itself, as well as the principle of individuation. Its nature is spiritual, it cannot be seen, and it contains an invisible image. Carl Jung, ETH, Alchemy, Page 221.

We could define the unconscious as a psychical existence in ourselves of which we are unconscious. Carl Jung, ETH, Alchemy, Page 224.

Even today the majority of people have no idea what psychology is; they have a personal psychology and some metaphysical convictions. Carl Jung, ETH, Alchemy, Page 224.

And it is a curious fact that, all over the earth wherever we find astrology, the stars have essentially the same meaning. Carl Jung, ETH, Alchemy, Page 225.

While a man sees something in the sky, there is no chance of his seeing it in himself, and so naturally he will attribute his own actions to the stars. Carl Jung, ETH, Alchemy, Page 225.

The well-known sentence in the Lord’s Prayer, “Deliver us from evil”, meant, as it was first understood, deliver us from the evil principle of the Heimarmene. Carl Jung, ETH, Alchemy, Page 225.

The beautiful old name, Elizabeth, is a remnant of the same idea. It originated in Babylon and means: “My deity is the seven”, that is, these even planets, for only seven were known in those days. Carl Jung, ETH, Alchemy, Pages 225-226.

The things, which impress us from outside, can only do so because of our inner attitude. Carl Jung, ETH, Alchemy, Page 226.

You can put the most marvellous things before the eyes of a stupid person and they will make no impression on him, for all impressions come from inside ourselves. Carl Jung, ETH, Alchemy, Page 226.

The elements are of an earthly nature, the physical and chemical constituents of our bodies. These are the earth in us, so to speak, and the stars represent the beginning of psychical life, the influence of the stars in the condition of the chaos. Carl Jung, ETH, Alchemy, Page 229.

Psychologically this means that the souls of the ancestors (potential factors, qualities, talents, possibilities, and so on, which we have inherited from all the lines of our ancestry) are waiting in the unconscious and are ready at any time to begin a new growth. Carl Jung, ETH, Alchemy, Page 230.

These are, so to speak, the re-animated souls of the ancestors which have been lying dormant in the unconscious, and the alchemists call these units or souls the sleepers or the dead in Hades who are resurrected by the "holy waters" (that is the miraculous water of alchemy, the fertilising Mercury). Carl Jung, ETH, Alchemy, Page 230.

The lotus has always had an important mystical meaning. Its roots are down in the slime and mud at the bottom of the lake and the flower unfolds on the surface of the water. Carl Jung, ETH, Page 113.

There are, it is true, cases of people who are living below their own value where the shadow is the superior instead of the inferior part of the personality. Such people are apparently very modest but there is a lot of cunning in their modesty. Carl Jung, ETH, Page 113.

As we are considering man's psyche, the ego in the conscious and the shadow in the unconscious are both masculine but on the lower floor it is different. There man meets his other side which is feminine. Carl Jung, ETH, Page 114.

It is a primeval fact that the psyche consists of both sexes. Carl Jung, ETH, Page 114.

Yet we know that every embryo is formed of masculine and feminine genes, the sex is determined by the majority. Where then is the minority? Carl Jung, ETH, Page 115.

Marriage is no help in this, one does not reach it in that way, for we have deceived ourselves when we find our own feminine in a real woman. Carl Jung, ETH, Page 115.

If I have a beam in my own eye I shall see a mote in someone else's eye and call it a beam. This exactly describes the way I necessarily first see my own feminine psyche. Carl Jung, ETH, Page 116.

We think of maya as illusion, deception, but it is also building material, illusion which becomes real. Carl Jung, ETH, Page 116.

If we regard alchemy rationally it is complete nonsense but it is exceedingly meaningful psychologically, the whole riddle or secret of the human psyche is to be found in it. Carl Jung, ETH, Page 117.

The alchemists returned in matter to the mother, the first carrier of the feminine unconscious. Carl Jung, ETH, Page 117.

Mary is represented as a sea flower in one hymn and Christ as the sea bird that rests in her. This is exactly the eastern motif of the lotus. Carl Jung, ETH, Page 118.

These various formulations indicate the same being that we find in the Gnosis as the ethereal man, light and diaphanous, identical with gold, diamond, carbuncle, the Grail, and, in Indian philosophy, with the Purusha or personified as Christ or Buddha. Carl Jung, ETH, Page 118.

It is necessary to talk to Yogins themselves in order to understand and those who come over here are usually acrobats and not philosophers. Carl Jung, ETH, Page 119.

Through fettering the klesas one brings the eating of the world to an end and can discriminate between oneself and desire. We reach our own will and its content by practising this restraint. Carl Jung, ETH Lectures, Page 127.

But we spend our free time listening to the wireless and rushing off to the cinema. Yet much of our western neurosis comes from the fact that we do not find enough time for ourselves; it would be wiser to meditate and seek the Void when we need rest, than to run after outer distraction. Carl Jung, ETH Lectures, Page 128.

Yoga does not lead to the ego but to the knowledge that the ego is only a phenomenon, it is the face, skin or symptom of an incomprehensible being. Carl Jung, ETH Lectures, Page 136.

When the ego is identified with the Atman it goes up on to a height where it does not belong, and when the two are separated the ego rolls down the hill. Carl Jung, ETH Lectures, Page 137.

The idea that Christianity dropped from Heaven as a direct revelation is an historical forgery. Its essential content is rich in philosophical ideas which reach back beyond Plato and Pythagoras. Carl Jung, ETH Lectures, Page 137.

Alchemy began about the same time as Christianity, in fact we find alchemical ideas in China long before our era, so one can only be sure that the symbolism and language of the Fathers of the Church play an enormous role in alchemy. Carl Jung, ETH Lectures, Pages 161-162.

In the Middle Ages Christ was no historical figure but a perpetual presence, as he still is in the Roman Catholic Mass. Carl Jung, ETH Lectures, Pages 161-162

The coniunctio in alchemy is a union of the masculine and feminine, of the spiritual and material principles, from which a perfect body arises, the glorified body after the Last Judgement, the resurrection body. Carl Jung, ETH Lectures, Page 159.

This means an eternal body, or the subtle body, which is designated in alchemy as the philosopher's stone, the lapis aethereus or invisibilis. Carl Jung, ETH Lectures, Pages 159.

Active imagination is to be understood as a way or method, to heal, raise and transform the personality. Carl Jung, ETH Lecture, Pages 174.

In the East the Void represents a psychic emptying of all conscious contents through the practice of Yoga. In the western series the chaos, or nigredo, is not thought of as a psychic condition but as a condition of the materia. This is the great difference between the East and the West. Carl Jung, ETH Lecture, Pages 175.

The ego changes all the time, it has every kind of illusion, but the Self is as it is, there is nothing we can alter in it. Carl Jung, ETH Lecture, Pages 175.

Active imagination is the intentional activating of a function which otherwise remains passive. Carl Jung, ETH Lecture, Pages 175.

We do not stop to think that nothing would exist, there would be no culture in the world, if it were not for active imagination; it is always the forerunner, everything springs from it. Carl Jung, ETH Lecture, Pages 175.

Later the single lotus is imagined on the firm ground of seven jewels, which is reality; so it is on the foundation of reality that the lotus is induced through imagination. Carl Jung, ETH Lecture, Pages 103.

We constantly hear of Mahatmas and Rishis living away in the mountains of Tibet who are capable of all kinds of magical practices and in India this is also taken for granted; but when Shri Rama Krishna became interested in the question and

tried to discover if such people existed, he did not find a single one. Usually it is the invisible or psychic reality which is meant. Carl Jung, ETH Lecture, Pages 103.

We, in the West, are all in the deep darkness of avidya and badly in need of redemption. We need to achieve psychic understanding, not just to be, but to know what you are. Carl Jung, ETH Lecture, Pages 104.

In the West, we associate the spiritual with something high above, but the East finds it in Muladhara, the lower part of the pelvis, that which supports the roots, the lowest foundation of life. Carl Jung, ETH Lecture, Pages 104.

I have seen such cases where a second personality brings about an absolute change in character. It is this phenomenon which is made conscious here through active imagination. Carl Jung, ETH Lecture, Pages 106.

Christian iconography represents Christ as a very feminine man. This is not just a matter of taste, but because he could not be the redeemer if he were not woman as well as man: all the opposites had to unite in him. Carl Jung, ETH Lecture, Page 110.

In alchemy, the redemption of man is brought about through the opus; in contrast to Christianity, where redemption depends entirely on the grace of God. The eastern concept is identical with the alchemical idea: it is the task of the individual to redeem himself. Carl Jung, ETH Lecture, Page 110.

The chemical and the psychological processes went hand in hand, the alchemists worked with such intensity and expectation that it had a psychological effect on them. This is difficult for us to understand. Carl Jung, ETH Lecture, Page 110.

We like to think that we are not unconscious but we are to an amazing extent: think of the many things we do without knowing it. Carl Jung, ETH Lecture, Page 111.

These unconscious actions, therefore, do not exist for us (any more than America

exists for those who do not know that it was ever discovered) but other people see what we are unaware of ourselves! Carl Jung, ETH Lecture, Page 111.

This dissolution of the darkness also dissolves the picture which we have made of ourselves. Carl Jung, ETH Lecture, Page 111.

Just as the ark found a dry point on which to land, so you find a small but firm spot, an instinctive foundation on which you can stand and from which you can see here I am right and there I am wrong, I am not quite right and not quite wrong, I am that. Carl Jung, ETH Lecture, Page 111.

Every profound student of alchemy knows that the making of gold was not the real purpose and that the process was a western form of Yoga. Carl Jung, ETH Lecture, Page 107.

It is, however, impossible for us to recognise our relationship to eastern ideas, or to assimilate these, unless we realise our own Christian background and that such ideas were expressed in the original documents of our own faith. Carl Jung, ETH Lectures, Page 197.

The alchemists think of the Redeemer as lying hidden or sleeping in the materia, he does not only descend from heaven but comes also from the depths of matter. Carl Jung, ETH Lectures, Page 189.

There is indeed a meaning in suffering, it is a sort of divine secret, for it is less the human being and more the divine man that suffers. God humiliated himself to become man and thus necessarily fell a victim to human suffering. Carl Jung, ETH Lectures, Page 189.

We saw that Christ is the western parallel to the eastern Atman or Purusha, and the search for both is the search for the Self, though the paths are utterly different. Carl Jung, ETH Lectures, Page 189.

We know for psychological reasons that when the outer attitude to the world

is feminine and passive, the inward attitude will be masculine and active. And of course vice versa, a belligerent outer attitude means a feminine inner attitude, characterised by a peculiar receptiveness and surrender. Carl Jung, ETH Lectures, Page 192.

It is curious that the East has such a negative attitude to suffering, that it regards it merely as an illusion to be overcome, whereas to us it is the path par excellence to Christ, to the Self. Carl Jung, ETH Lectures, Page 194.

I am afraid that the historical responsibility for this state of things belongs to the Church: it did not emphasize the metaphysical significance of the individual and taught its members to deify the Church, the institution. Carl Jung, ETH Lectures, Page 196.

Our culture, which is threatened today, is primarily a Christian culture, if it had not been for the Roman Catholic Church, we should still be barbarians. Carl Jung, ETH Lectures, Page 196.

But we stopped at the institution of the Church, it was erected for the welfare of mankind and the divine germ of the individual was neglected and repressed, to such an extent that we have no understanding for the East and depreciate its teaching as megalomania. Carl Jung, ETH Lectures, Page 196.

We were all taught to depend on the walls of the Church, not on God in ourselves. How many of you even know that Christ said: "Ye are gods"? Have you ever heard a sermon on this text? I have not. But there are many passages in the New Testament which are never preached upon. Carl Jung, ETH Lectures, Page 196.

Not the human being, not the ego, is God but the Self is God in man, and it is superior to human consciousness, just as the whole is superior to a part. Carl Jung, ETH Lectures, Page 196.

We suffer from a certain "development arrete", our spiritual development stopped short, whereas that of the East is hypertrophic. Carl Jung, ETH Lectures, Page 197

He [Nietzsche] expressed it as "God is dead" and he did not realise that in saying this he was still standing within the dogma, for Christ's death is one of the secret mysteries of Christianity. Carl Jung, ETH Lectures, Page 197.

There is a real salvation in these medieval ideas which can free a man and give his existence a meaning far beyond the sacred bank balance and which reaches as far as suffering. Carl Jung, ETH Lectures, Page 191.

The fact that Christ is regarded as male and female is extremely important, because it lays the foundation for the transcendent function, the reconciliation of the opposites. Carl Jung, ETH Lectures, Page 200.

The dogma claims that Christ was God who became man. In psychological language this means that the Self approached the consciousness of man, or that human consciousness began to realise the Self, as a real human fact. Carl Jung, ETH Lectures, Page 200.

Eastern man realizes the Self in himself but it approaches western man from outside, it is even an historical event, the life of Christ. Carl Jung, ETH Lectures, Page 200.

The East, on the contrary, first realizes the Self as the thumbling in man's heart, as the smaller than small which I contain. But the Self appears in western psychic experience as a divine figure, as something which contains me and faces me with the infinite power of a god. Carl Jung, ETH Lectures, Page 201.

We could say that western man became conscious of the fact that this man, this teacher Jesus, was the divine man, whose path had been prepared for thousands of years by Osiris in Egypt and as the idea of the coming of the Messiah in Israel. This was no human conspiracy, probably Christ had a convincing effect, there was something about him which carried the conviction that he was filled with the spirit of God, that he was a prophet. Carl Jung, ETH Lectures, Page 201.

In other words, individuation, becoming conscious of the Self, is divine suffering. Carl Jung, ETH Lectures, Page 201.

If we want to draw the psychological conclusion we must go further and say that the West has an Anima, that is, a feminine unconscious, and that the East has an animus, that is, a masculine unconscious. Carl Jung, ETH Lectures, Page 204.

At last I discovered that they [The East] call the unconscious consciousness, indeed enlightenment. Carl Jung, ETH Lectures, Page 204.

Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lectures, Page 226.

Natural science holds that man has developed, through long generations of pre-human ancestors. This is, of course, a process of nature, not a human activity. Carl Jung, ETH Lectures, Page 212.

The child's psyche is unconscious, an animal psyche if you like to express it that way, and very gradually a conscious condition develops. Carl Jung, ETH Lectures, Page 213.

Consciousness is produced from a quite specific unconsciousness, which anticipates things that consciousness will only later recognise and understand. Carl Jung, ETH Lectures, Page 213.

We are thought from our psyche before we know it, we can bring empirical facts to prove this. So the statement that "man was created" seems to me very important. Carl Jung, ETH Lectures, Page 213.

If I discover that I have been anticipated, it makes an enormous impression upon me; I could not in that moment clearly define the meaning of my life but I feel it as something living. Carl Jung, ETH Lectures, Page 214.

One living experience is worth a great many intellectual formulations and a

psychology must be founded on this fact. Carl Jung, ETH Lectures, Page 214.

If man does not reverence and submit to the unconscious, which created his consciousness, he loses his soul, that is, he loses his connection with soul and unconscious. Carl Jung, ETH Lectures, Page 214.

We think we have conjured away this danger when we call it God, for Christianity has forgotten the dark side of God. The old Church knew that God was dangerous. Carl Jung, ETH Lectures, Page 215.

But gradually God was only spoken of as the good God but the Church knew, and perhaps still knows, that God is dangerous. But it preaches in mild murmurs, for it is not popular to speak as Luther spoke of the deus absconditus. Carl Jung, ETH Lectures, Page 215.

The principle of evil is just as autonomous and eternal as the principle of good. Carl Jung, ETH Lectures, Page 215.

An old alchemist said that God was obviously displeased with his work on the second day when he had separated the waters above from the waters below, thus creating the Binarius (two) which is the devil. On all the other days "God saw that it was good" but not on the second day. (Compare Gen. I. 6-8.) Carl Jung, ETH Lectures, Page 215.

As God is the union, the reconciliation, of all the opposites, it is natural that both the good and evil principles should be in him potentially, should originate in him. Carl Jung, ETH Lectures, Page 215.

It is much more important to be contented and peaceful than to be intellectual. Carl Jung, ETH Lectures, Page 214.

We could say that the universe only exists in order that this fruit may ripen; in order that the Self may come into being and reach its own place, which is simply a psychic process of becoming. Carl Jung, ETH Lecture IX, Page 220.

That is, as man himself is created for a purpose, he may use all created things for that purpose, and in order to do so freely he must be indifferent and unconcerned about them. One might almost think that this attitude was similar to that of Buddhism. Carl Jung, ETH Lecture IX, Page 220.

We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture X, Page 225.

How I experience the body from within is a totally different question. I am inside the body as a psyche. Carl Jung, ETH Lecture X, Page 225.

If you want to know how the body can be experienced psychically you must turn to eastern Yoga; medieval philosophy also knew something of the matter. Carl Jung, ETH Lecture X, Page 225.

The Indian teaching of Prana formulates this, it makes people aware that they can, so to speak, stream into certain limbs and, if one experiments on these lines, one finds it is possible to achieve very peculiar results. Carl Jung, ETH Lecture X, Page 225.

The body, therefore, is also a psychological condition, a peculiar form of consciousness. Carl Jung, ETH Lecture X, Page 226.

So we see that what we call spirit and body are psychic conditions, limited psychic functions, and the body tells us as little about what matter really is, as the spirit about the thing in itself which is behind the spiritual condition. Carl Jung, ETH Lecture X, Page 226.

We can experience the body psychically, a prana-body, a subtle body, and there are certain exalted and ecstatic conditions in which we can experience spirit. So what we experience of spirit and body are really psychic modalities. Carl Jung, ETH

Lecture X, Page 226.

Body and spirit, thought of as two poles, combine correctly with each other if man depends correctly upon God, because they are reconciled through His unity. Carl Jung, ETH Lecture X, Page 227.

Prana conceives of the body as a sort of system of pipes, going into the limbs and connecting the centres. These centres are not mystical but psychical centres of experience. Carl Jung, ETH Lecture X, Page 225.

That is how we should understand the pleroma, the fullness, which is the origin of the existence of the world, where everything is contained but in potentia, as a possibility, anything can come out of it. Carl Jung, ETH Lectures, Page 254.

If we want to know the truth about ourselves we must realise that we are capable of great virtue and also of the worst vice. Carl Jung, ETH Lecture 13, Page 245.

Consciousness has increased but historical evidence shows that morality has not. Carl Jung, ETH Lecture XIV, Page 247.

In old Egypt, for instance, there was no concept of sin in our sense at all. Carl Jung, ETH Lecture XIV, Page 247.

Western man comes in from outside, so to speak, from the quaternity of the world into the unity of God, whereas eastern man goes out from the divine unity into the quaternity. Carl Jung, ETH Lecture XIV, Page 252.

The ideal in some Christian circles is to be always cheerful, of good courage, to be friends with all the world and to live above all conflict; for Christ has taken the conflict on Himself, so why should I trouble with it? That is no imitation of Christ, it is a device to avoid the essential Christian conflict. Carl Jung, ETH Lecture XVI, Page 258.

It is very remarkable that this conception of the divine water should have existed in Greek philosophy before the days of John the Baptist. Carl Jung, ETH Lecture IX, Page 75.

"It is by the revelation of the highest and greatest God that I have attained this art, and only through diligent study, wakefulness, and through constantly reading the authentic books." Carl Jung, Citing an Alchemist, ETH Lecture V. Page 161.

Through diligent study and religious exercises, one can attain an art or knowledge which exists somehow beside Christianity. Carl Jung, ETH Lecture V. Page 161.

Paracelsus says that man has a mind in order that he may understand the truths which are made known in the Gospel, and only for this purpose. But on the other hand man has also a "lumen naturae" (a natural light), a source of knowledge hidden in nature, from which he can draw enlightenment. Carl Jung, ETH Lecture V. Page 162.

I use the word "Gnosis" intentionally, because alchemy retained, or rediscovered, a great many things which played a very important role in the early days of Christianity. Carl Jung, ETH Lecture V. Page 162.

Christianity really arose from the spirit of Gnosticism, but came into conflict with it later, because the Gnostics threatened to dissolve Christianity with their philosophical speculations. Carl Jung, ETH Lecture V. Page 162.

This whole effort is not an undertaking for the many, it does not contain social thoughts, it is essentially an individual matter, and, whether it is practised by one, ten or even a thousand people, each works alone. Carl Jung, ETH Lecture V, Page 165.

And indeed it is as individuals that we are part of the world, and we cannot experience anything except as an individual. We may feel safer and more protected

in a crowd, yet the truth is that the individual is more unsafe and in greater danger in a crowd than anywhere else. Carl Jung, ETH Lecture V, Page 165.

He has a secret purpose: to free the world soul (the Deus absconditus) bound in matter. Carl Jung, ETH Lecture V. Page 166.

Eastern texts show us how processes, which we have forgotten or never knew, can in the course of thousands of years become an elaborate technique. Carl Jung, ETH Lecture 11Nov1938, Page 20.

Indians think of thought as something thinly substantial, thought is not vaporous to them, as it is to us. Carl Jung, ETH Lecture 11Nov1938, Page 25.

A mandala is a technical term for a magic circle which is used for meditation, but it is also used in a lower form for purpose of witchcraft; the witches' circle was well known in the Middle Ages. Carl Jung, ETH Lecture 25Nov1938, Page 25.

1. **a) The Dharma Kaya = the world of absolute truth.**
2. **b) The Sambhoga Kaya = the world of subtle bodies.**
3. **c) The Nirmana Kaya = the world of created things.**

One could also call these three: Self, anima and body. Carl Jung, ETH Lecture 2Dec1938, Page 35.

The prayer or mantra which is repeated while they walk round these stupas is "om mani padme hum". Om is a primeval sound, you find it in every culture which is still growing on its original foundations, and we ourselves make the same sound to express natural pleasure, we m-m about food, for instance. Carl Jung, ETH Lecture 2Dec1938, Page 36.

Mani means pearl or great treasure, padme is the lotus and hum, like om, has

no definite meaning, it is a sound like the humming of bees. So we find the pearl and the lotus sandwiched between a singing sound and a humming sound. Carl Jung, ETH Lecture 2Dec1938, Page 36.

The East regards the psychic as half physical, it is not immaterial for them as it is for us, it is definite, it has a given concreteness; so that you can actually create a Buddha through imagination. Carl Jung, ETH Lecture 2Dec1938, Page 37.

The light of the mandala, and therefore the mandala itself, is already the Buddha, although he himself is not yet visible. The mandala is not just the seat of the Buddha, it is identical with him. Carl Jung, ETH Lecture 2Dec1938, Page 39.

The State consists of a mass of individuals and only the individual gives it meaning and value. What is collectivity without the individual? No god can be made out of such an idol. Carl Jung, ETH Lecture 2Dec1938, Page 40.

We get, it is true, a foggy idea of such terms as Dhyana and Samadhi, the words sound wonderful to us, but such words are no mere concepts, and they mean nothing unless one has oneself experienced the states they denote. Carl Jung, ETH Lecture 9Dec38, Page 41.

We find the same idea in the Indian Atman, a word which is related to the German Atem (breath]; it is the breath of life, which goes through everything, corresponding to the Buddha essence. Carl Jung, ETH Lecture 9Dec38, Page 41.

The lapis philosophorum of the alchemists is the same thing as the Vajra, it is the thing which is produced in the laboratory of a man's life and which is far more durable than he is. These thoughts run parallel both in the East and West. Carl Jung, ETH Lecture 9Dec38, Page 43.

The text tells us that the body of the sleeper is imagined to be the body of the Buddha, we should understand that as the diamond body. So it is the transformation of the ordinary body into the eternally durable body that is meant. Carl Jung, ETH Lecture 9Dec38, Page 43.

The Yogin tries to establish a fourfold consciousness and the fifth in the centre, uniting all, is Buddha consciousness. The quaternity is dissolved in the essence of the Yogin, and the fourfold image of consciousness disappears. Carl Jung, ETH Lecture 16Dec1938, Page 51.

But the East thinks in circles, and then 5 is not just the next figure but the centre, it is the quinta essentia, the essence of all. We used to think like this in the Middle Ages also, but scientific thinking put a stop to it. Carl Jung, ETH Lecture 13Jan1939, Page 54.

The meditation on the syllables of the mantra leads to identification with the highest Self. This condition, sometimes reaching ecstasy, is dangerous to the Yogin, for if the human being believes that he is the absolute he may explode. Carl Jung, ETH Lecture 13Jan1939, Page 55.

Kant himself emphasises that God, the Highest Being, is in no way affected by what we know about him. So the Yogin analyses what he knows about Buddha and takes the last word in the Mantra: "Aham" for this purpose. Carl Jung, ETH Lecture 13Jan1939, Page 55.

As we have already seen that Karma is the sum-total of what we bring over from former lives, our debit and credit account, merits and losses. Sangskara is the sum-total of the mind that we have created in former existences. Carl Jung, ETH Lecture 13Jan1939, Pages 55-56.

Very highly developed people can remember their former lives, even back into animal lives. Buddha remembered innumerable lives and spoke freely of them. There are curious cases of this kind to be found even now. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The East is absolutely convinced that we actually lived former lives but such assertions are open to doubt. We call the same thing hereditary tendencies, our disposition, certain things run in the family, etc. Carl Jung, ETH Lecture 13Jan1939, Page 56.

In the West we are always using our intuition on outward things, but the East turns their Sangskara-skandha inwards. Carl Jung, ETH Lecture 13Jan1939, Page 56.

When people are foolish enough to imitate the East their bodies rise up against them and teach them better. Carl Jung, ETH Lecture 13Jan1939, Page 56.

There must be a long preparation to be Buddha, if we do not realise this we are taking part in a holy ceremony with dirty hands. Carl Jung, ETH Lecture 13Jan1939, Page 56.

The eastern gods all have two aspects, Kwannon, the well-known goddess of kindness, is also the goddess of hell. Carl Jung, ETH Lecture 13Jan1939, Page 57.

1. **Rupa-skandha = Thinking.**
2. **Vedana-skandha = Sensation.**
3. **Samjna-skandha = Feeling.**
4. **Sangskara-skandha = Intuition.**
5. **Vijniina-skandha = Buddha Vajra-sattva. Knowledge. Carl Jung, ETH Lecture 13Jan1939, Page 52.**

The meaning of this passage age is that through active imagination the Yogin succeeds in making his senses and functions independent. It is the purification of the senses. Carl Jung, ETH Lecture 20Jan1939, Page 59.

Disintegration is consciously undertaken in our text with the purpose of emptying the ego consciousness and integrating a central consciousness, the totality of the personality; it is undertaken because the problem of the body has come up. Carl Jung, ETH Lecture 20Jan1939, Page62.

All this means that in time and space I am only here in my body, I cannot be identical with Buddha, but if I can rid myself of all my personal contents, if I can distribute them as Devatas all over the universe, I can sit in the heaven of the gods and reach eternal peace. Carl Jung, ETH Lecture 20Jan1939, Page 62.

The Yogin's Buddha is a subjective and objective image. It lies in the Yogin's power to create him or to leave him uncreated and yet the Buddha has an objective existence. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We know that twice two are four, for instance, but we cannot call that our subjective knowledge. We simply take over such facts ready-made and play chess with them; for we can to some extent use the fact that twice two are four for our own purposes even though it does not belong to us. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

We do not suffer from the delusion that a cherry could not hang on its stalk without our help, yet it never occurs to us that we are just as powerless in our own dreams. Carl Jung, ETH Lecture 27Jan1939, Pages 65.

People cannot stand having unnatural virtue around them all day, it makes them feel inferior and they may even be come criminals in order to compensate it. Carl Jung, ETH Lecture 27Jan1939, Pages 66.

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion, you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

I do not know why India was not able to keep Buddhism, but I think probably

its present polytheistic religion is a better expression of the Indian soul today than the one perfect Buddha. Carl Jung, ETH Lecture 27Jan1939, Pages 69.

This round motif should be kept clearly in your mind, for it is an exceedingly important symbol in the West as well as in the East. It is especially women who produce such symbols in the West. This is not the case in the East, the mandalas are made by men, the feminine has remained unconscious. We find an exception to this rule in the matriarchal South of India. Carl Jung, ETH Lecture XI., 3Feb1939, Page 70.

Modern philosophers philosophise with the head alone about man, but the old philosophy came from the whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are very much afraid of the word magic, it has a bad name, for its meaning has degenerated and it has a purely superstitious sound in our ears. But magical was originally simply psychical, the ancients did not know of the existence of the psyche, so not being able to call anything psychic they used the word magic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

Mandalas are sometimes made with the express purpose of evil, to do people harm. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

We are in a bad situation in the West for we are living as decapitated heads. The intellect is indispensable in order to understand, but you must feel yourselves that our text is not just related to the head, it arises from whole man. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

As the Yogin is a man his conscious is masculine, so the male Devatas represent his conscious thoughts, religious, philosophical and personal. He has already been freed from his masculine conscious, but to be really freed he must also externalize his feminine unconscious. Carl Jung, ETH Lecture XI, 3Feb1939, Page

72.

While we are in avidya, we act like automatons, we have no idea what we are doing. Buddha regarded this as absolutely unethical. Avidya acts in the sense of the concupiscentia and involves us in suffering, illness and death. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

Here is a piece of the superior wisdom of the East. The Yogin realizes that all the Buddhas, Bodhisattvas and Devatas with which he has filled the heavens are Maya illusion just as the world itself is Maya. All this plurality is illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 74.

It is not that the things do not exist but that our perception of them is nothing but illusion. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

We do not know what a spirit is any more than we understand matter. We are really enclosed in a psychic world of images. We label everything as physical or spiritual but the only reality is purely psychic. Carl Jung, ETH Lecture XI, 3Feb1939, Page 75.

Women played a considerable part in alchemy and worked at it themselves. This is not the case in Indian Yoga, with the exception of Tantrism. Carl Jung, ETH Lecture 24Feb1939, Pages 92.

We must know how the human psyche came into being for in the unconscious the old ways are always trodden again. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We find all the ancient forms of the human psyche in dreams and in such texts as the Shri-Chakra-Sambhara Tantra. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The unconscious comes into action through the attitude of the conscious in active imagination. Carl Jung, ETH Lecture 3Mar1939, Page 98.

The official example of Yoga in the West is the exercitia spiritualia of St. Ignatius of Loyola. Carl Jung, ETH Lecture 3Mar1939, Page 98.

It is only within the last few years that a few Lamas have become interested in giving their texts to the world. This is largely due to Sir John Woodroffe and to the American Evans Wentz who succeeded in getting in touch with such people, and in interesting them in the translation and publication of some of their texts. Carl Jung, ETH Lecture 3Mar1939, Page 98.

Divinitas sancti spiritus has a peculiar relation to Mary, for the Sapientia Dei or Sophia was identified by the early Church with Mary. Carl Jung, ETH Lecture 3Mar1939, Page 98.

We can understand thinking, feeling and sensation but intuition is another thing. We do not know how we arrive at an intuition; it is perception by way of the unconscious. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Alchemical philosophy is an instrument and a way to the inner transformation of man, a problem which is practically unknown today. Carl Jung, ETH Lecture 3Mar1939, Page 99.

Christ is spoken of as being born or hidden in a rose, or as a sea bird resting in a flower of the sea. This is a direct analogy to Buddha appearing in the Lotus in the Amitabha Land with geese and swans about him. Carl Jung, ETH Lecture 3Mar1939, Pages 100-101.

Komarius teaches Cleopatra that the dead who stay in Hades [that is in chaos) are transformed into Spring flowers by the miraculous dew. This is the idea of the living elements in chaos or Shunyata waking and uniting through being contained in the lotus. Carl Jung, ETH Lecture 3Mar1939, Page 101.

The method of actual phantasying is seldom advisable for young people as it tends to hinder them in their task of getting into reality, and the young need actual experience. Carl Jung, ETH Lecture IV 24 May 1935, Page 212.

The age of the body is something we often swindle ourselves about, but this swindle does not help the psyche. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The task in these cases is to look for the meaning, for there is a meaning in both love and sex, and in every instinctive urge. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

This system of images is also born in human beings, it is the archetypes, the potential force in man, but it only comes to the surface when the moment for it is ripe, then the archetype functions as an urge, like an instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

In the collective unconscious the archetypes and the instincts are one and the same thing. Carl Jung, ETH Lecture IV 24 May 1935, Pages 213.

The same instinct that moved you at the age of fifteen may be moving you again when much older and yet there is something showing that the whole process which is happening in the unconscious is different, the images are becoming liberated from the active instinct. Carl Jung, ETH Lecture IV 24 May 1935, Pages 214.

The East understands active phantasying and its inner meaning far better than we do. Carl Jung, ETH Lecture 12July1935, Pages238.

The ancestral part is given to us by our body, we take over the life of our ancestors in that way. It is the terrace of life because it is here that life renews itself. Carl Jung, ETH Lecture 12July1935, Pages 240.

The child born in a country takes something of that land, it is the secret influence of the place. Carl Jung, ETH Lecture 12July1935, Pages 241.

It is as if the dream were quite uninterested in the fate of the ego, it is pure Nature, it expresses the given thing, it mirrors the state of our consciousness with complete detachment; it never says, “to do it in such and such a way would be well”, but states that it is so. Carl Jung, ETH Lecture 8March1935, Pages 198.

These signs appear in Gnosticism, St. Paul’s sayings are undoubtedly connected with Gnosticism. Carl Jung, ETH Lecture 8March1935, Pages 199.

On Gnostic gems we find the symbol of the vase, the vase of sin. Carl Jung, ETH Lecture 8March1935, Pages 199.

The Gnosis is a disturber of the peace of the Church, but it is full of psychological truths, many yet undiscovered. Carl Jung, ETH Lecture 8March1935, Pages 199.

This leads us over to the secret gnosis of the Middle Ages, when it takes the form of alchemy. Carl Jung, ETH Lecture 8March1935, Pages 198

If we seek our connection with the snake we come to the spinal cord and that points to the animal soul of man which leads him down into the darkness of the body, into the instinct which one meets in animal form in the outer world. Carl Jung, ETH Lecture 8March1935, Pages 199-200.

We do not know why the Christian “Weltanschauung” exists, and why it is so insisted upon. The real reason is that these things lie under it, these essential roots of man; they belong to the secret teaching and had to be hidden, the Church was built over them and because of this people have become cut off from their roots. Carl Jung, ETH Lecture 8March1935, Pages 200.

Complexes can also be called fragmentary souls. Carl Jung, ETH Lecture 1May1935, Pages 201.

All dreams originate in the unconscious though occasionally a dream can be induced by suggestion or hypnosis. Carl Jung, ETH Lecture 1May1935, Pages 202.

Dreams can spring from physical or psychic causes, a dream can be caused by hunger, fever, cold, et cetera, but even then the dreams themselves are made of psychic material. Carl Jung, ETH Lecture 1May1935, Pages 202.

Everyone has complexes, there is nothing to be ashamed of in that; it would in fact be highly suspicious if we found someone who had no complexes, for these are the fires of the psyche. Carl Jung, ETH Lecture 1May1935, Pages 203.

Miracles are symbols for a heightened understanding of life; learning to fly without wings, telepathy, Yoga practices, etc., all belong psychologically to this heightened consciousness. Carl Jung, ETH Lecture 1May1935, Pages 203.

Dreams as a whole are without purpose, like nature herself, it is wiser to regard them as such. The third question asks if we can dream of experiences undergone by our ancestors. I cannot be sure of this. There are so many curious sources from which we dream, that we cannot say for certain where anything comes from. Carl Jung, ETH Lecture 8March1935, Pages 198.

Where there are complexes there are always phantasies, for complexes are continually trying to find a solution. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Phantasies and dreams do not of themselves enlarge consciousness, they have to be understood and here the great difficulty begins. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

In India free phantasying is not permitted, phantasying there is based on dogmatic pictures which are called Yantras, contemplation pictures, mandalas, which have the object of attracting the attention and forming a guide to phantasy. Carl Jung, ETH Lecture III, 17May 1935, Pages 208.

Our method aims at allowing the complex to express itself and reveal its structure, but Yoga aims at fettering it in dogma. This is almost universally the case in Indian

Yoga. Carl Jung, ETH Lecture III, 17May 1935, Pages 208

Taoism degenerated terribly but has lately undergone a renaissance while Confucianism is at present degenerating. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

Taoism has also a kind of Yoga but it is less well known than the Indian. The Chinese Yoga is very much less founded on dogma, the Yogin is left to find his own way through his difficult experiences. Carl Jung, ETH Lecture III, 17May 1935, Pages 209.

We are not used to thinking that light comes from within as well as from without, it is as if the eye had an inward light of its own, if we receive a blow on the head for instance, we see stars. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The levitation of St. Francis is a typical example. You can see yourself from a foot above, from the ceiling or from the ground. The Yogin himself levitates because he is so identified with his contemplation that he loses the weight of his body. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The Chinese do not say there is no content, but “we will not speak of it “, and they are so wise that they really do not do so, but we are so childish that we write thick books about it! Carl Jung, ETH Lecture III, 17May 1935, Page 210.

Nirvana, for instance is a positive non-being, this is something which you cannot say anything about. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The twenty gods have no special importance in the East, Eastern man has no liking for being born a god, for the gods have to become men and this they think would only make the process last longer. Carl Jung, ETH Lecture III, 17May 1935, Pages 210.

The individual experience is woven in to this tissue, so it is of vital importance,

where we come from, who our parents are, and what our early surroundings were. We say that a person has such and such a character, but one is born with a form which can only be changed with the greatest difficulty. Carl Jung, ETH Lecture XII, 1Feb1935, Page 179.

Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture XI, 3Feb1939, Page 70.

The European who practises Yoga does not know what he is doing. It has a bad effect upon him, sooner or later he gets afraid and sometimes it even leads him over the edge into madness. Carl Jung, ETH Lecture XI, 3Feb1939, Page 71.

There are people indeed who always project the blame, but I hold this to be incorrect! The fruit comes to him from the mother, through the friend, the shadow; this means that if he goes out into the world with his shadow, fruit will come to him. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 180

There are cases like that, they understand the world in too deep a sense. Buddha was such a case. He was a prince with everything that he wanted in the world, but he knew nothing of the truth of life. Carl Jung, ETH Lecture XII, 1Feb1935, Pages 181.

The foundation of the unconscious is not chaotic but has a distinct organization. Carl Jung, ETH Lecture 22Feb1935, Pages 190

When things fall into the unconscious, it is only the power of reproduction which is lost; to event is lost, nothing has ever not happened, it is all stored up, and even after ten thousand years can come up in its pristine freshness. Carl Jung, ETH Lecture 22Feb1935, Pages 191.

In early childhood we become acquainted with fairy tales and we learn mythology in school and in our later reading, we forget most of it in consciousness, but in the depths it is all carefully treasured. Carl Jung, ETH Lecture 22Feb1935, Pages 192.

We could say that it was owing to Al-Ghazzali that Islam became a mystical religion, though we in the West know very little today of this mystical side. So Christian theologians became acquainted with the devotional and mystical books of the Arabs and they made a vast impression upon them. Carl Jung, ETH Lecture 10Nov1939, Page 178.

One of the great dangers of our time is the uprooted population in big towns, they live too near together and become completely collective. Carl Jung, ETH Lecture 10Nov1939, Page 179.

I have never carried out such exercises [Ignatian] but I have studied the extensive literature about them carefully, and I will try to give you information gathered from this as objectively as possible. Carl Jung, ETH Lecture 10Nov1939, Page 181.

So meditation, in the Ignatian sense of the word, is something very different to eastern meditation, it is less an oratio than a petitio. Carl Jung, ETH Lecture 10Nov1939, Page183.

It is common for very infantile people to have a mystical, religious feeling, they enjoy this atmosphere in which they can admire their beautiful feelings, but they are simply indulging their auto-eroticism. Carl Jung, ETH Lecture 11Jan1935, Pages 171.

When we were first in Africa we thought we must always be armed, but we soon learnt it was safest to have only a stick for wild animals know whether you have a gun or not and what game you are after; the leopards used to come shooting with us and take our partridges before we could reach them. Carl Jung, ETH Lecture 18Jan1935, Page 173.

Our projections on other people behave like the icicle, they return to us, we do not remain unpunished when we make projection. Things which are unconscious must come to us from outside, we see them first in other people, they are thrown at us or we have to go out and fetch them in. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream gives us unadorned information about the condition of a patient, it is as if a nature- being were stating his diagnosis or taking a child by the ear and telling him what he is doing. Carl Jung, ETH Lecture 18Jan1935, Page 174.

A dream is a product of nature, the patient has not made it, it is like a letter dropped from Heaven, something which we know nothing of. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

Dreams often seem nonsense to us, but they spring from nature and are related to our future life. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

It was the anticipatory quality in dreams that was first valued by antiquity and they played an important role in the ritual of many religions. Carl Jung, ETH Lecture V 23Nov1934 Page 156.

So we cannot judge dreams from the conscious point of view but can only think of them as complementary to consciousness. Dreams answer the questions of our conscious. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We are not far from the truth, in fact we are very near to primeval truth, when we think of our dreams as answers to questions, which we have asked and which we have not asked. Carl Jung, ETH Lecture V 23Nov1934 Page 157.

We do not realise in the West how important our consciousness is, it is a cosmogonic fact of the first importance. Carl Jung, ETH Lecture XIII 17Feb1939, Page 85.

In psychological language: between the forms, tangible and visible to our senses, and the disappearance of all forms, there is a between world, the psyche. Carl Jung, ETH Lecture XIII 17Feb1939, Page 86.

“The innermost nature of all corn meaneth wheat, and of all metal, gold, and of all birth, man!” Meister Eckhart cited ETH Lecture XIII 17Feb1939, Page 87.

The Sambhoga-kaya corresponds exactly to the modern term collective unconscious; and the archetypal figures correspond to the Devatas of our text. ETH Lecture XIII 17Feb1939, Page 86.

Guilt is also by no means the only cause of complexes, but with people who are especially sensitive on this point it is a very common complex ingredient, they have a moral complex, and it is as if they were ridden by the devil. Carl Jung, ETH Lecture XI 5July1934, Page 132.

To some people every word irritates a complex, but these people are usually insane, they apply every word to their complexes. Carl Jung, ETH Lecture XI 5July1934, Page 132.

Big dreams are impressive, they go with us through life, and sometimes change us through and through, but small dreams are fragmentary and just deal with the personal moment. Carl Jung, ETH Lecture XI 5July1934, Page 133.

Dreams never really repeat experience, they always have a meaning, they are like association experiments, only they themselves produce the test words, they are a whole system of test words. Carl Jung, ETH Lecture XI 5July1934, Page 134.

I am an exceptionally good sailor, but once I also had to pay my tribute to Neptune. Carl Jung, ETH Lecture XI 5July1934, Page 134.

Then there are philosophical dreams which think for us and in which we get the thoughts that we should have had during the day. Carl Jung, ETH Lecture XI 5July1934, Page 135.

It is fairly easy to imagine being able to think consciously, to have one's thoughts under control, but when it comes to feeling it is much more difficult to do so, especially for a man. Carl Jung, Lecture IV, 18May1934, Page 102.

As a matter of fact it is by no means everyone who can sit down and think out something voluntarily, and it is quite equally possible for someone to sit down and feel something out. It just depends which is your domesticated function. Carl Jung, Lecture IV, 18May1934, Page 102.

They [Intuitives] draw the souls out of things and act according to what they discover by this process, just as if what they discovered were ordinary every day facts. Carl Jung, Lecture IV, 18May1934, Page 102.

The idea of the functions did not originate with me but was discovered by the Chinese centuries ago. It is true, however, that I stumbled up on it without knowledge of the east and only afterwards found the parallels to my own discoveries. Carl Jung, Lecture IV, 18May1934, Page 105.

Schopenhauer was primarily a thinker and secondarily an intuitive, whereas the quantities were reversed in Nietzsche. Carl Jung, Lecture IV, 18May1934, Page 105.

Intuitives are often very poor because they never wait for the harvest. Carl Jung, Lecture V 25May1934, Page 107.

There is what we might call a fifth function over all these four functions: the will. This is a peculiar function set above the others with a certain quantity of disposable energy in direct relation to the ego. Carl Jung, Lecture V 25May1934, Page 107.

We make the great mistake of thinking that children are born a tabula rasa, but this is not the case. They are born with a vast inherited memory which contains a subjective content to meet everything which they contact externally. Carl Jung, Lecture V 25May1934, Page 108.

Emotions are often confused with feelings but this is all wrong. Feeling is a valuing function, whereas emotion is involuntary, in affect you are always a victim. Carl Jung, Lecture V 25May1934, Page 109.

Affect is undomesticated primitivity, annoyance can still be a feeling, but when your head begins to burn and you find your heart and pulse beat, then it has gone over into an emotion. Carl Jung, Lecture V 25May1934, Page 109.

Our present material consists of that which touches the ego, the individual or Self reaches far beyond this, it is only in the evening of life that we can say who we really are. Carl Jung, Lecture VI 2June1934, Page 110.

The unconscious contains not only memories but also the germs of the new, creative seeds. Carl Jung, Lecture VI 2June1934, Page 113.

Much of Christ's teaching is also to be found in the teaching of his cousin Mithras. Carl Jung, Lecture VI 2June1934, Page 113.

The collective unconscious is a source in which all the past and all the future lie, it does not belong to the individual, but to mankind. Carl Jung, Lecture VI 2June1934, Page 113.

The unconscious is a living being with its use, object, and goal, and is eternally looking for a way to reach that goal – a way, which is not our personal one, but the human way, mankind's way. Carl Jung, Lecture VI 2June1934, Page 113.

Jealousy is always an extremely suspicious symptom. Carl Jung, Lecture VIII 15June1934, Page 119.

Neurotics often hardly breathe at all and when at last they are forced to draw a breath they sigh, and their fond relations are much concerned and ask: "What is the matter?" But they were just in need of breath. Carl Jung, Lecture VIII 15June1934, Page 121.

This shallow breathing can have very serious results and can start tubercular trouble for people with many complexes get into the habit of not breathing to the

bottom of their lungs. Carl Jung, Lecture VIII 15June1934, Page 121.

We sleep a third of our life away and in the remaining two-thirds we are only more or less conscious. Carl Jung, Lecture II, 27April1934, Page 96.

Alert consciousness is a very rare condition, it is tiring and expensive, and as it requires so much energy we prefer to let ourselves live in a kind of torpor. Carl Jung, Lecture II, 27April1934, Pages 96.

Consciousness is essentially the psyche's organ of perception; it is the eye and ear of the psyche. Carl Jung, Lecture II, 27April1934, Pages 98.

There is nothing which man has done, thought or undertaken which has not originated in the psyche. Carl Jung, Lecture I, 20April1934, Page 93.

The psyche appears to everyone as that which is reality to him and it takes an exceedingly long self-education to see that one's own experience is not the general experience. Carl Jung, Lecture I, 20April1934, Page 93.

There is nothing living except the individual, there is no life except individual life but, since the individual is the bearer of life, it is also universal. Carl Jung, Lecture I, 20April1934, Page 94.

The psyche experiences itself and is at the same time a general phenomenon; everything that exists depends on this fact. Carl Jung, Lecture I, 20April1934, Pages 94.

Psychology is no arbitrary matter; it is more a phenomenology that consists of many realities which have to be accepted as they are. Carl Jung, Lecture I, 20April1934, Page 94.

Ego consciousness is no universal condition; it could rather be called the or-

gan of orientation which is sub-divided into functions. Carl Jung, Lecture III, 4May1934, Page 99.

The history of energetics is largely intuitive, it starts primitively as intuitions of archetypes, first they were beings, now they are mathematical formulas. Carl Jung, Lecture III, 4May1934, Page 100.

There is unchanging opposition, war in fact, between thinking and feeling. If thinking appears cold to feeling, feeling certainly appears stupid to thinking. Carl Jung, Lecture III, 4May1934, Page 100.

Intuitives show a quite extraordinary inability to register sensation facts, they have extraordinary fantasies about a thing, they intuit what is inside the locked drawer, but have no idea what the bureau looks like outside. Carl Jung, Lecture III, 4May1934, Page 101.

You can quite well say "I think", "I feel" but the other view works also, "I am thought", "I am felt ". Carl Jung, Lecture III, 4May1934, Page 101.

In any case, the Clairvoyante's visions lead us to the conclusion that she possessed the faculty of exteriorization, of seeing psychic processes as if existing outside herself. Carl Jung, ETH Lecture V, Page 26.

These processes are based on psychological facts, but we do not know scientifically whether ghosts exist or not. Carl Jung, ETH Lecture V, Page 26.

In my estimation, second sight is not an illness, but a gift; you might as well say that it is pathological to be endowed with remarkable intelligence, but the possession of a gift always carries with it the burden of responsibility. Carl Jung, ETH Lecture V, Page 26.

We can have prophetic dreams without possessing second sight, innumerable people have such anticipatory dreams. Carl Jung, ETH Lecture V, Page 26.

This disproves the theory that a child's mind is a tabula rasa, for it shows us that the unconscious is no empty surface, but a prepared ground; the brain is complete with the history of the world and every child is born with an unconscious assumption of the world. Carl Jung, ETH Lecture V, Page 27.

There is no escape from this psychic background with which we enter life, it can only be accepted, we are bound to see the world through our own inborn temperament. Carl Jung, ETH Lecture V, Page 27.

I should like to stress the fact that intense withdrawal from outer reality brings about an animation of the inner world which calls forth these phenomena. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

But psychology, of all things, demands that we be honest and shut our eyes to nothing. Carl Jung, ETH Lecture IX,15Dec1933, Page 39.

Space is a pure conception, the condition a priori of all spatial experiences generally. It possesses "empirical reality" and is the frame of all outer experience. Time is "the formal condition a priori of all phenomena". Time as inner sense (space being the outer sense) has "subjective reality". Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

The psychic facts have neither length, breadth, nor weight, but are essentially spaceless, and it is exceedingly difficult to determine their duration. Carl Jung, ETH Lecture IX,15Dec1933, Page 40.

If the light were suddenly to go out and you could no longer see me, you would not be likely to think that I had ceased to exist, yet it would be no more foolish than to assume that the contents of the psychic background only exist when we can see them. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The ancients understood this far better than we do, they did not speak, therefore, of being in love but of being possessed or hit by a god. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The psyche has a great desire to become whole and to collect back its scattered parts. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

The really normal man has no need to be always correct, or to stress his normality; he can be possessed by an idea, a conviction, a feeling, he can live all sides of himself and do many foolish things. Carl Jung, ETH Lecture IX,15Dec1933, Page 41.

In every case of very pronounced introversion, the three groups of phenomena, which I mentioned in the last lecture, occur: first, experience of the relative character of space and time; secondly, the autonomy of certain psychic contents and thirdly, the experience of symbols belonging to a centre which does not coincide with the centre of consciousness and which is equivalent to an experience of God. Carl Jung, Lecture X, 12Jan1934, Page 43.

Youth has to build many walls in order to shut off the background from the ego, so that it may believe in the outer world; for to remain under the fascination of the inner images causes hesitation and lack of accomplishment, and to live, to be wholly devoted to something, is also an art which must not be despised. Carl Jung, Lecture X, 12Jan1934, Pages 45.

I am personally of the opinion that not only people, but even animals have souls. I am also deeply convinced of the truth of all creeds. No logical standard of comparison exists, they all contain genuine and real psychological experience and it is merely stupid to criticize them with the aim of establishing one truth. Carl Jung, ETH Lecture III, Page 18.

Psychology did not suddenly spring into existence; one could say that it is as old as civilization itself. The ancient science of astrology, which has always appeared in the wake of culture all over the world, is a kind of psychology and alchemy is another unconscious form. Carl Jung, ETH Lecture I, Page 11.

Leopold did not suddenly spring into existence when he appeared as a control, he was always present in Helene Smith, he was part of her psychic structure. Carl Jung, ETH Lecture XII, Page 53.

William James had a true understanding of these facts when he said: "Thought tends to personal form." Carl Jung, ETH Lecture XII, Pages 53-54.

In earlier days the healing of the psyche was regarded as Christ's prerogative, the task belonged to religion, for we suffered then only as part of a collective suffering. It is a new point of view to look up on the individual psyche as a whole with its own individual suffering. Carl Jung, ETH Lecture I, 20Oct1933, Page 12

It is no wonder, therefore, that nature herself strives to produce a strengthening of the ego in order gradually to bring about more consciousness, for without this the further development of mankind would be impossible. Carl Jung, ETH, Page 137.

The whole history of culture is really the history of a strengthening and widening of consciousness, and therefore of the controlling ego. Carl Jung, ETH, Page 137.

Mark Twain wrote a book about Christian Science, he showed it up as the most abject nonsense, as an outflowing of human stupidity. But, he adds, it is nevertheless very important, because it is stupidity which rules mankind. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

When his pupils questioned Buddha about Shunyata, he was silent or replied in a roundabout way. There were things he did not want to speak of, he would not say what was best left unsaid. Carl Jung, ETH Lecture XII,10th February 1939, Pages 76-81.

A dog does not know that it is a dog any more than a star knows that it is a star. Carl Jung, ETH Lectures, Pages 217-223

The origin of the archetypes is a crucial question. Where space and time are relative it is not possible to speak of developments in time. Everything is present, altogether and all at once, in the constant presence of the Pleroma. Carl Jung, ETH Lectures, Page 22

Man is the point that has become visible, stepping out from the Pleroma, knowing what he is doing, and able to name the things about him. Carl Jung, ETH Lectures, Page 22

Man is also distinct from the angels because he can receive revelations, be disobedient, grow and change. Carl Jung, ETH Lectures, Page 36.

God changes too and is therefore especially interested in man. Carl Jung, ETH Lectures, Page 36.

Although the earth existed before there were any human beings, it could not be seen or known by anyone. Carl Jung, ETH Lectures, Page 22

1. **Dorneus speaks of the veritas as an impregnable castle, a citadel which cannot be stormed, it contains the treasure which is taken away after death. The idea is that the treasure is something which is ordained to eternal life, and apparently after death it goes up to the skies and leads a post mortem existence. Carl Jung, ETH Lecture 3rd March 1939**

The mystical rose, like the lotus in India, grows for the salvation of man. Carl Jung, ETH Lecture 3rd March 1939

The negro spirituals are tremendously alive, they belong to the most living religious expressions extant, which is a result of the tension between the opposites: a highly developed religion on one side and complete primitivity on the other. Carl Jung, ETH Lecture 23rd June 1939

The more complex a vision is the more doubtful its authenticity. Carl Jung, ETH Lecture 7th July 1939

Through active imagination the image is imprinted on the psychic essence of personality with the purpose of transformation. Carl Jung, ETH Lecture 3rd Nov 1939

In my opinion our attitude to the East is one of Europe's worst sins. We ignore it or notice it in the wrong way. We are not alone on the earth. Carl Jung, ETH Lecture 15th Dec 1939

"Do you feel you are the result of chance, or do you feel that something of some kind was at work in you, that created you as you are?" Carl Jung, ETH Lecture 12th January 1940

A certain line of thought, for instance, is developed through a series of dreams; and I discover that I am the duplicate of my unconscious anticipation of myself; at the same moment I am filled with a sense of purpose as if a secret arrangement of my fate existed. Carl Jung, ETH Lecture 26th Jan 1940

But there is something which can be proved from everyday experience, not body becoming spirit, but body becoming conscious, man becomes conscious of his body. Carl Jung, ETH Lecture 26 Jan 1940

We must have a psychic image of the body, in order to become conscious of it, we must translate the Physical fact of the body into a psychic experience. Carl Jung, ETH Lecture 26 Jan 1940

We meet with the possibility of a very dangerous misunderstanding here, because if we call becoming conscious becoming spirit, we think that consciousness is spirit and thus mix up the intellect and the spirit. Spirit is in no way intellect; it is something totally different. Carl Jung, ETH Lecture 26 Jan 1940

It is surely inaccurate to say that man is a body which becomes spirit. It is true that consciousness can reach far into the body and that this may have some effect on the processes themselves, but in a very limited degree. Carl Jung, ETH

Lecture 26 Jan 1940

This is equally true of the concept of matter or body. We must say here that the body has nothing to do with matter. Matter is an abstraction, nowadays it has become a philosophical and scientific concept, whereas body is the direct psychic experience of the body. Carl Jung, ETH Lecture 26 Jan 1940.

If you contemplate the body from the point of view of the psyche, you will be able to locate a mental sphere of consciousness in the head, another centre of consciousness in the heart and one in the abdomen. Carl Jung, ETH Lecture 26 Jan 1940.

Anatomical knowledge does not tell us how we fill our own bodies but psychic experience does give us information on this point. We fill our bodies as if through inner streams. Carl Jung, ETH Lecture 26 Jan 1940.

So when we say body, we really mean our psychic experience of the body. This has only a distant Relationship to the anatomical and physiological structure of the body and nothing whatever to do with matter. Carl Jung, ETH Lecture 26 Jan 1940.

But when Przywara says that man is a "medium formale materiale", that is, a mediator between a formal and a material nature, we can again assent. Man is a peculiar psychic unity of experience of body and spirit, torn in two pieces by the intellect. Carl Jung, ETH Lecture 26 Jan 1940.

You notice that the meditation is not on the spirit of the Buddha, but on the Body of the Buddha; the highest truth grows from the deepest roots of the body and not from the spirit. Carl Jung, ETH, 26 Jan 1940.

The idea of a normal man, perfectly healthy, is in itself an illusion. All mankind is liable to illness for we are not our own masters. Carl Jung, ETH Lecture 27 Jan 1939

We have our bete noire and say with the old Pharisee: "God, I thank thee,

that I am not as other men are." We don't want to know that we are the "other men." Carl Jung, ETH Lecture 27 Jan 1939

It is a great blessing for mankind when the soul is contained in the dogma and there is always a great deal of misery when this is not the case. Carl Jung, ETH Lecture 27 Jan 1939

Where there are no forms and ceremonies, rites in which they can express their souls, people become moody and caught in conflicts. Carl Jung, ETH Lecture 27 January 1939

There is one tribe in Central Australia which spends two thirds of its time in religious ritual – and how much do we? We look down on them as primitives, but their way is far more meaningful than ours. We work for ourselves but they for the whole world. Carl Jung, ETH Lecture 27 January 1939

The microcosm is a small edition of the macrocosm, the anima mundi. They both have the same round form. Plato's idea is identical with the eastern idea of the Atman or Purusha. Carl Jung, ETH Lecture 3 Feb 1939

But here it is the earth which comes last out of Shunyata as the quinta essentia, apparently the goal of imagination is not spiritualization but that the tangible earth should become real. Carl Jung, ETH Lecture 10th Feb 1939

We also find four colours in the Bardo Thodol as the lights of the four wisdoms, they form four "light-paths" to Buddhahood or redemption. These are clearly the four functions expressed as four paths of orientation. Carl Jung, ETH Lecture 10th Feb 1939

It is absolutely necessary to grasp every psychic process with all the four functions, otherwise we only grasp a quarter of it. Carl Jung, ETH Lecture 10th Feb 1939

Very few people understand intelligent things whereas everybody understands stupid things; stupidity, therefore, is a far greater power than intelligence. Carl

Jung, ETH Lecture 10 Feb 1939

Alchemy began at latest in the first century A. D. and is really a curious process of initiation, a sort of practical Yoga. Carl Jung, ETH Lecture 24 Feb 1939

Alchemy works as a sort of chemistry on actual matter and yet it is essentially Yoga and the symbols which arise in both are very similar. Carl Jung, ETH Lecture 24 Feb 1939

The old idea of chaos was that it held everything in potentia including man. Carl Jung, ETH Lecture 24 Feb 1939

This potential man was not the biological man but the philosophical man, a peculiar being, which is also sometimes called anima. Carl Jung, ETH Lecture 24 Feb 1939

A subtle body, breath or smoke resembling, which can also be correctly described as anima. Anima is the feminine of animus, which is identical with the Greek word anemos which means wind or breath. Carl Jung, ETH Lecture 24 Feb 1939

Proclus said: "Always where there is creation there is also time." Carl Jung, ETH Lecture 24 Feb 1939

I must mention an old author of the 16th century, a philosophical doctor, Dorneus, he was a sort of colleague of mine! He said: "Do you know that the heavens and the earth first of all were one, and that then through the art of the Creator they were divided into four so that you and all else could be created." Carl Jung, ETH Lecture 24 Feb 1939

The Kavirondos say that people only become human beings through initiation, before that they are animals. This is the sacrifice of avidya, of not knowing, of being a purely instinctive creature. This instinctive unity is divided into four and is reunited. This second unity is Mt. Meru. Carl Jung, ETH Lecture 24 Feb 1939

Carl Jung: *Memories, Dreams and Reflections

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfilment of the meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Western man seems predominantly extraverted, Eastern man predominantly introverted. The former projects the meaning and considers that it exists in objects; the latter feels the meaning in himself. But the meaning is both within and without. Carl Jung; MDR; Page 317.

… I caught sight of two figures, an old man with a white beard and a beautiful young girl. … The old man explained that he was Elijah, and that gave me a shock. But the girl staggered me even more for she called herself Salome! She was blind. What a strange couple: Salome and Elijah. But Elijah assured me that he and Salome had belonged together from all eternity. Carl Jung, MDR, Page 181

Here at last is someone who takes the devil seriously and even concludes a blood pact with him—with the adversary who has the power to frustrate God's plan to make a perfect world. Carl Jung, MDR, Page 76-77

It is important to have a secret, a premonition of things unknown. It fills life with something impersonal, a numinosum. A man who has never experienced that has missed something important. He must sense that he lives in a world in which in some respects is mysterious; that things happen and can be experienced which remain inexplicable; that not everything which happens can be anticipated. The unexpected and the incredible belong in this world. Only then is life whole. For me the world has from the beginning been infinite and ungraspable. - Jung, Memories, Dreams, Reflections, p. 356

For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious. I would then ask the anima: "Now what are you up to? What do you see? I should like to know." After some resistance she regularly produced an image. As soon as the image was there, the unrest or sense of oppression vanished. The whole energy of these emotions was transformed into interest in and curiosity about the

image. I would speak with the anima about the images she communicated to me … Carl Jung, MDR, Page 187

If the human [soul] is anything, it must be of unimaginable complexity and diversity, so that it cannot possibly be approached through a mere psychology of instinct. I can only gaze with wonder and awe at the depths and heights of our psychic nature. Carl Jung; Memories Dreams and Reflections, Page 399

Eros might well be the first condition of all cognition and the quintessence of divinity itself… Carl Jung, Memories Dreams Reflections. Page 353

Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Carl Jung, MDR, Page 353

Whatever the learned interpretation may be of the sentence "God is love, *' the words affirm the complexio oppositorum of the Godhead. Carl Jung, MDR, Page 353

Something is "hewn" down in death, is "cut." Death is always a brutal event ...and it is brutal not only as a physical event but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death.

When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task" Carl Jung, MDR, Pages 176-177

Sometimes it was as if I were hearing it with my ears, sometimes feeling it with my mouth, as if my tongue were formulating words; now and then I heard myself whispering aloud. Below the threshold of consciousness everything was seething with life. Carl Jung, MDR, Page 178

We know that something unknown, alien, does come our way, just as we know

that we do not ourselves make a dream or an inspiration, but that it somehow arises of its own accord. What does happen to us in this manner can be said to emanate from mana, from a daimon, a god, or the unconscious. Carl Jung, MDR, Page 336

When I began drawing the mandalas . . . I saw that everything, all the paths I had been following, all the steps I had taken, were leading back to a single point—namely, to the midpoint. It became increasingly plain to me that the mandala is the center. It is the exponent of all paths. It is the path to the center, to individuation. Carl Jung, MDR, Page 196.

Plants were bound for good or ill to their places. They expressed not only beauty but also the thoughts of God's world, with an intent of their own and without deviation. Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason, the woods were the places where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung Memories, Dreams and Reflections, Page 67

Then, to my intense confusion, it occurred to me that I was actually two different persons. One of them was the schoolboy who could not grasp algebra and was far from sure of himself; the other was important, a high authority, a man not to be trifled with, as powerful and influential as a manufacturer. The 'other' was an old man who lived in the eighteenth century, wore buckled shoes and a white wig and went driving in a fly with high, concave rear wheels between which the box was suspended on springs and leather straps. Carl Jung; MDR; Pages 33-34.

Leaving aside the rational arguments against any certainty in these matters, we must not forget that for most people it means a great deal to assume that their lives will have an indefinite continuity beyond their present existence. They live more sensibly, feel better, and are more at peace. One has centuries, one has an inconceivable period of time at one's disposal. What then is the point of this senseless mad rush? Carl Jung; MDR; Page 301.

I do not know for what reason the universe has come into being and shall never know. Therefore I must drop this question as a scientific or intellectual problem. But if an idea about it is offered to me - in dreams or in mythic traditions - I ought to take note of it. I even ought to build up a conception on the basis of such hints, even though it will forever remain a hypothesis that I know cannot be proved. Carl Jung; MDR; Pages 301-302.

It is the individuals' task to differentiate himself from all the others and stand on his own feet. All collective identities…interfere with the fulfillment of this task. Such collective identities are crutches for the lame, shields for the timid, beds for the lazy, nurseries for the irresponsible… Carl Jung; MDR.

Our age has shifted all emphasis to the here and now, and thus brought about a daemonization of man and his world. The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Like them, he has fallen a victim to unconsciousness. But man's task is the exact opposite: to become conscious of the contents that press upward from the unconscious. Neither should he persist in his unconsciousness, nor remain identical with the unconscious elements of his being, thus evading his destiny, which is to create more and more consciousness. As far as we can discern, the sole purpose of human existence is to kindle a light in the darkness of mere being. It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, MDR, Page 326.

Wherever there is a reaching down into innermost experience, into the nucleus of personality, most people are overcome by fright, and many run away. Such was the case with this theologian. I am of course aware that theologians are in a more difficult situation than others. On the one hand they are closer to religion, but on the other hand they are more bound by church and dogma. The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. The possibility that such experience might have psychic reality is anathema to them. All very well if it has a supernatural or at least a "historical" foundation. But psychic? Face to face with this question, the patient will often show an unsuspected but profound contempt for the psyche. Carl Jung; MDR; Pages 141-142.

Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, insofar as religion can be approached from a psychological point of view. Carl Jung MDR; Page 353

When I was working on the stone tablets, I became aware of the fateful links

between me and my ancestors. I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. It is difficult to determine whether these questions are more of a personal or more of a general (collective) nature. It seems to me that the latter is the case. A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. The personal sphere is indeed disturbed, but such disturbances need not be primary; they may well be secondary, the consequence of an insupportable change in the social atmosphere. The cause of disturbance is, therefore, not to be sought in the personal surroundings, but rather in the collective situation. Psychotherapy has hitherto taken this matter far too little into account. Carl Jung; Memories, Dreams, Reflections; Pages 233-234.

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. The part that appears above ground lasts only a single summer. Then it withers away an ephemeral apparition. When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. What we see is the blossom, which passes. The rhizome remains. Carl Jung; Memories, Dreams and Reflections; Page 4.

This expression, "God's world," may sound sentimental to some ears. For me it did not have this character at all. To "God's world" belonged everything superhuman dazzling light, the darkness of the abyss, the cold impassivity of infinite space and time, and the uncanny grotesqueness of the irrational world of chance. "God," for me, was everything and anything but "edifying." Carl Jung; Memories, Dreams and Reflections; Page 72.

As a child I felt myself to be alone, and I am still, because I know things and must hint at things which others apparently know nothing of, and for the most part do not want to know. Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung; Memories Dreams Reflections; Page 356.

Every man carries within him the eternal image of woman, not the image of

this or that particular woman, but a definitive feminine image. This image is fundamentally unconscious, an hereditary factor of primordial origin engraved in the living organic system of the man, an imprint or 'archetype' [q.v.] of all the ancestral experiences of the female, a deposit, as it were, of all the impressions ever made by woman. Since this image is unconscious, it is always unconsciously projected upon the person of the beloved and is one of the chief reasons for passionate attraction or aversion." Carl Jung; Memories Dreams and Reflections; Page 391.

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. No science will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

When Lao-tzu says: "All are clear, I alone am clouded," he is expressing what I now feel in advanced old age. Lao-tzu is the example of a man with superior insight who has seen and experienced worth and worthlessness, and who at the end of his life desires to return into his own being, into the eternal unknowable meaning. The archetype of the old man who has seen enough is eternally true. At every level of intelligence this type appears, and its lineaments are always the same, whether it be an old peasant or a great philosopher like Lao-tzu. This is old age, and a limitation. Yet there is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. In fact it seems to me as if that alienation which so long separated me from the world has become transferred into my own inner world and has revealed to me an unexpected unfamiliarity with myself. Carl Jung; Memories, Dreams and Reflections; Page 359.

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From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. I did not have this certainty, it had me. Nobody could rob me of the conviction that it was enjoined upon me to do what God wanted and not what I wanted. That gave me the strength to go my own way. Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He

who had always been, who had been before my birth. He who always is was there. These talks with the "Other" were my profoundest experiences: on the one hand a bloody struggle, on the other supreme ecstasy. Carl Jung; Memories, Dreams and Reflections; Page 48.

This activity has come from those initial fantasies and dreams which began in 1912, almost fifty years ago. Everything that I accomplished in later life was already contained in them… Carl Jung, Memories Dreams and Reflections, Page 191.

In the beginning I employed hypnosis in my private practice also, but I soon gave it up because in using it one is only groping in the dark. Carl Jung, Memories Dreams and Reflections, Pages 119-120

I was on the way to discovering my own myth. For the building game was only a beginning. It released a stream of fantasies which I later carefully wrote down. I went on with my building game after the noon meal every day, whenever the weather permitted. As soon as I was through eating, I began playing, and continued to do so until the patients arrived; and if I was finished with my work early enough in the evening, I went back to building. In the course of this activity my thoughts clarified, and I was able to grasp the fantasies whose presence in myself I dimly felt. Naturally, I thought about the significance of what I was doing, and asked myself, "Now, really, what are you about? You are building a small town and doing it as if it were a rite!" I had no answer to my question, only the inner certainty that I This sort of thing has been consistent with me, and at any time in my later life when I came up against a blank wall, I painted a picture or hewed stone. Each such experience proved to be a rite d'entree for the ideas and works that followed hard upon it. Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death. The close of her life, the end, and what it made me realize, wrenched me violently out of myself. It cost me a great deal to regain my footing and contact with stone helped me. Carl Jung, MDR, Pages 174-175

Myth is the revelation of divine life in man. It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

No science Myth will ever replace myth, and a myth cannot be made out of any science. For it is not that "God" is a myth, but that myth is the revelation of a

divine life in man. Carl Jung; Memories, Dreams and Reflections; Page 340.

It is not we who invent myth; rather it speaks to us as a Word of God. Carl Jung; Memories, Dreams and Reflections; Page 340.

Although we human beings have our own personal life, we are in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries. Carl Jung; Memories Dreams and Reflections; Page 91.

It was then that I dedicated myself to service of the psyche. I loved it and hated it, but it was my greatest wealth. My delivering myself over to it, as it were, was the only way by which I could endure my existence and live it as fully as possible. Carl Jung; Memories Dreams and Reflections; Page 192.

Loneliness does not come from having no people about one, but from being unable to communicate the things that seem important to oneself, or from holding certain views which others find inadmissible. Carl Jung, Memories Dreams and Reflections, Page 356.

What does God want? To act or not to act? I must find out what God wants with Me, and I must find out right away. Carl Jung, Memories Dreams Reflections, Page 38.

The less we understand of what our fathers and forefathers sought, the less we understand ourselves. -Carl Jung, Memories, Dreams, Reflections, Page 235

Healing only really begins after the investigation of that wholly personal story. It is the [individual's] secret, the rock against which he is shattered. If I know his secret story, I have a key. Carl Jung, MDR, Page 117

If there were no imperfections, no primordial defect in the ground of creation, why should there be any urge to create, any longing that must be fulfilled? Carl Jung, MDR, Page 32.

While the man who despairs marches towards nothingness, the one who has placed his faith in the archetype follows the tracks of life and lives right into his death. Both, to be sure, remain in uncertainty, but the one lives against his instincts, the other with them. Carl Jung; MDR; Page 306.

After my wife's death, I felt an inner obligation to become what I myself am. To put it in the language of the Bollingen house, I suddenly realized that the small central section which crouched so low, so hidden was myself! Carl Jung, MDR, Page 225.

I have always advised analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. That is why no woman has ever been convinced that her husband is a superman! Carl Jung, MDR; Page 134.

Man always has some mental reservation, even in the face of divine decrees. Otherwise, where would be his freedom? And what would be the use of that freedom if it could not threaten Him who threatens it? Carl Jung; MDR; Page 220

I have become convinced that at least part of our psychic existence is characterized by the relativity of space and time. This relativity seems to increase, in proportion to the distance from consciousness, to an absolute condition of timelessness and spacelessness. Carl Jung; MDR; Page 305.

The finest and most significant conversations of my life were anonymous. Carl Jung; MDR; Page 145.

Rather, we must hold clearly in mind that there is no possible way for us to attain certainty concerning things that pass our understanding. Carl Jung; MDR, Page 300.

Hierogamies. Sacred or spiritual marriage, union of archetypal figures in the rebirth mysteries of antiquity and also in alchemy. Typical examples are the rep-

resentation of Christ and the Church as bridegroom and bride (sponsus et sponsa) and the alchemical conjunction of sun and moon. Carl Jung; MDR; Page 395.

Am I a combination of the lives of these ancestors and do I embody these lives again? Have I lived before in the past as a specific personality, and did I progress so far in that life that I am now able to seek a solution? I do not know. Buddha left the question open, and I like to assume that he himself did not know with certainty. In the meantime it is important to ensure that I do not stand at the end with empty hands. Carl Jung; MDR; Pages 317-318.

There is so much that fills me: plants, animals, clouds, day and night, and the eternal in man. The more uncertain I have felt about myself, the more there has grown up in me a feeling of kinship with all things. Carl Jung; MDR; Page 359.

I know only that I was born and exist, and it seems to me that I have been carried along. I exist on the foundation of something I do not know. In spite of all uncertainties, I feel a solidity underlying all existence and a continuity in my mode of being. Carl Jung; MDR; Page 358.

In knowing ourselves to be unique in our personal combination - that is, ultimately limited - we possess also the capacity for becoming conscious of the infinite. But only then! Carl Jung; Memories Dreams and Reflections; Page 325.

Thus we demand that the world grant us recognition for qualities which we regard as personal possessions: our talent and our beauty. The more that man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life. Carl Jung; MDR; Page 325

Attainment of consciousness is culture in the broadest sense, and self-knowledge is therefore the heart and essence of the process. The Oriental attributes unquestionably divine significance to the self, and according to the Christian view self-knowledge is the road to knowledge of God. Carl Jung; MDR; Pages 324-325

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their

human existence. Carl Jung; MDR; Page 321.

The images of the unconscious place a great responsibility upon a man. Failure to understand diem, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung; MDR; Page 193.

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the same time a kind of recollection. Carl Jung; MDR; Page 5.

Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Carl Jung; Memories Dreams and Reflections, Page 183.

"Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life…. Psychologically, Philemon represented superior insight. All my works, all my creative activities, have come from those initial fantasies and dreams which began in 1912. Carl Jung, Memories, Dreams, Reflections, Page 183.

The crucial point is that I confront the patient as one human being to another. Analysis is a dialogue demanding two partners. The doctor has something to say, but so has the patient. Carl Jung; Memories, Dreams, and Reflections; Page 131.

Only gradually did I discover what the mandala really is: Formation, Transformation, Eternal Mind's eternal recreation. And that is the self, the wholeness of the personality, which if all goes well is harmonious, but which cannot tolerate self-deceptions. Carl Jung, Memories, Dreams and Reflections, Page 326.

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites. Carl Jung; Memories, Dreams and Reflections; Page 345.

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Love "bears all things" and "endures all things' (i Cor. 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." Carl Jung; Memories Dreams and Reflections; Page 354

The sea is like music, it has all the dreams of the soul within itself and sounds them over. Carl Jung; Memories Dreams and Reflections; Page 369.

Christ cried out to the Jews, "You are the Gods" (John 10:34) but men were incapable of understanding what he meant. Carl Jung; Memories dreams and Reflections; Page 280

Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. Carl Jung; Memories Dreams and Reflections; Page 354

Eros…might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung; Memories Dreams and Reflections, Page 353.

Nothing so promotes the growth of consciousness as [the] inner confrontation of opposites. Carl Jung; Memories, Dreams and Reflections; Page 345.

I regret many follies which sprang from my obstinacy; but without that trait I would not have reached my goal. Carl Jung; Memories, Dreams and Reflections; Page 358

If a man knows more than others, he becomes lonely. But loneliness is not necessarily inimical to companionship, for no one is more sensitive to companionship than the lonely man, and companionship thrives only when each individual remembers his individuality and does not identify himself with others. Carl Jung; Memories Dreams and Reflections; Page 356.

"All my writings may be considered tasks imposed from within, their source was a fateful compulsion. What I wrote were things that assailed me from within myself. I permitted the spirit that moved me to speak out." Carl Jung; Memories, Dreams and Reflections; Page 222.

I have also realized that one must accept the thoughts that go on within oneself of their own accord as part of one's reality. The categories of true and false are, of course, always present; but because they are not binding they take second place. The presence of thoughts is more important than our subjective judgment of them. But neither must these judgments be suppressed, for they also are existent thoughts which are part of our wholeness. Carl Jung; Memories, Dreams and Reflections; Page 298.

The majority of my patients consisted not of believers but of those who had lost their faith. The ones who came to me were the lost sheep. Even in this day and age the believer has the opportunity, in his church, to live the "symbolic life." Carl Jung; Memories, Dreams and Reflections; Page 140.

In science I missed the factor of meaning; and in religion, that of empiricism. Science met, to a very large extent, the needs of No. i personality, whereas the humane or historical studies provided beneficial instruction for No. 2. Carl Jung; Memories, Dreams, Reflections; Page 72

When one reflects upon what consciousness really is, one is profoundly impressed by the extreme wonder of the fact that an event which takes place outside in the cosmos simultaneously produces an internal image, that it takes place, so to speak, inside as well, which is to say: becomes conscious. Carl Jung; Memories Dreams and Reflections, Page 394

The myth of the necessary incarnation of God can be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. That is the goal which fits man meaningfully into the scheme

of creation and at the same time confers meaning upon it. –Carl Jung, Memories, Dreams, Reflections, Page 338.

Myths which day has forgotten continue to be told by night, and powerful figures which consciousness has reduced to banality and ridiculous triviality are recognized again by poets and prophetically revived; therefore they can also be recognized "in changed form" by the thoughtful person. Carl Jung, Memories Dreams and Reflections, Page 282

In science I missed the factor of meaning; and in religion, that of empiricism. Carl Jung, Memories Dreams and Reflections, Page 72.

Every form of addiction is bad, no matter whether the narcotic be alcohol or morphine or idealism. Carl Jung; Memories Dreams and Reflections; Page 329.

It may even be assumed that just as the unconscious affects us, so the increase in our consciousness affects the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 326.

Our souls as well as our bodies are composed of individual elements which were all already present in the ranks of our ancestors. Carl Jung, Memories Dreams and Reflections, Page 235.

Man's task is to become conscious of the contents that press upward from the unconscious. Carl Jung, Memories Dreams and Reflections, Page 326.

I had the feeling that everything was being sloughed away. Nevertheless something remained; it was as if I now carried along with me everything I had ever experienced or done, everything that had happened around me. I consisted of my own history, and I felt with great certainty: this is what I am. Carl Jung, Memories, Dreams, Reflections, pp. 290-291.

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. Carl Jung; Memories, Dreams and Reflections; Pages

141-142.

Meaninglessness inhibits fullness of life and is therefore equivalent to illness. Carl Jung, Memories Dreams and Reflections, Page 340.

And if we happen to have a precognitive dream, how can we possibly ascribe it to our own powers? Carl Jung, Memories Dreams and Reflections, Page 340.

I find that all my thoughts circle around God like the planets around the sun and are as irresistibly attracted by Him. I would feel it to be the grossest sin if I were to oppose any resistance to this force. Carl Jung; Memories Dreams and Reflections, Page xi.

The decisive question for man is: Is he related to something infinite or not? Carl Jung, Memories Dreams and Reflections, Page 325.

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. Carl Jung, Memories Dreams and Reflections, Page 3.

An autobiography is so difficult to write because we possess no standards, no objective foundation, from which to judge ourselves. Carl Jung, Memories Dreams and Reflections, Page 3.

The older I have become, the less I have understood or had insight into or known about myself. Carl Jung, Memories Dreams and Reflections, Page 358.

The psyche is distinctly more complicated and inaccessible than the body. It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories Dreams and Reflection, Page 132.

Because they are so closely akin to us and share our unknowingness, I loved

all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67.

In Bollingen, silence surrounds me almost audibly, and I live "in modest harmony with nature." Thoughts rise to the surface which reach back into the centuries, and accordingly anticipate a remote future. Here the torment of creation is lessened; creativity and play are close together. Carl Jung, Memories Dreams and Reflections, Page 226.

I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Carl Jung, Memories, Dreams, Reflections, Page 353.

Like many sons, Adler had learned from his "father" not what the father said, but what he did. Instantly, the problem of love (Eros) and power came down upon me like a leaden weight. Carl Jung, Memories Dreams and Reflections, Page 153.

God is an image and those who worship him must worship him in the images of the supreme meaning. Carl Jung, Memories Dreams and Reflections, Pages 276.

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Pages 276.

Individuation does not only mean that man has become truly human as distinct from animal, but that he is to become partially divine as well. That means practically that he becomes adult, responsible for his existence, knowing that he does not only depend on God but that God also depends on man. Carl Jung, Memories Dreams and Reflections, Page 408.

The painful question then presented itself: Where was the money to come from? My father could raise only part of it. He applied to the University of Basel for a stipend for me, and to my shame it was granted. Carl Jung, Memories Dreams and Reflections, Page 86.

If I ask the value of my life, I can only measure myself against the centuries and then I must say, Yes, it means something. Measured by the ideas of today, it means nothing. Carl Jung, Memories Dreams Reflections, Page xii.

A book of mine is always a matter of fate. A creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 357.

A Creative person has little power over his own life. He is not free. He is captive and drawn by his daimon. Carl Jung, MDR, Page 359.

I early arrived at the insight that when no answer comes from within to the problems and complexities of life, they ultimately mean very little. Carl Jung, MDR, Page 5.

I began to blame the philosophers for rattling away when experience was lacking and holding their tongues when they ought to have been answering with facts. In this respect they all seemed like watered-down theologians. Carl Jung, MDR, Page 104.

I maintained that psychiatry, in the broadest sense, is a dialogue between the sick psyche and the psyche of the doctor, which is presumed to be 'normal.' It is a coming to terms between the sick personality and that of the therapist, both in principle equally subjective. Carl Jung, MDR, Page 110.

If God is the highest good, why is the world, His creation, so imperfect, so corrupt, so pitiable? Carl Jung, MDR, Page 59.

In my case it must have been a passionate urge to understand that brought about my birth. For that is the strongest element in my nature. Carl Jung, MDR, Page 297

In the end, man is an event which cannot judge itself, but, for better or worse, is

left to the judgment of others. Carl Jung, MDR, Page 113.

The life of man is a dubious experiment. It is a tremendous phenomenon only in numerical terms. Individually, it is so fleeting, so insufficient, that it is literally a miracle that anything can exist and develop at all. Carl Jung, MDR, Page 6.

My aim was to show that delusions and hallucinations were not just specific symptoms of mental disease but also had a human meaning. Carl Jung, MDR, Page 110

The images of the unconscious place a great responsibility upon a man. Failure to understand them, or a shirking of ethical responsibility, deprives him of his wholeness and imposes a painful fragmentariness on his life. Carl Jung, MDR, Page 193.

I am an orphan, alone; nevertheless I am found everywhere. I am one but opposed to myself. I am youth and old man at one and the same time. I have known neither father nor mother, because I have had to be fetched out of the deep like a fish or fell like a white stone from heaven. In woods and mountains I roam, but I am hidden in the innermost soul of man. I am mortal for everyone, yet I am not touched by the cycle of eons. Carl Jung, Quoting an Alchemical Text, MDR 227

Outward circumstances are no substitute for inner experience. Carl Jung, MDR, Page V.

When we are old, we are drawn back, both from within and from without, to memories of youth. Carl Jung, MDR, Page viii.

My own understanding is the sole treasure I possess, and the greatest. Though infinitely small and fragile in comparison with the powers of darkness, it is still a light, my only light. Carl Jung, MDR, Page 88.

In therapy the problem is always the whole person, never the symptom alone. We must ask questions which challenge the whole personality. Carl Jung, MDR,

Page 117.

The mandala is an archetypal image whose occurrence is attested throughout the ages. It signifies the wholeness of the Self. This circular image represents the wholeness of the psychic ground or, to put it in mythic terms, the divinity incarnate in man. Carl Jung, MDR, Page 334-335.

Trees in particular were mysterious and seemed to me direct embodiments of the incomprehensible meaning of life. For that reason the woods were the place where I felt closest to its deepest meaning and to its awe-inspiring workings. Carl Jung, MDR, Page 68.

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Myth is more individual and expresses life more precisely than does science. Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, MDR, Page 3.

Only a mythical being has a range greater than man's. How then can man form any definite opinions about himself? Carl Jung, MDR, Page 4.

It called the figure Atmavictu-the 'breath of life.' It is a further development of that quasi-sexual object of my childhood, which turned out to be the 'breath of life,' the creative impulse. Basically, the manikin is a kabir" Carl Jung, MDR, pp. 38-39.

Although there is no way to marshal valid proof of continuance of the soul after death, there are nevertheless experiences which make us thoughtful. I take them as hints, and do not presume to ascribe to them the significance of insights. Carl Jung, MDR, Page 312.

Myth is the natural and indispensable intermediate stage between unconscious and conscious cognition. Carl Jung, MDR, Page 311.

The kernel of all jealousy is lack of love. Carl Jung; MDR; Page 137.

Consequently, the sight of a child or a primitive will arouse certain longings in adult, civilized persons longings which relate to the unfulfilled desires and needs of those parts of the personality which have been blotted out of the total picture in favor of the adapted persona. Carl Jung, MDR, Page 244

My father did not dare to think, because he was consumed by inward doubts. He was taking refuge from himself and therefore insisted on blind faith. Carl Jung, MDR, Page 73.

God is not human, I thought; that is His greatness, that nothing human impinges on Him. He is kind and terrible— both at once— and is therefore a great peril from which everyone naturally tries to save himself. Carl Jung, MDR, Pages 55-56.

I began to understand that the goal of psychic development is the self. There is no linear evolution; there is only a circumambulation of the self. Carl Jung, MDR, Page 196.

After this dream I gave up drawing or painting mandalas. The dream depicted the climax of the whole process of development of consciousness. Carl Jung, MDR, Page 199

My family and my profession remained the base to which I could always return, assuring me that I was an actually existing, ordinary person. Carl Jung, MDR, Page 189

The self, I thought, was like the monad which I am, and which is my world. The mandala represents this monad and corresponds to the microcosmic nature of the soul. Carl Jung, Liber Novus, Page 206 and MDR, Page 221.

In the experience of the self it is no longer the opposites "God" and "man" that are reconciled, as it was before, but rather the opposites within the God-image itself. Carl Jung, MDR, Page 338.

At any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d ’entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

It is the prime task of all education (of adults) to convey the archetype of the God image, or its emanations and effects, to the conscious mind. Carl Jung, MDR, Page 47.

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, MDR, Page 327.

The angels are a strange genus: they are precisely what they are and cannot be anything else. They are in themselves soulless beings who represent nothing but the thoughts and intuitions of their Lord. Carl Jung, MDR, Pages 327-328.

I often asked Jung for specific data on outward happenings, but I asked in vain. Only the spiritual essence of his life’s experience remained in his memory, and this alone seemed to him worth the effort of telling. Aniela Jaffe, MDR, vii-viii.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. Carl Jung, MDR, Page p. xii.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. Only consciousness of our narrow confinement in the self-forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

At any time in my later life, when I came up at a blank wall, I painted a picture or hewed stone. Each such experience proved to be a "rite d ’entree" for the ideas and works that followed hard upon it. Carl Jung, MDR, Page 175.

It was most essential for me to have a normal life in the real world as a counterpoise to that strange inner world. Carl Jung, MDR, Page 189

Everything that irritates us about others can lead us to an understanding of ourselves. Carl Jung, MDR, Page 247.

The pendulum of the mind alternates between sense and nonsense, not between right and wrong. Carl Jung, MDR, Page 154.

I have suffered enough from incomprehension and from the isolation one falls into when one says things that people do not understand. Carl Jung, MDR, Page p. xii.

My life has been in a sense the quintessence of what I have written, not the other way around. The way I am and the way I write are a unity. All my ideas and all my endeavors are myself. Thus the "autobiography" is mere dot on the i. Carl Jung, MDR, Page p. xii.

The feeling for the infinite, however, can be attained only if we are bounded to the utmost. Only consciousness of our narrow confinement in the self-forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal as both the one and the other. Carl Jung, MDR, Page 225.

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung; MDR; Page 237.

Nature, the psyche, and life appear to me like divinity unfolded - and what more could I wish for? To me the supreme meaning of Being can consist only in the fact that it is, not that it is not or is no longer. Carl Jung; MDR, Page 276.

I knew that in finding the mandala as an expression of the Self I had attained what was for me the ultimate. Perhaps someone else knows more, but not I. Carl Jung; MDR, Page 197.

At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons. Carl Jung; MDR; Pages 225-226.

A man who has not passed through the inferno of his passions has never overcome them. They then dwell in the house next door, and at any moment a flame may dart out and set fire to his own house. Whenever we give up, leave behind, and forget too much, there is always the danger that the things we have neglected will return with added force. Carl Jung; MDR; Page 277.

The collective unconscious is common to all; it is the foundation of what the ancients called the 'sympathy of all things'. Carl Jung; MDR; Page 138.

I had another experience of the evolution of the soul after death when about a year after my wife's death I suddenly awoke one night and knew that I had been with her in the south of France, in Provence, and had spent an entire day with her. Carl Jung, Memories Dreams and Reflections, Page 309

But the thought that my wife was continuing after death to work on her further spiritual development however that may be conceived struck me as meaningful and held a measure of reassurance for me. Carl Jung, Memories Dreams and Reflections, Page 309

The infinite series of natural numbers corresponds to the infinite number of individual creatures. Carl Jung, Memories Dreams and Reflections, Page 310

The properties of numbers are, however, simultaneously properties of matter, for which reason certain equations can anticipate its behavior. Carl Jung, Memories

Dreams and Reflections, Page 310-311

True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect. Carl Jung, Memories Dreams and Reflections, Page 311

In himself he [Wotan] is an important god a Mercury or Hermes, as the Romans correctly realized, a nature spirit who returned to life again in the Merlin of the Grail legend and became, as the spiritus Mercurialis, the sought-after arcanum of the alchemists. Carl Jung, Memories Dreams and Reflections, Page 313

Thus the dream says that the soul of my mother was taken into that greater territory of the self which lies beyond the segment of Christian morality, taken into that wholeness of nature and spirit in which conflicts and contradictions are resolved. Carl Jung, Memories Dreams and Reflections, Page 313-314

A man should be able to say he has done his best to form a conception of life after death, or to create some image of it even if he must confess his failure. Carl Jung, Memories Dreams and Reflections, Page 302

I have been convinced that at least a part of our psychic existence is characterized by a relativity of space and time. Carl Jung, Memories Dreams and Reflections, Page 305

Not only my own dreams, but also occasionally the dreams of others, helped to shape, revise, or confirm my views on a Me after death. Carl Jung, Memories Dreams and Reflections, Page 306

The figures from the unconscious are uninformed too, and need man, or contact with consciousness, in order to attain to knowledge. Carl Jung, Memories Dreams and Reflections, Page 306

Quite early I had learned that it was necessary for me to instruct the figures

of the unconscious, or that other group, which is often indistinguishable from them, the "spirits of the departed." Carl Jung, Memories Dreams and Reflections, Page 306

People have the idea that the dead know far more than we, for Christian doctrine teaches that in the hereafter we shall "see face to face." Apparently, however, the souls of the dead "know" only what they knew at the moment of death, and nothing beyond that. Carl Jung, Memories Dreams and Reflections, Page 308

I frequently have a feeling that they [the Dead] are standing directly behind us, waiting to hear what answer we will give to them, and what answer to destiny. Carl Jung, Memories Dreams and Reflections, Page 308

Prejudice cripples and injures the full phenomenon of psychic life. Carl Jung, Memories Dreams and Reflections, Page 299

Rationalism and doctrinairism are the disease of our time; they pretend to have all the answers. Carl Jung, Memories Dreams and Reflections, Page 300

Unfortunately, the mythic side of man is given short shrift nowadays. He can no longer create fables. Carl Jung, Memories Dreams and Reflections, Page 300

There are people who feel no craving for immortality, and who shudder at the thought of sitting on a cloud and playing the harp for ten thousand years! Carl Jung, Memories Dreams and Reflections, Page 301

There are also quite a few who have been so buffeted by life, or who feel such disgust for their own existence, that they far prefer absolute cessation to continuance. Carl Jung, Memories Dreams and Reflections, Page 301

He [Jung] told Marie-Louise, the last time she saw him, eight days before his death, that he had had a vision in which a large part of the world was destroyed, but, he added, “Thank God, not all of it.” - Barbara Hannah, Jung His Life and Work

Death is indeed a fearful piece of brutality; there is no sense in pretending otherwise. It is brutal not only as a physical event but far more so psychically: a human being is torn away from us, and what remains is the icy stillness of death. Carl Jung, Memories Dreams and Reflections, Page 314

There are many human beings who throughout their lives and at the moment of death lag behind their own potentialities and even more important behind the knowledge which has been brought to consciousness by other human beings during their own lifetimes. Hence their demand to attain in death that share of awareness which they failed to win in life. I have come to this conclusion through observation of dreams about the dead. Carl Jung, Memories Dreams and Reflections, Page 308-309

Only here, in life on earth, where the opposites clash together, can the general level of consciousness be raised. Carl Jung, Memories Dreams and Reflections, Page 311

My parent's marriage was not a happy one, but full of trials and difficulties and tests of patience. Carl Jung, Memories Dreams and Reflections, Page 315

We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death. Carl Jung, Memories Dreams and Reflections, Page 322

What is remarkable about Christianity is that in its system of dogma it anticipates a metamorphosis in the divinity, a process of historic change on the "other side." Carl Jung, Memories Dreams and Reflections, Page 327

The angels are a strange genus: they are precisely what they are and cannot be anything else. Carl Jung, Memories Dreams and Reflections, Page 327.

They [Angels] are in themselves soulless beings who in the original sense of the Greek iheorein, 'looking about the world," or they represent nothing but the thoughts and intuitions of their Lord. Carl Jung, Memories Dreams and Reflections,

Page 327-328

As early as the period of primitive Christianity, the idea of the incarnation had been refined to include the intuition of "Christ within us." Carl Jung, Memories Dreams and Reflections, Page 328

The Christian world is now truly confronted by the principle of evil, by naked injustice, tyranny, lies, slavery, and coercion of conscience. Carl Jung, Memories Dreams and Reflections, Page 328

Evil has become a determinant reality. It can no longer be dismissed from the world by a circumlocution. Carl Jung, Memories Dreams and Reflections, Page 329

We achieve knowledge of nature only through science, which enlarges consciousness; hence deepened self-knowledge also requires science, that is, psychology. Carl Jung, Memories Dreams and Reflections, Page 331

Quite right: we have no imagination for evil, but evil has us in its grip. Carl Jung, Memories Dreams and Reflections, Page 331

Evil today has become a visible Great Power. Carl Jung, Memories Dreams and Reflections, Page 331

A further development of myth might well begin with the outpouring of the Holy Spirit upon the apostles, by which they were made into sons of God, and not only they, but all others who through them and after them received the filiation sonship of God and thus partook of the certainty that they were more than autochthonous animalia sprung from the earth, that as the twice-born they had their roots in the divinity itself. Carl Jung, Memories Dreams and Reflections, Page 333

In keeping with the spirit of the East, the succession of birth and death is viewed as an endless continuity, as an eternal wheel rolling on forever without a goal, Man lives and attains knowledge and dies and begins again from the beginning. Only with the Buddha does the idea of a goal emerge, namely, the overcoming of earthly

existence. Carl Jung, Memories Dreams and Reflections, Page 316

To Western man, the meaninglessness of a merely static universe is unbearable. He must assume that it has meaning. The Oriental does not need to make this assumption; rather, he himself embodies it. Carl Jung, Memories Dreams and Reflections, Page 317

Whereas the Occidental feels the need to complete the meaning of the world, the Oriental strives for the fulfillment of meaning in man, stripping the world and existence from himself (Buddha). I would say that both are right. Carl Jung, Memories Dreams and Reflections, Page 317

I know no answer to the question of whether the karma which I live is the outcome of my past lives, or whether it is not rather the achievement of my ancestors, whose heritage comes together in me. Carl Jung, Memories Dreams and Reflections, Page 317

Am I a combination of the lives of these ancestors and do I embody these lives again? Carl Jung, Memories Dreams and Reflections, Page 317

When I die, my deeds will follow along with me that is how I imagine it. I will bring with me what I have done. In the meantime it is important to insure that I do not stand at the end with empty hands. Carl Jung, Memories Dreams and Reflections, Page 318

What I feel to be the resultant of my ancestors' lives, or a karma acquired in a previous personal life, might perhaps equally well be an impersonal archetype which today presses hard on everyone and has taken a particular hold upon me an archetype such as, for example, the development over the centuries of the divine triad and its confrontation with the feminine principle; or the still pending answer to the Gnostic question as to the origin of evil, or, to put it another way, the incompleteness of the Christian God-image. Carl Jung, Memories Dreams and Reflections, Page 316

The question of karma is obscure to me, as is also the problem of personal rebirth or of the transmigration of souls. Carl Jung, Memories Dreams and Reflec-

tions, Page 319

Recently, however, I observed in myself a series of dreams which would seem to describe the process of reincarnation in a deceased person of my acquaintance. But I have never come across any such dreams in other persons, and therefore have no basis for comparison. Carl Jung, Memories Dreams and Reflections, Page 319

Thus the psyche might be that existence in which the hereafter or the land of the dead is located. Carl Jung, Memories Dreams and Reflections, Page 319

In old age one begins to let memories unroll before the mind's eye and, musing, to recognize oneself in the inner and outer images of the past. This is like a preparation for an existence in the hereafter, just as, in Plato's view, philosophy is a preparation for death. Carl Jung, Memories Dreams and Reflections, Page 319

Many old people become too involved in their reconstruction of past events. They remain imprisoned in these memories. Carl Jung, Memories Dreams and Reflections, Page 320

Thus in most conceptions the hereafter is pictured as a pleasant place. That does not seem so obvious to me. I hardly think that after death we shall be spirited to some lovely flowering meadow. Carl Jung, Memories Dreams and Reflections, Page 320

The world into which we enter after death will be grand and terrible, like God and like all of nature that we know. Carl Jung, Memories Dreams and Reflections, Page 321

Granted that what I experienced in my 1944 visions liberation from the burden of the body, and perception of meaning gave me the deepest bliss. Nevertheless, there was darkness too, and a strange cessation of human warmth. Remember the black rock to which I came! Carl Jung, Memories Dreams and Reflections, Page 321

If there were no imperfections, no primordial defect in the ground of creation,

why should there be any urge to create, any longing for what must yet be fulfilled? Carl Jung, Memories Dreams and Reflections, Page 321

The more a man lays stress on false possessions, and the less sensitivity he has for what is essential, the less satisfying is his life.

Uniqueness and limitation are synonymous. Carl Jung, Memories Dreams and Reflections, Page 325

Without them, no perception of the unlimited is possible and, consequently, no coming to consciousness either merely a delusory identity with it which takes the form of intoxication with large numbers and an avidity for political power. Carl Jung, Memories Dreams and Reflections, Page 325

The phenomenon of dictators and all the misery they have wrought springs from the fact that man has been robbed of transcendence by the shortsightedness of the super-intellectuals. Carl Jung, Memories Dreams and Reflections, Page 326

What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"? Carl Jung, Memories Dreams and Reflections, Page 353

The old question posed by the Gnostics, "Whence comes evil?" has been given no answer by the Christian world, and Origen's cautious suggestion of a possible redemption of the devil was termed a heresy. Carl Jung, Memories Dreams and Reflections, Page 332

The mandala symbol sketched by Boehme is a representation of the split God, for the inner circle is divided into two semicircles standing back to back. Carl Jung, Memories Dreams and Reflections, Page 334

In contrast to Boehme's mandala, the modern ones strive for unity; they represent a compensation of the psychic cleavage, or an anticipation that the cleavage will be surmounted. Carl Jung, Memories Dreams and Reflections, Page 335

…the myth of the necessary incarnation of God the essence of the Christian message can then be understood as man's creative confrontation with the opposites and their synthesis in the self, the wholeness of his personality. Carl Jung, Memories Dreams and Reflections, Page 338

The world becomes the phenomenal world, for without conscious reflection it would not be. Carl Jung, Memories Dreams and Reflections, Page 338-339

The Water Bearer seems to represent the self. With a sovereign gesture he pours the contents of his jug into the mouth of Piscis austrinus which symbolizes a son, a still unconscious content. Out of this unconscious content will emerge, after the passage of another aeon of more than two thousand years, a future whose features are indicated by the symbol of Capricorn: an aigokeros, the monstrosity of the Goat-Fish, made up of two undifferentiated animal elements which have grown together. This strange being could easily be the primordial image of a Creator-god confronting "man," the Anthropos. Carl Jung, Memories Dreams and Reflections, Page 339

For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung, Memories Dreams and Reflections, Page 340

The Word happens to us; we suffer it, for we are victims of a profound uncertainty: with God as a complexio oppositorum, all things are possible, in the fullest meaning of the phrase. Truth and delusion, good and evil, are equally possible. Carl Jung, Memories Dreams and Reflections, Page 341

Myth is or can be equivocal, like the oracle of Delphi or like a dream. Carl Jung, Memories Dreams and Reflections, Page 341

Just as the body has an anatomical prehistory of millions of years, so also does the psychic system. Carl Jung, Memories Dreams and Reflections, Page 348

Consciousness began its evolution from an animal-like state which seems to us unconscious, and the same process of differentiation is repeated in every child. Carl Jung, Memories Dreams and Reflections, Page 348

The psyche of the child in its preconscious state is anything but a tabula rasa; it is already preformed in a recognizably individual way, and is moreover equipped with all specifically human instincts, as well as with the a priori foundations of the higher functions. Carl Jung, Memories Dreams and Reflections, Page 348

This instinct comes to us from within, as a compulsion or will or command, and if as has more or less been done from time immemorial we give it the name of a personal daimon we are at least aptly expressing the psychological situation. Carl Jung, Memories Dreams and Reflections, Page 349

I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince. Carl Jung, Memories Dreams and, Page 286

What happens within oneself when one integrates previously unconscious contents with the consciousness is something which can scarcely be described in words. Carl Jung, Memories Dreams and Reflections, Page 287

Since my experience in the baptistery in Ravenna, I know with certainty that something interior can seem to be exterior, and that something exterior can appear to be interior. Carl Jung, Memories Dreams and Reflections, Page 287

India affected me like a dream, for I was and remained in search of myself, of the truth peculiar to myself. Carl Jung, Memories Dreams and Reflections, Page 275

India gave me my first direct experience of an alien, highly differentiated culture. Carl Jung, Memories Dreams and Reflections, Page 275

In India, however, I had the chance to speak with representatives of the Indian mentality, and to compare it with the European. Carl Jung, Memories Dreams and Reflections, Page 275

Neither in Europe can I make any borrowings from the East but must shape my life out of myself out of what my inner being tells me, or what nature brings to me. Carl Jung, Memories Dreams and Reflections, Page 275

In a conversation with a cultivated Chinese I was also impressed, again and again, by the fact that these people are able to integrate so-called "evil" without 'losing face." Carl Jung, Memories Dreams and Reflections, Page 275

I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles. Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for? Carl Jung, Memories Dreams and Reflections, Page 276

I cannot be liberated from anything that I do not possess, have not done or experienced. Carl Jung, Memories Dreams and Reflections, Page 276

Real liberation becomes possible for me only when I have done all that I was able to do, when I have completely devoted myself to a thing and participated in it to the utmost. Carl Jung, Memories Dreams and Reflections, Page 276

If I withdraw from participation, I am virtually amputating the corresponding part of my psyche. Carl Jung, Memories Dreams and Reflections, Page 276

A man who has not passed through the inferno of his passions has never overcome them. Carl Jung, Memories Dreams and Reflections, Page 277

I grasped the life of the Buddha as the reality of the self which had broken through and laid claim to a personal life. Carl Jung, Memories Dreams and Reflections, Page 279

Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness. Carl Jung, Memories Dreams and Reflections, Page 279

Christ like Buddha is an embodiment of the self, but in an altogether different sense. Both stood for an overcoming of the world: Buddha out of rational insight; Christ as a foredoomed sacrifice. Carl Jung, Memories Dreams and Reflections,

Page 279

I want to be freed neither from human beings, nor from myself, nor from nature; for all these appear to me the greatest of miracles. Nature, the psyche, and life appear to me like divinity unfolded and what more could I wish for? Carl Jung, Memories Dreams and Reflections, Page 276

Buddha lived out his life and died at an advanced age, whereas Christ's activity as Christ probably lasted no more than a year. Carl Jung, Memories Drams and Reflections, Page 279

Buddhism underwent the same transformation as Christianity: Buddha became, as it were, the image of the development of the self; he became a model for men to imitate, whereas actually he had preached that by overcoming the Nidana-chain every human being could become an illuminate, a buddha. Carl Jung, Memories Dreams and Reflections, Page 280

All conceivable statements are made by the psyche. Carl Jung, Memories Dreams and Reflections, Page 350

The psyche cannot leap beyond itself. It cannot set up any absolute truths, for its own polarity determines the relativity of its statements. Carl Jung, Memories Dreams and Reflections, Page 350

I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being. Carl Jung, Memories Dreams and Reflections, Page 351

After my wife's death in 1955, I felt an inner obligation to become what I myself am. Carl Jung, Memories, Dreams and Reflections, Page 225

I had started the first tower in 1923, two months after the death of my mother. Carl Jung, Memories, Dreams and Reflections, Page 225

At Bollingen I am in the midst of my true life, I am most deeply myself. Here I am, as it were, the "age-old son of the mother." Carl Jung, Memories, Dreams and Reflections, Page 225

I feel very strongly that I am under the influence of things or questions which were left incomplete and unanswered by my parents and grandparents and more distant ancestors. Carl Jung, Memories, Dreams and Reflections, Page 233

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. Carl Jung, Memories, Dreams and Reflections, Page 233

A collective problem, if not recognized as such, always appears as a personal problem, and in individual cases may give the impression that something is out of order in the realm of the personal psyche. Carl Jung, Memories, Dreams and Reflections, Page 233

The dichotomy of Faust-Mephistopheles came together within myself into a single person, and I was that person. In other words, I was directly struck, and recognized that this was my fate. Carl Jung, Memories, Dreams and Reflections, Page 234

We no longer live on what we have, but on promises, no longer in the light of the present day, but in the darkness of the future, which, we expect, will at last bring the proper sunrise. Carl Jung, Memories, Dreams and Reflections, Page 236

At last I was where I had longed to be in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd. Carl Jung, Memories, Dreams an Reflections, Page 238

What the Europeans regard as Oriental calm and apathy seemed to me a mask; behind it I sensed a restlessness, a degree of agitation, which I could not explain. Carl Jung, Memories, Dreams an Reflections, Page 239

What the technological age will do with Islam remains to be seen. Carl Jung, Memories, Dreams an Reflections, Page 239

The deeper we penetrated into the Sahara; the more time slowed down for me; it even threatened to move backward. Carl Jung, Memories, Dreams an Reflections, Page 240

What we lack is intensity of life. Carl Jung, Memories, Dreams an Reflections, Page 242

Knowledge does not enrich us; it removes us more and more from the mythic world in which we were once at home by right of birth. Carl Jung, Memories, Dreams and Reflections, Page 252

In talk with a European, one is constantly running up on the sand bars of things long known but never understood; with this [Pueblo] Indian, the vessel floated freely on deep, alien seas. Carl Jung, Memories, Dreams and Reflections, Page 247

See," how cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are mad." Mountain Lake, Memories, Dreams and Reflections, Page 247-248

"Why," Mountain Lake said, "do the Americans not let us alone? Why do they want to forbid our dances? Why do they make difficulties when we want to take our young people from school in order to lead them to the kiva (site of the rituals), and instruct them in our religion? We do nothing to harm the Americans!" Mountain Lake, Memories, Dreams and Reflections, Page 251

“The Americans want to stamp out our religion. Why can they not let us alone? What we do, we do not only for ourselves but for the Americans also. Yes, we do it for the whole world. Everyone benefits by it.” Mountain Lake, Memories, Dreams and Reflections, Page 251-252

“After all,” he said, “we are a people who live on the roof of the world; we are the sons of Father Sun, and with our religion we daily help our father to go across the sky. We do this not only for ourselves, but for the whole world. If we were to cease practicing our religion, in ten years the sun would no longer rise. Then it would be night forever.” Mountain Lake, Memories, Dreams and Reflections, Page 252

“What nature leaves imperfect, the art perfects,” say the alchemists. Man, I, in an invisible act of creation put the stamp of perfection on the world by giving it objective existence. Carl Jung, Memories, Dreams and Reflections, Page 255

Now I knew what it was and knew even more: that man is indispensable for the completion of creation; that, in fact, he himself is the second creator of the world, who alone has given to the world its objective existence without which, unheard, unseen, silently eating, giving birth, dying, heads nodding through hundreds of millions of years, it would have gone on in the profoundest night of non-being down to its unknown end. Carl Jung, Memories, Dreams and Reflections, Page 256

The old man said that this was the true religion of all peoples, that all Kevirondos, all Buganda, all tribes for as far as the eye could see from the mountain and endlessly farther, worshiped adhista that is, the sun at the moment of rising. Carl Jung, Memories, Dreams and Reflections, Page 267

Evidently, the meaning of the Elgonyi ceremony was that an offering was being made to the sun divinity at the moment of its rising. Carl Jung, Memories, Dreams and Reflections, Page 267

To say that the sun is God is to blur and forget the archetypal experience of that moment. “We are glad that the night when the spirits are abroad is over now,” the natives will say but that is already a rationalization. Carl Jung, Memories, Dreams and Reflections, Page 269

My greatest illumination in this respect had been my discovery of the Horus principle among the Elgonyi. Carl Jung, Memories, Dreams and Reflections, Page 274

Between 1918 and 1926 1 had seriously studied the Gnostic writers, for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct. Carl Jung, Memories, Dreams and Reflections, Page 201

But the Gnostics were too remote for me to establish any link with them in regard to the questions that were confronting me. Carl Jung, Memories, Dreams and Reflections, Page 201

As far as I could see, the tradition that might have connected Gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from Gnosticism or Neo-Platonism to the contemporary world. Carl Jung, Memories, Dreams and Reflections, Page 201

Grounded in the natural philosophy of the Middle Ages, alchemy formed the bridge on the one hand into the past, to Gnosticism, and on the other into the future, to the modern psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 201

The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

I was in correspondence with him at the time and had let him know how much I valued his work. As his tragic death shows, Silberer's discovery of the problem was not followed by insight into it. Carl Jung, Memories, Dreams and Reflections, Page 204

This (Alchemy) was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 205

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

I regard my work on alchemy as a sign of my inner relationship to Goethe. Carl Jung, Memories, Dreams and Reflections, Page 206

My real scientific work began with the association experiment in 1903. Carl Jung, Memories, Dreams and Reflections, Page 206

I was presumptuous enough to send a copy of my book [Psychological Types] to Spitteler. Carl Jung, Memories, Dreams and Reflections, Page 207

The ancient idea of the Anthropos, whose roots lie in Jewish tradition on the one hand and in the Egyptian Horus myth on the other, had taken possession of the people at the beginning of the Christian era, for it was part of the Zeitgeist. Carl Jung, Memories, Dreams and Reflections, Page 211

The main problem of medical psychotherapy is the transference. In this matter Freud and I were in complete agreement. Carl Jung, Memories, Dreams and Reflections, Page 212

I knew that this was the room where my mother, who in reality had long been dead, was visited, and that she had set up these beds for visiting spirits to sleep.

Carl Jung, Memories, Dreams and Reflections, Page 213

Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task. Carl Jung, Memories, Dreams and Reflections, Page 214

In the final analysis it is God who created the world and its sins, and who therefore became Christ in order to suffer the fate of humanity. Carl Jung, Memories, Dreams and Reflections, Page 216

My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public. Carl Jung, Memories, Dreams and Reflections, Page 217

Only later did I understand what this allusion to Uriah signified: not only was I forced to speak publicly, and very much to my detriment, about the ambivalence of the God-image in the Old Testament; but also, my wife would be taken from me by death. Carl Jung, Memories, Dreams and Reflections, Page 220

A synchronicity exists between the life of Christ and the objective astronomical event, the entrance of the spring equinox into the sign of Pisces. Christ is therefore the "Fish" (just as Hammurabi before him was the "Ram") and comes forth as the ruler of the new aeon. Carl Jung, Memories, Dreams and Reflections, Page 221

The moment I touched bottom, I reached the bounds of scientific understanding, the transcendental, the nature of the archetype per se, concerning which no further scientific statements can be made. Carl Jung, Memories, Dreams and Reflections, Page 221

When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task. Carl Jung, Memories, Dreams and Reflections, Page 177

I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check. Carl Jung, Memories, Dreams and Reflections, Page 177

As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh. Carl Jung, Memories, Dreams and Reflections, Page 177

Had I left those images hidden in the emotions, I might have been torn to pieces by them. Carl Jung, Memories, Dreams and Reflections, Page 177

As a result of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions. Carl Jung, Memories, Dreams and Reflections, Page 178

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This idea that I was committing myself to a dangerous enterprise not for myself alone, but also for the sake of my patients helped me over several critical phases. Carl Jung, Memories, Dreams and Reflections, Page 179

After the deed I felt an overpowering compassion, as though I myself had been shot: a sign of my secret identity with Siegfried, as well as of the grief a man feels when he is forced to sacrifice his ideal and his conscious attitudes. Carl Jung, Memories, Dreams and Reflections, Page 180

This identity and my heroic idealism had to be abandoned, for there are higher things than the ego's will, and to these one must bow. Carl Jung, Memories, Dreams and Reflections, Page 180

Salome is an anima figure. She is blind because she does not see the meaning of things. Carl Jung, Memories, Dreams and Reflections, Page 181

Philemon was a pagan and brought with him an Egypto-Hellenistic atmosphere with a Gnostic coloration. Carl Jung, Memories, Dreams and Reflections, Page 182

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them." Carl Jung, Memories, Dreams and Reflections, Page 183

It was he [Philemon] who taught me psychic objectivity, the reality of the psyche. Carl Jung, Memories, Dreams and Reflections, Page 183

Psychologically, Philemon represented superior insight. Carl Jung, Memories, Dreams and Reflections, Page 183

"There are ghostly gurus too," he added. "Most people have living gurus. But there are always some who have a spirit for teacher." Carl Jung, Memories, Dreams and Reflections, Page 184

Later, Philemon became relativized by the emergence of yet another figure, whom I called Ka. Carl Jung, Memories, Dreams and Reflections, Page 184

Philemon was the spiritual aspect, or "meaning." Ka, on the other hand, was a spirit of nature like the Anthroparion of Greek alchemy with which at the time I was still unfamiliar. Carl Jung, Memories, Dreams and Reflections, Page 185

Ka was he who made everything real, but who also obscured the halcyon spirit, Meaning, or replaced it by beauty, the "eternal reflection." Carl Jung, Memories,

Dreams and Reflections, Page 185

But what a dreary world it would be if the rules were not violated sometimes! Carl Jung, Memories, Dreams and Reflections, Page 191

From that time on, the dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, and Unredeemed; for since the questions and demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world. Carl Jung, Memories, Dreams and Reflections, Page 191

It [Faust] is a link in the Aurea Catena which has existed from the beginnings of philosophical alchemy and Gnosticism down to Nietzsche's Zarathustra. Carl Jung, Memories, Dreams and Reflections, Page 189

What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do"? Carl Jung, Memories Dreams and Reflections, Page 353

Our psyche is set up in accord with the structure of the universe, and what happens in the macrocosm likewise happens in the infinitesimal and most subjective reaches of the psyche. Carl Jung, Memories Dreams and Reflections, Page 335

Hence I prefer the term "the unconscious," knowing that I might equally well speak of "God" or "daimon" if I wished to express myself in mythic language. Carl Jung, Memories Dreams and Reflections, Page 336-337

By this act of incarnation man that is, his ego is inwardly replaced by "God," and God becomes outwardly man, in keeping with the saying of Jesus: "Who sees me, sees the Father." Carl Jung, Memories Dreams and Reflections, Page 337

Theological thinkers have therefore felt it necessary to equip Jesus with qualities which raise him above ordinary human existence. Above all he lacks the macula peccati (stain of original sin). Carl Jung, Memories Dreams and Reflections, Page 337

If the Creator were conscious of Himself, He would not need conscious creatures; nor is it probable that the extremely indirect methods of creation, which squander millions of years upon the development of countless species and creatures, are the outcome of purposeful intention. Carl Jung, Memories Dreams and Reflections, Page 339

The importance of consciousness is so great that one cannot help suspecting the element of meaning to be concealed somewhere within all the monstrous, apparently senseless biological turmoil, and that the road to its manifestation was ultimately found on the level of warm-blooded vertebrates possessed of a differentiated brain found as if by chance, unintended and unforeseen, and yet somehow sensed, felt and groped for out of some dark urge. Carl Jung, Memories Dreams and Reflections, Page 339

The need for mythic statements is satisfied when we frame a view of the world

which adequately explains the meaning of human existence in the cosmos, a view which springs from our psychic wholeness, from the co-operation between conscious and unconscious. Carl Jung, Memories Dreams and Reflections, Page 340

No science will ever replace myth, and a myth cannot be made out of any science. Carl Jung, Memories Dreams and Reflections, Page 340

For it is not that "God" is a myth, but that myth is the revelation of a divine life in man. Carl Jung, Memories Dreams and Reflections, Page 340

When no valid secrets really exist, mysteries are invented or contrived to which privileged initiates are admitted. Such was the case with the Rosicrucians and many other societies. Carl Jung, Memories Dreams and Reflections, Page 342.

The man, therefore, who, driven by his daimon, steps beyond the limits of the intermediary stage, truly enters the "untrodden, untreadable regions/'sallies into no man's land last only as long as no such conflicts occur, and come swiftly to an end as soon as conflict is sniffed from afar. Carl Jung, Memories Dreams and Reflections, Page 344.

There is now an authentic secret in his life which cannot be discussed if only because he is involved in an endless inner trial in which he is his own counsel and ruthless examiner, and no secular or spiritual judge can restore his easy sleep. Carl Jung, Memories Dreams and Reflections, Page 345

Just as all energy proceeds from opposition, so the psyche too possesses its inner polarity, this being the indispensable prerequisite for its aliveness, as Heraclitus realized long ago. Carl Jung, Memories Dreams and Reflections, Page 346

If, Therefore, we speak of "God" as an "archetype," we are saying nothing about His real nature but are letting it be known that "God" already has a place in that part of our psyche which is pre-existent to consciousness and that He therefore cannot be considered an invention of consciousness. Carl Jung, Memories Dreams and Reflections, Page 347-348

Or if not atheism, then Gnosticism anything, heaven forbid, but a psychic reality like the unconscious. Carl Jung, Memories Dreams and Reflections, Page 348

If the unconscious is anything at all, it must consist of earlier evolutionary stages of our conscious psyche. Carl Jung, Memories Dreams and Reflections, Page 348

Consciousness is phylogenetically and ontogenetically a secondary phenomenon. It is time this obvious fact were grasped at last. Carl Jung, Memories Dreams and Reflections, Page 348

Just as the body has an anatomical prehistory of millions of years, so also does the psychic system. Carl Jung, Memories Dreams and Reflections, Page 348

Psychology has no room for judgments like "only religious" or "only philosophical"

despite the fact that we too often hear the charge of something's being "only psychological" especially from theologians. Carl Jung, Memories Dreams and Reflections, Page 350

Once more I fell into a strange mood in the tomb of Galla Placidia, once more I was deeply stirred. Carl Jung, Memories Dreams and Reflections, Page 284

I had, from the first visit, been personally affected by the figure of Galla Placidia, and had often wondered how it must have been for this highly cultivated, fastidious woman to live at the side of a barbarian prince. Carl Jung, Memories Dreams and, Page 286

Her [Galla Placidia] fate and her whole being were vivid presences to me; with her intense nature, she was a suitable embodiment for my anima. Carl Jung, Memories Dreams and Reflections, Page 286

The anima of a man has a strongly historical character. Carl Jung, Memories Dreams and Reflections, Page 286

To the individual, the anima is all life that has been in the past and is still alive in him. Carl Jung, Memories Dreams and Reflections, Page 286

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science. Carl Jung, Memories Dreams and Reflections, Page 280

Some ten years before, I had discovered that in many places in England the myth of the Grail was still a living thing, in spite of all the scholarship that has accumulated around this tradition. Carl Jung, Memories Dreams and Reflections, Page 282

But India did not pass me by without a trace; it left tracks which lead from one infinity into another infinity. Carl Jung, Memories Dreams and Reflections, Page 284

I sometimes feel that Paul's words 'Though I speak with the tongues of men and of angels and have not love" might well be the first condition of all cognition and the quintessence of divinity itself. Carl Jung, Memories Dreams and Reflections, Page 353

Primitive huts concretize an idea of wholeness, a familial wholeness in which all sorts of small domestic animals likewise participate. Carl Jung, Memories, Dreams and Reflections, Page 224

In my retiring room [at Bollingen] I am by myself. I keep the key with me all the time; no one else is allowed in there except with my permission. Carl Jung, Memories, Dreams and Reflections, Page 224

Evenings, I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts make man simple; and how difficult it is to be simple! Carl Jung, Memories, Dreams and

Reflections, Page 226

It might be said that the secret of Merlin was carried on by alchemy, primarily in the figure of Mercurius. Carl Jung, Memories, Dreams and Reflections, Page 228

At the same time I had a visual image of several hundred dark-clad figures, possibly peasant boys in their Sunday clothes, who had come down from the mountains and were pouring in around the Tower, on both sides, with a great deal of loud trampling, laughing, singing, and playing of accordions. Carl Jung, Memories, Dreams and Reflections, Page 229

My daughter had sensed the presence of the dead body. Her power to sense such things is something she inherits from my grandmother on my mother's side. Carl Jung, Memories, Dreams and Reflections, Page 232

Therefore I felt personally implicated, and when Faust, in his hubris and self-inflation, caused the murder of Philemon and Baucis, I felt guilty, quite as if I myself in the past had helped commit the murder of the two old people. Carl Jung, Memories, Dreams and Reflections, Page 234

Thus we remain ignorant of whether our ancestral components find an elementary gratification in our lives, or whether they are repelled. Carl Jung, Memories, Dreams and Reflections, Page 237

Inner peace and contentment depend in large measure upon whether or not the historical family which is inherent in the individual can be harmonized with the ephemeral conditions of the present. Carl Jung, Memories, Dreams and Reflections, Page 237

At last I was where I had longed to be in a non-European country where no European language was spoken and no Christian conceptions prevailed, where a different race lived and a different historical tradition and philosophy had set its stamp upon the face of the crowd. Carl Jung, Memories, Dreams an Reflections, Page 238

In traveling to Africa to find a psychic observation post outside the sphere of the European, I unconsciously wanted to find that part of my personality which had become invisible under the influence and the pressure of being European. Carl Jung, Memories, Dreams an Reflections, Page 244

The Arab's dusky complexion marks him as a "shadow," but not the personal shadow, rather an ethnic one associated not with my persona but with the totality of my personality, that is, with the self. Carl Jung, Memories, Dreams an Reflections, Page 245

What we from our point of view call colonization, missions to the heathen, spread of civilization, etc., has another face the face of a bird of prey seeking with cruel intentness for distant quarry a face worthy of a race of pirates and highwaymen. Carl Jung, Memories, Dreams and Reflections, Page 248

Never before had I run into such an atmosphere of secrecy [Pueblo Religion]; the religions of civilized nations today are all accessible; their sacraments have long ago ceased to be mysteries. Carl Jung, Memories, Dreams and Reflections, Page 249

Mombassa remains in my memory as a humidly hot, European, Indian, and Negro settlement hidden in a forest of palms and mango trees. Carl Jung, Memories, Dreams and Reflections, Page 254

It [Being in Mombassa] was as if I were this moment returning to the land of my youth, and as if I knew that dark-skinned man who had been waiting for me for five thousand years. Carl Jung, Memories, Dreams and Reflections, Page 254

Because I already had gray hair at the time (I was then fifty), I was the "mzee" the old man, and was regarded as a hundred years old. Carl Jung, Memories, Dreams and Reflections, Page 259

They termed me a "man of the Book" because of my knowledge of the Koran. To their minds, I was a disguised Mohammedan. Carl Jung, Memories, Dreams and Reflections, Page 265

It was a profoundly stirring experience for me to find, at the sources of the Nile, this reminder of the ancient Egyptian conception of the two acolytes of Osiris, Horus and Set. Carl Jung, Memories, Dreams and Reflections, Page 268

There is a sadness in animals' eyes, and we never know whether that sadness is bound up with the soul of the animal or is a poignant message which speaks to us out of that still unconscious existence. Carl Jung, Memories, Dreams and Reflections, Page 269

I am not my own history or historiographer Carl Jung, BBC Interview 1959

Analytical psychology is fundamentally a natural science, but it is subject far more than any other science to the personal bias of the observer. Carl Jung, Memories, Dreams and Reflections, Page 200

The motif of the Gnostic Yahweh and Creator-God reappeared in the Freudian myth of the primal father and the gloomy superego deriving from that father. Carl Jung, Memories, Dreams and Reflections, Page 201

This (Alchemy) was, of course, a momentous discovery: I had stumbled upon the historical counterpart of my psychology of the unconscious. Carl Jung, Memories, Dreams and Reflections, Page 205

The possibility of a comparison with alchemy, and the uninterrupted intellectual chain back to Gnosticism, gave substance to my psychology. Carl Jung, Memories, Dreams and Reflections, Page 205

I was presumptuous enough to send a copy of my book [Psychological Types]

to Spitteler. Carl Jung, Memories, Dreams and Reflections, Page 207

Through the study of these collective transformation processes and through understanding of alchemical symbolism I arrived at the central concept of my psychology: the process of individuation. Carl Jung, Memories, Dreams and Reflections, Page 209

Not only do I leave the door open for the Christian message, but I consider it of central importance for Western man. It needs, however, to be seen in a new light, in accordance with the changes wrought by the contemporary spirit. Carl Jung, Memories, Dreams and Reflections, Page 210

A vision as such is nothing unusual for me, for I frequently see extremely vivid hypnagogic images. Carl Jung, Memories, Dreams and Reflections, Page 210

The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature. Carl Jung, Memories, Dreams and Reflections, Page 210

My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi. Carl Jung, Memories, Dreams and Reflections, Page 211

It was also important to me to show how Christ could have been astrologically predicted, and how he was understood both in terms of the spirit of his age and in the course of two thousand years of Christian civilization. Carl Jung, Memories, Dreams and Reflections, Page 211

Thus both my parents appeared burdened with the problem of the "cure of souls," which in fact was really my task. Carl Jung, Memories, Dreams and Reflections, Page 214

Had it not been for my unwillingness to intrude upon my wife's field, I would unquestionably have had to include the Grail legend in my studies of alchemy. Carl Jung, Memories, Dreams and Reflections, Page 215

Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation. Carl Jung, Memories, Dreams and Reflections, Page 215

The "pisciculi Christianorum" show that those who imitate Christ are themselves fish that is, unconscious souls who require the cura animarum. Carl Jung, Memories, Dreams and Reflections, Page 216

There I had dealt with the psychology of Christianity, and Job is a kind of prefiguration of Christ. The link between them is the idea of suffering. Carl Jung, Memories, Dreams and Reflections, Page 216

Miracles and terrible mysteries are close at hand. I feel the things that were and that will be. Behind the ordinary the eternal abyss yawns. The earth gives me back what it hid." C.G. Jung, The Red Book, Page 305

Everything that I have written this year and last year, "The Undiscovered Self," "Flying Saucers: A Modern Myth," "A Psychological View of Conscience," has grown out of the stone sculptures I did after my wife's death. Carl Jung, Memories, Dreams and Reflections, Page 175

But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies. Carl Jung, Memories, Dreams and Reflections, Page 177

Had I left those images hidden in the emotions, I might have been torn to pieces by them. Carl Jung, Memories, Dreams and Reflections, Page 177

As a of my experiment I learned how helpful it can be, from the therapeutic point of view, to find the particular images which lie behind emotions. Carl Jung, Memories, Dreams and Reflections, Page 178

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Salome is an anima figure. She is blind because she does not see the meaning of things. Carl Jung, Memories, Dreams and Reflections, Page 181

He said I treated thoughts as if I generated them myself, but in his view thoughts were like animals in the forest, or people in a room, or birds in the air, and added, "If you should see people in a room, you would not think that you had made those people, or that you were responsible for them." Carl Jung, Memories, Dreams and Reflections, Page 183

Then I thought, "Perhaps my unconscious is forming a personality that is not me, but which is insisting on coming through to expression." Carl Jung, Memories, Dreams and Reflections, Page 185

For decades I always turned to the anima when I felt that my emotional behavior was disturbed, and that something had been constellated in the unconscious. I

would then ask the anima: "Now what are you up to? What do you see? I should like to know." Carl Jung, Memories, Dreams and Reflections, Page 187

Today I am directly conscious of the anima's ideas because I have learned to accept the contents of the unconscious and to understand them. Carl Jung, Memories, Dreams and Reflections, Page 186

I know how I must behave toward the inner images. Carl Jung, Memories, Dreams and Reflections, Page 188

Nietzsche had lost the ground under his feet because he possessed nothing more than the inner world of his thoughts which incidentally possessed him more than he it. Carl Jung, Memories, Dreams and Reflections, Page 189

Thus my family and my profession always remained a joyful reality and a guarantee that I also had a normal existence. Carl Jung, Memories, Dreams and Reflections, Page 189

My eldest daughter saw a white figure passing through the room. My second daughter, independently of her elder sister, related that twice in the night her blanket had been snatched away; and that same night my nine-year-old son had an anxiety dream. Carl Jung, Memories, Dreams and Reflections, Page 190

From that time on, the dead have become ever more distinct for me as the voices of the Unanswered, Unresolved, and Unredeemed; for since the questions and demands which my destiny required me to answer did not come to me from outside, they must have come from the inner world. Carl Jung, Memories, Dreams and Reflections, Page 191

These conversations with the dead formed a kind of prelude to what I had to communicate to the world about the unconscious: a kind of pattern of order and interpretation of its general contents. Carl Jung, Memories, Dreams and Reflections, Page 192

I took great care to try to understand every single image, every item of my psychic inventory, and to classify them scientifically so far as this was possible and, above all, to realize them in actual life. Carl Jung, Memories, Dreams and Reflections, Page 192

I found that Freud's technique of dream analysis and dream interpretation cast a valuable light upon schizophrenic forms of expression. Carl Jung, Memories, Dreams and Reflections, Page 146

As early as 1900 1 had read Freud's The Interpretation of Dreams. 1 had laid the book aside, at the time, because I did not yet grasp it. Carl Jung, Memories, Dreams and Reflections, Page 146-147

The situation was different when it came to the content of the repression. Here I could not agree with Freud. He considered the cause of the repression to be a sexual trauma. Carl Jung, Memories, Dreams and Reflections, Page 147

But then I heard the voice of my second personality: "If you do a thing like that, as if you had no knowledge of Freud, it would be a piece of trickery. You cannot build your life upon a lie." Carl Jung, Memories, Dreams and Reflections, Page 148

Above all, Freud's attitude toward the spirit seemed to me highly questionable. Carl Jung, Memories, Dreams and Reflections, Page 149

I had a strong intuition that for him [Freud] sexuality was a sort of numinosum. Carl Jung, Memories, Dreams and Reflections, Page 150

To me the sexual theory was just as occult, that is to say, just as unproven an hypothesis, as many other speculative views. Carl Jung, Memories, Dreams and Reflections, Page 151

Freud, who had always made much of his irreligiosity, had now constructed a dogma; or rather, in the place of a jealous God whom he had lost, he had substituted another compelling image, that of sexuality. Carl Jung, Memories, Dreams and Reflections, Page 151

Although, for Freud, sexuality was undoubtedly a numinosum, his terminology and theory seemed to define it exclusively as a biological function. Carl Jung, Memories, Dreams and Reflections, Page 152

Freud himself had told me that he had never read Nietzsche; now I saw Freud's psychology as, so to speak, an adroit move on the part of intellectual history, compensating for Nietzsche's deification of the power principle. Carl Jung, Memories, Dreams and Reflections, Page 153

Nietzsche, helpless in the hands of his destiny, had to create a "superman" for himself. Freud, I concluded, must himself be so profoundly affected by the power of Eros that he actually wished to elevate it into a dogma aere perennius like a religious numen. Carl Jung, Memories, Dreams and Reflections, Page 153-154

When I thought about dreams and the contents of the unconscious, I never did so without making historical comparisons; in my student days I always used Krug's old dictionary of philosophy. Carl Jung, Memories, Dreams and Reflections, Page 161

I was never able to agree with Freud that the dream is a "facade" behind which its meaning lies hidden a mean Jing already known but maliciously, so to speak, withheld from consciousness. Carl Jung, Memories, Dreams and Reflections, Page 161

In the course of this reading I came across Friedrich Creuzer's Symbolik und Mythologie der alten Volker and that fired me! Carl Jung, Memories, Dreams and Reflections, Page 162

I read like mad and worked with feverish interest through a mountain of mythologi-

cal material, then through the Gnostic writers, and ended in total confusion. Carl Jung, Memories, Dreams and Reflections, Page 162

Freud himself had a neurosis, no doubt diagnosable and one with highly troublesome symptoms, as I had discovered on our voyage to America. Carl Jung, Memories, Dreams and Reflections, Page 167

When I was working on my book about the libido and approaching the end of the chapter "The Sacrifice," I knew in advance that its publication would cost me my friendship with Freud. Carl Jung, Memories, Dreams and Reflections, Page 167

I spoke with my wife about this and told her of my fears (Freud's reaction to "The Sacrifice". She attempted to reassure me, for she thought that Freud would magnanimously raise no objections, although he might not accept my views. Carl Jung, Memories, Dreams and Reflections, Page 167

After the break with Freud, all my friends and acquaintances dropped away. My book was declared to be rubbish; I was a mystic, and that settled the matter. Riklin and Maeder alone stuck by me. Carl Jung, Memories, Dreams and Reflections, Page 167

It is a widespread error to imagine that I do not see the value of sexuality. Carl Jung, Memories, Dreams and Reflections, Page 168

He [Freud] saw with the patient's eyes, so to speak, and so reached a deeper understanding of mental illness than had hitherto been possible. Carl Jung, Memories, Dreams and Reflections, Page 168

Like an Old Testament prophet, he [Freud] undertook to overthrow false gods, to rip the veils away from a mass of dishonesties and hypocrisies, mercilessly exposing the rottenness of the contemporary psyche. Carl Jung, Memories, Dreams and Reflections, Page 169

The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future. Carl Jung, Memories, Dreams and Reflections, Page 169

When I became acquainted with his work I was planning an academic career and was about to complete a paper that was intended to advance me at the university. But Freud was definitely persona non grata in the academic world at the time, and any connection with him would have been damaging in scientific circles. Carl Jung, Memories, Dreams and Reflections, Page 148

In response to this article, two German professors wrote to me, warning that if I remained on Freud's side and continued to defend him, I would be endangering my academic career. I replied: "If what Freud says is the truth, I am with him. I don't give a damn for a career if it has to be based on the premise of restricting research and concealing the truth." Carl Jung, Memories, Dreams and Reflections, Page 148

The years at Burghölzli were my years of apprenticeship. Dominating my in-

terests and research was the burning question: "What actually takes place inside the mentally ill?" Carl Jung, Memories, Dreams and Reflections, Page 114

In my practice I was constantly impressed by the way the human psyche reacts to a crime committed unconsciously. Carl Jung, Memories, Dreams and Reflections, Page 122

She (a patient) had seen people and animals turn away from her and had been so struck by this silent verdict that she could not have endured any further condemnation. Carl Jung, Memories, Dreams and Reflections, Page 123

It dawned upon me then for the first time that a general psychology of the personality lies concealed within psychosis, and that even here we come upon the old human conflicts. Carl Jung, Memories, Dreams and Reflections, Page 127

Although patients may appear dull and apathetic, or totally imbecilic, there is more going on in their minds, and more that is meaningful, than there seems to be. Carl Jung, Memories, Dreams and Reflections, Page 127

At bottom we discover nothing new and unknown in the mentally ill; rather, we encounter the substratum of our own natures. Carl Jung, Memories, Dreams and Reflections, Page 127

Outward appearances are frequently deceptive, as I discovered to my astonishment in the case of a young catatonic patient. She was eighteen years old and came from a cultivated family. Carl Jung, Memories, Dreams and Reflections, Page 128

Psychotherapy and analysis are as varied as are human individuals. Carl Jung, Memories, Dreams and Reflections, Page 131

I treat every patient as individually as possible, because the solution of the problem is always an individual one. Carl Jung, Memories, Dreams and Reflections, Page 131

Universal rules can be postulated only with a grain of salt. Carl Jung, Memories, Dreams and Reflections, Page 131

A psychological truth is valid only if it can be reversed. Carl Jung, Memories, Dreams and Reflections, Page 131

In one analysis I can be heard talking the Adlerian dialect, in another the Freudian. The crucial point is that I confront the patient as one human being to another. Carl Jung, Memories, Dreams and Reflections, Page 131

What counts, after all, is not whether a theory is corroborated, but whether the patient grasps himself as an individual. Carl Jung, Memories, Dreams and Reflections, Pages 131-132

The psyche is distinctly more complicated and inaccessible than the body. Carl Jung, Memories, Dreams and Reflections, Page 132

It is, so to speak, the half of the world which comes into existence only when we become conscious of it. Carl Jung, Memories, Dreams and Reflections, Page 132

The psychotherapist, however, must understand not only the patient; it is equally important that he should understand himself. Carl Jung, Memories, Dreams and Reflections, Page 132

"Only the wounded physician heals." Carl Jung [citing a Greek Proverb], Memories, Dreams and Reflections, Page 134

But when the doctor wears his personality like a coat of armor, he has no effect. Carl Jung, Memories, Dreams and Reflections, Page 134

By means of a relativization of time and space in the unconscious it could well be that I had perceived something which in reality was taking place elsewhere. Carl Jung, Memories, Dreams and Reflections, Page 138

The collective unconscious is common to all; it is the foundation of what the ancients called the "sympathy of all things." Carl Jung, Memories, Dreams and Reflections, Page 138

Under my treatment a pagan becomes a pagan and a Christian a Christian, a Jew a Jew, according to what his destiny prescribes for him. Carl Jung, Memories, Dreams and Reflections, Page 138

The risk of inner experience, the adventure of the spirit, is in any case alien to most human beings. Carl Jung, Memories, Dreams and Reflections, Pages 141-142

I no longer recall the figures exactly; but, on a conservative estimate, a third of my cases were really cured, a third considerably improved, and a third not essentially influenced. Carl Jung, Memories, Dreams and Reflections, Page 143

For psychotherapy to be effective a close rapport is needed, so close that the doctor cannot shut his eyes to the heights and depths of human suffering. Carl Jung, Memories, Dreams and Reflections, Page 143

I am speaking of those who cannot tolerate the loss of myth and who can neither find a way to a merely exterior world, to the world as seen by science, nor rest satisfied with an intellectual juggling with words, which has nothing whatsoever to do with wisdom. Carl Jung, Memories, Dreams and Reflections, Page 144

I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding, and intelligence. It was essentially because of them that I was able to strike out on new paths in therapy. ' Carl Jung, Memories, Dreams and Reflections, Page 145

Even the pope has a confessor. I always advise analysts: "Have a father confessor, or a mother confessor!" Women are particularly gifted for playing such a part. They often have excellent intuition and a trenchant critical insight, and can see what men have up their sleeves, at times see also into men's anima intrigues. They see aspects that the man does not see. Carl Jung, Memories, Dreams and Reflections, Page 134

From the clinical point of view which then prevailed, the human personality of the patient, his individuality, did not matter at all. Rather, the doctor was confronted with Patient X, with a long list of cut-and-dried diagnoses and a detailing of symptoms. Patients were labeled, rubber-stamped with a diagnosis, and, for the most part, that settled the matter. Carl Jung, Memories, Dreams and Reflections, Page 114

The material had been published by my revered and fatherly friend, Theodore Flournoy, in the Archives de Psychologie (Geneva). Carl Jung, Memories, Dreams and Reflections, Page 162

He [Jung's Father] said once, "The boy is interested in everything imaginable, but he does not know what he wants." Carl Jung, Memories, Dreams and Reflections, Page 84

I was ashamed, not so much because our poverty was laid bare for all the world to see, but because I had secretly been convinced that all the "top" people, the people who "counted," were ill disposed toward me. Carl Jung, Memories, Dreams and Reflections, Page 86

Through No. 1's {personality] eyes I saw myself as a rather disagreeable and moderately gifted young man with vaulting ambitions, an undisciplined temperament, and dubious manners, alternating between naive enthusiasm and fits of childish disappointment, in his innermost essence a hermit and obscurantist. Carl Jung, Memories, Dreams and Reflections, Page 86

When No. 2 [personality] predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness. Carl Jung, Memories, Dreams and Reflections, Page 87

No. 2 [personality] felt that any conceivable expression of himself would be like a stone thrown over the edge of the world, dropping soundlessly into infinite night. Carl Jung, Memories, Dreams and Reflections, Page 87

No. 2, [personality] on the other hand, felt himself in secret accord with the Middle Ages, as personified by Faust, with the legacy of a past which had obviously stirred Goethe to the depths. Carl Jung, Memories, Dreams and Reflections, Page 87

Faust, on the other hand, was the living equivalent of No. 2, [personality] and I was convinced that he was the answer which Goethe had given to his times. Carl Jung, Memories, Dreams and Reflections, Page 87

When I awoke I realized at once that the figure was a "specter of the Brocken," my own shadow on the swirling mists, brought into being by the little light I was carrying. Carl Jung, Memories, Dreams and Reflections, Page 88

I knew, too, that this little light was my consciousness, the only light I have. My own understanding is the sole treasure I possess, and the greatest. Carl Jung, Memories, Dreams and Reflections, Page 88

Now I knew that No. 1 was the bearer of the light, and that No. 2 followed him like a shadow. Carl Jung, Memories, Dreams and Reflections, Page 88

My view of the world spun around another ninety degrees; I recognized clearly that my path led irrevocably outward, into the limitations and darkness of three-dimensionality. Carl Jung, Memories, Dreams and Reflections, Page 88

It seemed to me that Adam must once have left Paradise in this manner; Eden had become a specter for him, and light was where a stony field had to be tilled in the sweat of his brow. Carl Jung, Memories, Dreams and Reflections, Page 88

For the extraordinary idea that in the light of consciousness the inner realm of light appears as a gigantic shadow was not something I would have hit on of my own accord. Carl Jung, Memories, Dreams and Reflections, Page 88

I must leave No. 2 behind me, that was clear. But under no circumstances ought I to deny him to myself or declare him invalid. Carl Jung, Memories, Dreams and Reflections, Page 89

Children react much less to what grown-ups say than to the imponderables in the surrounding atmosphere. Carl Jung, Memories, Dreams and Reflections, Page 89

The peculiar "religious" ideas that came to me even in my earliest childhood were spontaneous products which can be understood only as reactions to

my parental environment and to the spirit of the age. Carl Jung, Memories, Dreams and Reflections, Page 90

I never had the impression that these influences emanated from my mother, for she was somehow rooted in deep, invisible ground, though it never appeared to me as confidence in her Christian faith. Carl Jung, Memories, Dreams and Reflections, Page 90

My mother's "No. 2," offered me the strongest support in the conflict then beginning between paternal tradition and the strange, compensatory products which my unconscious had been stimulated to create. Carl Jung, Memories, Dreams and Reflections, Page 91

Although we human beings have our own personal life, we are yet in large measure the representatives, the victims and promoters of a collective spirit whose years are counted in centuries. Carl Jung, Memories, Dreams and Reflections, Page

91

Thus at least a part of our being lives in the centuries that part which, for my private use, I have designated "No. 2." Carl Jung, Memories, Dreams and Reflections, Page 91

During the years 1892-94 I had a number of rather vehement discussions with my father. Carl Jung, Memories, Dreams and Reflections, Page 91

As a country parson he [Jung's Father] lapsed into a sort of sentimental idealism and into reminiscences of his golden student days, continued to smoke a long student's pipe, and discovered that his marriage was not all he had imagined it to be. Carl Jung, Memories, Dreams and Reflections, Page 91

Theology had alienated my father and me from one another. I felt that I had once again suffered a fatal defeat, though I sensed I was not alone. I had a dim premonition that he was inescapably succumbing to his fate. Carl Jung, Memories, Dreams and Reflections, Page 93

Once I heard him [Jung's Father] praying. He struggled desperately to keep his faith. Carl Jung, Memories, Dreams and Reflections, Page 93

What were men, anyway? "They are born dumb and blind as puppies" I thought, "and like all God's creatures are furnished with the dimmest light, never enough to illuminate the darkness in which they grope." Carl Jung, Memories, Dreams and Reflections, Page 93

The arch sin of faith, it seemed to me, was that it forestalled experience. Carl Jung, Memories, Dreams and Reflections, Page 94

His [Jung's Father] depressive moods increased in frequency and intensity, and so did his hypochondria. Carl Jung, Memories, Dreams and Reflections, Page 94

I would not have missed this time of poverty. Carl Jung, Memories, Dreams and Reflections, Page 95

The material [Miss Miller Fantasies] had been published by my revered and fatherly friend, Theodore Flournoy, in the Archives de Psychologie (Geneva). Carl Jung, Memories, Dreams and Reflections, Page 162

I was equally sure that none of the theologians I knew had ever seen "the light that shineth in the darkness" with his own eyes, for if they had they would not have been able to teach a "theological religion" which seemed quite inadequate to me, since there was nothing to do with it but believe it without hope. Carl Jung, Memories, Dreams and Reflections, Page 94

For a number of years he [Jung's Father] had complained of all sorts of abdominal symptoms, though his doctor had been unable to find anything definite wrong with him. Carl Jung, Memories Dreams and Reflections, Page 94

One learns to value simple things [when in Poverty]. I still remember the time when I was given a box of cigars as a present. Carl Jung, Memories Dreams and Reflections, Page 97

Lord Jesus was to me unquestionably a man and therefore a fallible figure, or else a mere mouthpiece of the Holy Ghost. This highly unorthodox view, a far cry from the theological one, naturally ran up against utter incomprehension. Carl Jung, Memories Dreams and Reflections, Page 98

Then, for the first time, I became aware how poor we were, that my father was a poor country parson and I am still poorer parson's son who had holes in his shoes and had to sit for six hours in school with wet socks. Carl Jung, Memories Dreams and Reflections, Page 24

When I was nine years old my mother had had a little girl. Carl Jung, Memories Dreams and Reflections, Page 25

To this day, writing down my memories at the age of eighty-three, I have never fully unwound the tangle of my earliest memories. Carl Jung, Memories Dreams and Reflections, Page 27

School came to bore me. It took up far too much time which I would rather have spent drawing battles and playing with fire. Carl Jung, Memories Dreams and Reflections, Page 27

Divinity classes were unspeakably dull, and I felt a downright fear of the mathematics class. Carl Jung, Memories Dreams and Reflections, Page 27

The teacher pretended that algebra was a perfectly natural affair, to be taken for granted, whereas I didn't even know what numbers really were. Carl Jung, Memories Dreams and Reflections, Page 27

All my life it remained a puzzle to me why it was that I never managed to get my bearings in mathematics when there was no doubt whatever that I could calculate properly. Carl Jung, Memories Dreams and Reflections, Page 28

In addition, I was exempted from drawing classes on grounds of utter incapacity. Carl Jung, Memories Dreams and Reflections, Page 29

To my defeats in mathematics and drawing there was now added a third: from the very first I hated gymnastics. I could not endure having others tell me how to move. Carl Jung, Memories Dreams and Reflections, Page 29

When, as I shall describe later, my neurotic fainting spells began, the doctor forbade me to engage in gymnastics, much to my satisfaction. Carl Jung, Memories Dreams and Reflections, Page 30

But at this moment I came upon myself. Previously I had existed, too, but everything had merely happened to me. Now I happened to myself. Now I knew I am myself now, now I exist. Carl Jung, Memories Dreams and Reflections, Page 32

I could not understand this identity I felt with the eighteenth century. Often in those days I would write the date 1786 instead of 1886, and each time this happened I was overcome by an inexplicable nostalgia. Carl Jung, Memories Dreams and Reflections, Page 34

One must be utterly abandoned to God; nothing matters but fulfilling His will. Otherwise all is folly and meaninglessness. Carl Jung, Memories Dreams and Reflections, Page 40

It made a lasting impression on me that the unjust steward was praised, and that Peter, the waverer, was appointed the rock upon which the Church was built. Carl Jung, Memories Dreams and Reflections, Page 41

I often thought of myself as a corrupt and inferior person, With the experience of God and the cathedral I at last had something tangible that was part of the great secret as if I had always talked of stones falling from heaven and now had one in my pocket. Carl Jung, Memories Dreams and Reflections, Page 41

As a matter of fact, I did not say anything about the phallus dream until I was sixty-five. I may have spoken about the other experiences to my wife, but only in later years. Carl Jung, Memories Dreams and Reflections, Page 41

Thus the pattern of my relationship to the world was already prefigured: today as then I am a solitary, because I know things and must hint at things which other people do not know, and usually do not even want to know. Carl Jung, Memories Dreams and Reflections, Page 41

Later my mother told me that in those days I was often depressed. It was not really that; rather, I was brooding on the secret. Carl Jung, Memories Dreams and Reflections, Page 42

"The stone has no uncertainties, no urge to communicate, and is eternally the same for thousands of years," I would think, "while I am only a passing phenomenon which bursts into all kinds of emotions, like a flame that flares up quickly and then goes out." Carl Jung, Memories Dreams and Reflections, Page 42

I was but the sum of my emotions, and the Other in me was the timeless, imperishable stone. Carl Jung, Memories Dreams and Reflections, Page 42

I hated all competition, and if someone played a game too competitively I turned my back on the game. Carl Jung, Memories Dreams and Reflections, Page 43

In reality I was involved in such a brawl only once, and it was then that I discovered that a number of my schoolmates were hostile to me. Carl Jung, Memories Dreams and Reflections, Page 44

Seven of them lay in ambush for me and suddenly attacked me. I was big and strong by then it was when I was fifteen and inclined to violent rages. Carl Jung, Memories Dreams and Reflections, Page 44

For nature seemed, like myself, to have been set aside by God as non-divine, although created by Him as an expression of Himself. Nothing could persuade me that "in the image of God" applied only to man. Carl Jung, Memories Dreams and Reflections, Page 45

For a long time the devil had played no part in my thinking, curiously enough. The devil appeared to me no worse than a powerful man's vicious watchdog, chained up. Carl Jung, Memories Dreams and Reflections, Page 46

Obviously we do not know the will of God at all, for if we did we would treat this central problem with awe, if only out of sheer fear of the overpowering God who can work His terrifying will on helpless human beings, as He had done to me. Carl Jung, Memories Dreams and Reflections, Page 47

I knew that I had to find the answer out of my deepest self, that I was alone before God, and that God alone asked me these terrible things. From the beginning I had a sense of destiny, as though my life was assigned to me by fate and had to be fulfilled. Carl Jung, Memories Dreams and Reflections, Page 47

This gave me an inner security, and, though I could never prove it to myself, it proved itself to me. Carl Jung, Memories Dreams and Reflections, Page 38

Often I had the feeling that in all decisive matters I was no longer among men but was alone with God. And when I was "there," where I was no longer alone, I was outside time; I belonged to the centuries; and He who then gave answer was He who had always been, who had been before my birth. Carl Jung, Memories Dreams and Reflections, Page 48

My mother was a very good mother to me. She had a hearty animal warmth, cooked wonderfully, and was most companionable and pleasant. She was very stout, and a ready listener. Carl Jung, Memories Dreams and Reflections, Page 48

She would then speak as if talking to herself, but what she said was aimed at me and usually struck to the core of my being, so that I was stunned into silence. The first time I remember this happening was when I was about six years old. Carl Jung, Memories Dreams and Reflections, Page 49

By day she was a loving mother, but at night she seemed uncanny. Then she was like one of those seers who is at the same time a strange animal, like a priestess in a bear's cave. Archaic and ruthless; ruthless as truth and nature. At such moments she was the embodiment of what I have called the "natural mind." Carl Jung, Memories Dreams and Reflections, Page 50

I too have this archaic nature, and in me it is linked with the gift not always pleasant of seeing people and things as they are, I can let myself be deceived from here to Tipperary when 1 don't want to recognize something, and yet at bottom I know quite well how matters really stand. Carl Jung, Memories Dreams and Reflections, Page 50

In this I am like a dog he can be tricked, but he always smells it out in the end. This "insight" is based on instinct, or on a "participation mystique" with others. Carl Jung, Memories Dreams and Reflections, Page 50

In the course of my life it has often happened to me that I suddenly knew something which I really could not know at all. The knowledge came to me as though it were my own idea. It was the same with my mother. Carl Jung, Memories Dreams and Reflections, Page 51

On the other hand it was quite clear that Jesus, the man, did have to do with God; he had despaired in Gethsemane and on the cross, after having taught that God was a kind and loving father. He too, then, must have seen the fearfulness of God. Carl Jung, Memories Dreams and Reflections, Page 53

People cling one-sidedly to His love and goodness, for fear they will fall victim to the tempter and destroyer, Jesus, too, had noticed that, and had therefore taught: "Lead us not into temptation/' Carl Jung, Memories Dreams and Reflections, Page 56

For God's sake I now found myself cut off from the Church and from my father's and everybody else's faith. Insofar as they all represented the Christian religion, I was an outsider. Carl Jung, Memories Dreams and Reflections, Page 56

Although I was not yet sixteen years old I had seen a great deal of the reality of the life of man and beast, and in church and school I had heard enough of the sufferings and corruption of the world. Carl Jung, Memories Dreams and Reflections, Page 58

"Here at last," I thought, "is someone who takes the devil seriously and even concludes a blood pact with him with the adversary who has the power to frustrate God's plan to make a perfect world." Carl Jung, Memories Dreams and Reflections, Page 60

Because they are so closely akin to us and share our unknowingness, I loved all warm-blooded animals who have souls like ourselves and with whom, so I thought, we have an instinctive understanding. Carl Jung, Memories Dreams and Reflections, Page 67

Man and the proper animals, on the other hand, were bits of God that had become independent That was why they could move about on their own and choose their abodes. Carl Jung, Memories Dreams and Reflections, Page 67

What I dimly felt to be my kinship with stone was the divine nature in both, in the dead and the living matter. Carl Jung, Memories Dreams and Reflections, Page 68

Above all I was attracted to the thought of Pythagoras, Heraclitus, Empedocles, and Plato, despite the long-windedness of Socratic argumentation. Their ideas were beautiful and academic, like pictures in a gallery, but somewhat remote. Only in Meister Eckhart did I feel the breath of life not that I understood him. Carl Jung, Memories Dreams and Reflections, Page 68

The Schoolmen left me cold, and the Aristotelian intellectualism of St. Thomas appeared to me more lifeless than a desert. Carl Jung, Memories Dreams and Reflections, Page 69

Of the nineteenth-century philosophers, Hegel put me off by his language, as arrogant as it was laborious; I regarded him with downright mistrust. Carl Jung, Memories Dreams and Reflections, Page 69

Here at last was a philosopher who had the courage to see that all was not for the best in the fundaments of the universe. Carl Jung, Memories Dreams and Reflections, Page 69

I discovered that poverty was no handicap and was far from being the principal reason for suffering; that the sons of the rich really did not enjoy any advantages over the poor and ill-clad boys. Carl Jung, Memories Dreams and Reflections, Pages 70-71

What appealed to me in science were the concrete facts and their historical background, and in comparative religion the spiritual problems, into which philosophy also entered. Carl Jung, Memories Dreams and Reflections, Page 72

"Be anything you like except a theologian," he said emphatically. Carl Jung, Memories Dreams and Reflections, Page 73

Everything in the unconscious seeks outward manifestation, and the personality too desires to evolve out of its unconscious conditions and to experience itself as a whole. Carl Jung, Memories Dreams and Reflections, Page 3

I cannot employ the language of science to trace this process of growth in myself, for I cannot experience myself as a scientific problem. Carl Jung, Memories Dreams and Reflections, Page 3

What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth. Carl Jung, Memories Dreams and Reflections, Page 3

Science works with concepts of averages which are far too general to do justice to the subjective variety of an individual life. Carl Jung, Memories Dreams and Reflections, Page 3

Whether or not the stories are "true" is not the problem. The only question is whether what I tell is my fable, my truth. Carl Jung, Memories Dreams and Reflections, Page 3

Like every other being, I am a splinter of the infinite deity, but I cannot contrast myself with any animal, any plant or any stone. Carl Jung, Memories Dreams and Reflections, Page 4

We are a psychic process which we do not control, or only partly direct. Carl

Jung, Memories Dreams and Reflections, Page 4

Life has always seemed to me like a plant that lives on its rhizome. Its true life is invisible, hidden in the rhizome. Carl Jung, Memories Dreams and Reflections, Page 4

When we think of the unending growth and decay of life and civilizations, we cannot escape the impression of absolute nullity. Yet I have never lost a sense of something that lives and endures underneath the eternal flux. Carl Jung, Memories Dreams and Reflections, Page 4

In the end the only events in my life worth telling are those when the imperishable world irrupted into this transitory one. Carl Jung, Memories Dreams and Reflections, Page 4

My Answer to Job was meant to be no more than the utterance of a single individual, who hopes and expects to arouse some thoughtfulness in his public. I was far from wanting to enunciate a metaphysical truth. Carl Jung, MDR, Page 217.

I lend the strange myths of the soul an attentive ear, Carl Jung, MDR, Page 303

My sister [Gertrud "Trudi"] died in her thirties. She was a remarkable person; I never had a close relationship to her. I have told you about her and her marvelous attitude. I always admired her. She died after an operation that was considered to be only minor, but she was fully aware that it was a matter of life and death. Carl Jung, MDR, Page 12

She [Trudi Jung] was as though born to live the life of a spinster, and she never married. But she developed a remarkable personality, and I admired her attitude. She had to undergo an operation that was considered harmless, but she did not survive it. Carl Jung, Memories Dreams and Reflections, Page 113

(Man) ought to have a myth about death, for reason shows him nothing but the dark pit into which he is descending. Myth, however, can conjure up other images for him, helpful and enriching pictures of life in the land of the dead. If he believes in them, or greets them with some measure of credence, he is being just as right or just as wrong as someone who does not believe in them. Carl Jung, MDR, Page 306

I have had mainly women patients, who often entered into the work with extraordinary conscientiousness, understanding and intelligence. It was essentially because of them that I was able to strike out on new paths in therapy. Carl Jung, MDR, Page 145.

The concept of the unconscious posits nothing, it designates only my unknowing, …The unconscious is a piece of Nature our mind cannot comprehend. Carl Jung, MDR, Page 305

It is the psyche which, by the divine creative power inherent in it, makes the metaphysical assertion … not only is it the condition of all metaphysical reality, it

is that reality. Carl Jung, MDR, Page 305.

That the world inside and outside ourselves rests on a transcendental background is as certain as our own existence. Carl Jung, MDR, Page 305

'I am only that!' Only consciousness of our narrow confinement in the Self forms the link to the limitlessness of the unconscious. In such awareness we experience ourselves concurrently as limited and eternal, as both the one and the other. In knowing ourselves to be unique in our personal combination, that is, ultimately limited, we possess also the capacity for becoming conscious of the infinite. But only then!" Carl Jung, MDR, Page 325

All comprehension and all that is comprehended is, in itself, psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world. Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences us … Carl Jung, MDR, Page 352

"What we are to our inward vision, and what man appears to be sub specie aeternitatis, can only be expressed by way of myth." Carl Jung, MDR, Page 3

At times he [Philemon] seemed to me quite real, as if he were a living personality. I went walking up and down the garden with him, and to me he was what the Indians call a guru. Carl Jung, MDR, Page 183.

Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Carl Jung, MDR, Page 353

Whatever the learned interpretation may be of the sentence "God is love, *' the words affirm the complexio oppositorum of the Godhead. Carl Jung, MDR, Page 353

There is good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences us Carl Jung, MDR, Page 351

Similarly, other people are established inalienably in my memories only if their names were entered in the scrolls of my destiny from the beginning, so that encountering them was at the sam4e time a kind of recollection. Carl Jung, Memories Dreams and Reflections, Page 5

When No. 2 [personality] predominated, No.1 was contained and obliterated in him, just as, conversely, No. 1 regarded No. 2 as a region of inner darkness. Carl Jung, Memories, Dreams and Reflections, Page 87

It often seems as if there were an impersonal karma within a family, which is passed on from parents to children. It has always seemed to me that I had to answer questions which fate had posed to my forefathers, and which had not yet been answered, or as if I had to complete, or perhaps continue, things which previous ages had left unfinished. Carl Jung; Memories, Dreams, Reflections; Page 233

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***Carl Jung: Basel Seminar*.**

"Love thy neighbour" is wonderful, since we then have nothing to do about ourselves; but when it is a question of "love thy neighbour as thyself" we are no longer so sure, for we think it would be egoism to love ourselves. There was no need to preach "love thyself" to people in olden times, because they did so as a matter of course. But how is it nowadays? It would do us good to take this thing somewhat to heart, especially the phrase "as thyself." How can I love my neighbour if I do not love myself? How can we be altruistic if we do not treat ourselves decently? But if we treat ourselves decently, if we love ourselves, we make discoveries, and then we see what we are and what we should love. There is nothing for it but to put our foot into the serpent's mouth. He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

Why is psychology the youngest of the empirical sciences? Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Simply because we had a religious formula for everything psychic — and one that is far more beautiful and comprehensive than immediate experience. Though the Christian view of the world has paled for many people, the symbolic treasure rooms of the East are still full of marvels that can nourish for a long time to come the passion for show and new clothes. What is more, these images—be they Christian or Buddhist or what you will—are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11.

I cannot love anyone if I hate myself. That is the reason why we feel so extremely uncomfortable in the presence of people who are noted for their special virtuousness, for they radiate an atmosphere of the torture they inflict on themselves. That is not a virtue but a vice. And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour. But it is simply an untrue state, an artificial world. Carl

Jung, Basel Seminar, Para 88

What is a problem of the present day? If we speak of a general problem nowadays, it is because it exists in the heads of many people. These individuals are somehow chosen by fate and destined by their own natures to suffer under a collectively unsatisfactory condition and to make it a problem. Therefore it is always single individuals who are moved by the collective problem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it. Carl Jung, Basel Seminar, Para 86

When we say, "the animal in man," this always strikes us as something horrible. But this animal in man is not horrible, no more than animals are horrible, for they fulfil God's will most faithfully; they live to fulfil their Creator's purpose. We do not do this. We meddle with the work of the Creator, for we always want to be something different from what we are. Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Basel Seminar, Para 87

We always think that Christianity consists in a particular confession of faith and in belonging to a Church. No, Christianity is our world. Everything we think is the fruit of the Middle Ages and indeed of the Christian Middle Ages. Our whole science, everything that passes through our head, has inevitably gone through this history. It lives in us and has left its stamp upon us for all time and will always form a vital layer of our psyche, just like the phylogenetic traces in our body. The whole character of our mentality, the way we look at things, is also the result of the Christian Middle Ages; whether we know it or not is quite immaterial. The age of rational enlightenment has eradicated nothing. Even our method of rational enlightenment is Christian. The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

All of us who have had a religious education are deeply impressed by the idea that Christianity entered into history without an historical past, like a stroke of lightning out of a clear sky. This attitude was necessary, but I am convinced it is not true. Everything has its history, everything has "grown," and Christianity, which is supposed to have appeared suddenly as a unique revelation from heaven, undoubtedly also has its history. Moreover, how it began is as clear as daylight. I need not speak of the rites of the Mass and certain peculiarities of the priests' clothing which are borrowed from pagan times, for the fundamental ideas of the Christian Church

also have their predecessors. But a break in continuity has occurred because we are all overcome by the impression of the uniqueness of Christianity. It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

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What is more, these images—be they Christian or Buddhist or what you will—are lovely, mysterious, richly intuitive. Naturally, the more familiar we are with them the more does constant usage polish them smooth, so that what remains is only banal superficiality and meaningless paradox. Carl Jung, Basel Seminar, Para 11

If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Thus it also occurs within; in other words, it becomes conscious. Carl Jung, Basel Seminar, Para i

Since the differentiated consciousness of civilized man has been granted an effective instrument for the practical realization of its contents through the dynamics of his will, there is all the more danger, the more he trains his will, of his getting lost in one-sidedness and deviating further and further from the laws and roots of his being. Carl Jung, Basel Seminar, Para 276

And thus, from so-called goodness, which was once really good, something has arisen which is no longer good; it has become an evasion. Nowadays any coward can make himself respectable by going to church and loving his neighbour.

But it is simply an untrue state, an artificial world. Carl Jung, Basel Seminar, Para 88

Therefore it is always single individuals who are moved by the collective problem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it. Carl Jung, Basel Seminar, Para 86

We meddle with the work of the Creator, for we always want to be something different from what we are. Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Basel Seminar, Para 87

The Christian Weltanschauung is therefore a psychological fact that does not allow of any further rationalization; it is something that has happened, that is present. We are inevitably stamped as Christians, but we are also stamped by what existed before Christianity. Carl Jung, Basel Seminar, Para 84

It is exactly as if we had built a cathedral over a pagan temple and no longer knew that it is still there underneath. The result is that the inner correspondence with the outer God-image is undeveloped through lack of psychic culture and has remained stuck in paganism. Carl Jung, Basel Seminar, Para 84

Why have we not long since discovered the unconscious and raised up its treasure-house of eternal images? Carl Jung, Basel Seminar, Para 11

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Basel Seminar, Para 87

If one reflects upon what consciousness really is, one is deeply impressed by the extremely wonderful fact that an event which occurs outside in the cosmos produces simultaneously an inner image. Carl Jung, Basel Seminar, Para i

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lem and who are called upon to respond and contribute to its solution by tackling it in their own lives and not running away from it. Carl Jung, Basel Seminar, Para 86

Carl Jung: Modern Man in Search of a Soul.

In contrast to the meditation found in yoga practice, the psychoanalytic aim is to observe the shadowy presentation — whether in the form of images or of feelings — that are spontaneously evolved in the unconscious psyche and appear without his bidding to the man who looks within. In this way we find once more things that we have repressed or forgotten. Painful though it may be, this is in itself a gain — for what is inferior or even worthless belongs to me as my Shadow and gives me substance and mass. How can I be substantial if I fail to cast a Shadow? I must have a dark side also if I am to be whole; and inasmuch as I become conscious of my Shadow I also remember that I am a human being like any other. Carl Jung; Modern Man in Search of a Soul; Page 35.

It is not the children of the flesh, but the "children of God" who know freedom. Carl Jung, Modern Man in Search of a Soul, Page 122

In Ernst Barlach's tragic novel of family life, Der Tote Tag, the mother-daemon says at the end: "The strange thing is that man will not learn that God is his father." Carl Jung, Modern Man in Search of a Soul, Page 122

We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which we can break the spell that binds us to the cycle of biological events. Carl Jung, Modern Man in Search of a Soul, Page 122

The work in process becomes the poet's fate and determines his psychic development. It is not Goethe who creates Faust, but Faust which creates Goethe. -Carl Jung, Modern Man in Search of a Soul, Pages 170-171

What or who, indeed, is this all-powerful matter? It is once more man's picture of a creative god, stripped this time of his anthropomorphic traits and taking the form of a universal concept whose meaning everyone presumes to understand. Consciousness today has grown enormously in breadth and extent, but unfortu-

nately only in spatial dimensions; its temporal reach has not increased, for were that the case we should have a much more living sense of history.

Carl Jung, Modern Man in Search of a Soul, Page 180

It is in applied psychology, if anywhere, that today we should be modest and grant validity to a number of apparently contradictory opinions; for we are still far from having anything like a thorough knowledge of the human psyche, that most challenging field of scientific enquiry. For the present we have merely more or less plausible opinions that defy reconciliation. Carl Jung; Modern Man in Search of a Soul; Page 57.

Whenever the creative force predominates, human life is ruled and molded by the unconscious as against the active will, and the conscious ego is swept along on a subterranean current, being nothing more than a helpless observer of events." Carl Jung, Modern Man in Search of a Soul; Pages 168-171.

I regard the symbol as the announcement of something unknown, hard to recognize, and not to be fully determined. Carl Jung; Modern Man in Search of a Soul; Page 22.

The dream is specifically the utterance of the unconscious. It is imperative that we do not pare down the meaning of a dream to fit some narrow doctrine Carl Jung; Modern Man in Search of a Soul; Page 11.

Dreams are the direct expression of unconscious psychic activity Carl Jung; Modern Man in Search of a Soul; Page 2.

The dream gives a true picture of the subjective state, while the conscious mind denies that this state exists, or recognizes it only grudgingly Carl Jung; Modern Man in Search of a Soul; Page 5.

The dream content is to be taken in all seriousness as something that has actually happened to us. Every dream is a source of information and a means of self-regulation; dreams are our most effective aids in building up the personality. Carl Jung; Modern Man in Search of a Soul; Page 18.

Dreams give information about the secrets of the inner life and reveal to the dreamer hidden factors of [the dreamer's] personality. There must be a thoroughgoing, conscious assimilation of unconscious contents. By "assimilation" I mean a mutual interpenetration of conscious and unconscious contents. Carl Jung; Modern Man in Search of a Soul; Page 16.

Theoretically, there do exist relatively fixed symbols. If there were no relatively fixed symbols, it would be impossible to determine the structure of the unconscious. Carl Jung; Modern Man in Search of a Soul; Page 21.

Many of my more advanced patients, then, begin to paint. I can well understand that everyone will consider this as an utterly futile sort of dilettantism. However, it must be remembered that we are speaking not of people who have still to prove their social usefulness, but of those who can no longer find significance in their value to society, and who have come upon the deeper and more dangerous question of the meaning of their individual lives. Carl Jung, Modern Man is Search of a Soul, Page 68

If a fire burns me I do not question the reality of the fire, whereas if I am beset by the fear that a ghost will appear, I take refuge behind the thought that it is only an illusion. But just as the fire is the psychic image of a physical process whose nature is unknown so my fear of the ghost is a psychic image from a mental source; it is just as real as the fire, for my fear is as real as the pain caused by the fire. Carl Jung, Modern Man is Search of a Soul, Page 190-191

The psychologist must also remember that certain religious convictions not founded on reason are a necessity of life for many persons. Carl Jung, Modern Man is Search of a Soul, Page 193

According to another primitive view the soul is regarded as fire or flame, because warmth also is a sign of life. A very curious, but by no means rare, primitive conception identifies the soul with the name. The name of an individual is his soul, and hence arises the custom of using the ancestor's name to reincarnate the ancestral soul in the new-born child. We can infer from this that the ego-consciousness was recognized as an expression of the soul. Carl Jung, Modern Man is Search of a Soul, Page 181-182

The shoe that fits one person pinches another; there is no recipe for living that suits all cases. Each of us carries his own life-form—an indeterminable form which cannot be superseded by any other. Carl Jung; Modern Man in Search of a Soul; Pages 60-61.

Every civilized human being, whatever his conscious development, is still an archaic man at the deeper levels of his psyche. Just as the human body connects us with the mammals and displays numerous relics of earlier evolutionary stages going back to even the reptilian age, so the human psyche is likewise a product of evolution which, when followed up to its origins, show countless archaic traits. Carl Jung; Modern Man in Search of a Soul; Page 126

Aging people should know that their lives are not mounting and unfolding but that an inexorable inner process forces the contraction of life. For a young person it is almost a sin — and certainly a danger — to be too much occupied with him; but for the aging person it is a duty and a necessity to give serious attention to him. Carl Jung; Modern Man in Search of a Soul Page 125.

There are hardly any exceptions to the rule that a person must pay dearly for the divine gift of the creative fire. Carl Jung, Modern Man in Search of a Soul, Page 169.

Sport represents an exceptional valuation of the human body, as does also modern dancing. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

We shall also see that belief in the body cannot tolerate an outlook that denies the body in the name of the spirit. Carl Jung, Modern Man in Search of a Soul, Pages 218-220.

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed. Carl Jung, Modern Man in Search of a Soul, Page 49.

We cannot change anything unless we accept it. Condemnation does not liber-

ate, it oppresses. I am the oppressor of the person I condemn, not his friend and fellow-sufferer. Carl Jung, Modern Man in Search of a Soul, Pages 234-235.

Ideas spring from a source that is not contained within one man's personal life. We do not create them; they create us. Carl Jung, Modern Man in Search of a Soul, Page 115.

But if we can reconcile ourselves with the mysterious truth that spirit is the living body seen from within, and the body the outer manifestation of the living spirit –the two being really one-then we can understand why it is that the attempt to transcend the present level of consciousness must give its due to the body. Carl Jung, Modern Man in Search of a Soul, Page 220

Bringing to light the parts of the personality that were previously unconscious and subjecting them to conscious discrimination…is…a call to arms that must be answered by the whole personality. Carl Jung; Modern Man in Search of a Soul; Page 10.

I have treated many hundreds of patients. Among those in the second half of life - that is to say, over 35 - there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given their followers, and none of them has really been healed who did not regain his religious outlook. Carl Jung; Modern Man in Search of a Soul, Page 229

No psychic value can disappear without being replaced by another of equivalent intensity. Carl Jung; Modern Man in Search of a Soul; Page 209

William McGuire: "C.G. Jung Speaking"

In everyone some kind of artist is hiding. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

I make my patients understand that all the things which happen to them against

their will are a superior force. They can call it God or the devil, and that doesn't matter to me, as long as they realise that it is a superior force. God is nothing more than that superior force in our life. Carl Jung, C.G. Jung Speaking, Page 250

Nobody understands what I mean. Only a poet could begin to understand.... Carl Jung, C.G. Jung Speaking, Page 405

Discovering yourself provides you with all you are, were meant to be, and all you are living from and for. The whole of yourself is certainly an irrational entity, but this is just precisely yourself, which is meant to live as a unique and unrepeatable experience. Thus, whatever you find in your given disposition is a factor of life which must be taken into careful consideration. Carl Jung, C.G. Jung Speaking, Page 448

The unconscious of a man is always represented by a woman; that of a woman always by a man. Carl Jung, C.G. Jung Speaking, Page 129

Mind is female, because the head, the brain, is creative, hence like a womb, female. Carl Jung, C.G. Jung Speaking, Page 128-129

She [Toni Wolff] is Dr. Jung's greatest pupil and has for many years helped him in his work by taking many of the patients which he felt himself unsuited to help. I analyzed with her for a good three months. She is very austere, very dignified and severe, but when you get to know her you find she is a most warm and human creature. She is the most important person for you to know, outside of Jung himself. William McGuire, Bollingen, Page 112

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don't know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

A good dream, for example, that's grace. The dream is in essence a gift. The collective unconscious, it's not for you, or me, it's the invisible world, it's the great spirit. It makes little difference what I call it: God, Tao, the Great Voice, the Great Spirit. Carl Jung, C.G. Jung Speaking, Page 419

Biographies should show people in their undershirts. Goethe had his weaknesses, and Calvin was often cruel. Considerations of this kind reveal the true greatness of a man. This way of looking at things is better than false hero worship! Carl Jung, C.G. Jung Speaking, Page 165.

The intuitive is a type that doesn't see, doesn't see the stumbling block before his feet, but he smells a rat for ten miles. Carl Jung, C.G. Jung Speaking, Page 309.

We all must do just what Christ did. We must make our experiment. We must make mistakes. We must live out our own vision of life. And there will be error. If you avoid error you do not live. Carl Jung, Jung, C.G. Jung Speaking, p. 98.

He said, "My kingdom is not of this world." But "kingdom" it was, all the same. Carl Jung, C.G. Jung Speaking, p. 97.

Even a happy life cannot be without a measure of darkness, and the word "happy" would lose its meaning if it were not balanced by sadness. Carl Jung, C.G. Jung Speaking, Pages 451-452.

The more successful we become in science and technology, the more diabolical are the uses to which we put our inventions and discoveries. C.G. Jung Speaking: Interviews & Encounters, page 397.

Religious experience is numinous, as Rudolf Otto calls it, and for me, as a psychologist, this experience differs from all others in the way it transcends the ordinary categories of time, space and causality. Carl Jung, C.G. Jung Speaking, Page 230.

You know, man doesn't stand forever, his nullification. Once, there will be a reaction, and I see it setting in, you know, when I think of my patients, they all seek their own existence and to assure their existence against that complete atomization into nothingness or into meaninglessness. Man cannot stand a meaningless life.

C.G. Jung Speaking, Pages 438-439.

Jazz and all that sort of stuff is silly and stultifying. But it is even worse when they play classics in such a place. Bach, for instance. Bach talks to God. I am gripped by Bach. But I could slay a man who plays Bach in banal surroundings. Carl Jung, C.G. Jung Speaking, Page 249.

Cocktails and all they stand for are just as bad. They simply kill all sensible conversation. Why, most of the people who go in for cocktail drinking are only able to keep up a decent conversation after the third. Worst of all is television. Carl Jung, C.G. Jung Speaking, Page 249.

Without knowing it man is always concerned with God. What some people call instinct or intuition is nothing other than God. God is that voice inside us which tells us what to do and what not to do. In other words, our conscience. Carl Jung, C.G. Jung Speaking, Page 249.

Man has come to be man's worst enemy. It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking, Page 248.

God is nothing more than that superior force in our life. You can experience God every day. Carl Jung, C.G. Jung Speaking, Page 249.

The archetypes are not intellectually invented. They are always there and they produce certain processes in the unconscious one could best compare with myths. That's the origin of mythology. Mythology is a dramatization of a series of images that formulate the life of the archetypes. C.G. Jung Speaking, Page 348.

Even though differences of scientific opinion have brought about a certain estrangement between Professor Freud and myself, a debt of gratitude nevertheless impels me to honor Freud and Janet' as the men who have guided me in my scientific career. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Even so, as a Protestant, it is quite clear to me that, in its healing effects, no creed is as closely akin to psychoanalysis as Catholicism. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

The symbols of the Catholic liturgy offer the unconscious such a wealth of possibilities for expression that they act as an incomparable diet for the psyche. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

Again one has only to think of the craze for Negro dances, for the Charleston and jazz—they are all symptoms of the great longing of the mass psyche for this more complete—development of the powers immanent within us which primitives possess to a higher degree than we do. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

A schooling that is not too strict and is actually what many people would call a bad one, is in my experience the best. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

How great the importance of psychic hygiene, how great the danger of psychic sickness, is evident from the fact that just as all sickness is a watered-down death, neurosis is nothing less than a watered-down suicide, which left to run its malignant course all too often leads to a lethal end. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 38-46

All the Nazi leaders were possessed in the truest sense of the word, and it is assuredly no accident that their propaganda minister was branded with the ancient mark of the demonized man—a clubfoot. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

There are demons all right, as sure as there is a Buchenwald. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

The symbol has a future. The past does not suffice to interpret it, because germs of the future are included in every actual situation. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

In explaining dreams from a causal point of view, Freud got to their primary causes. But what interests me is why a person dreams of one thing rather than another. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

One must never give way to fear, but one must admit to oneself that one is afraid. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

But as I grasped Jung's powerful hand in mine, I felt passing into me the vibrant, tenacious, communicative warmth of an immense hope. Pierre Courthion, C.G. Jung Speaking: Interviews and Encounters, Pages 141-145

Even now I am receiving many applications from Germans who want to be treated by me. If they come from those "decent Germans" who want to foist the guilt onto a couple of men in the Gestapo, I regard the case as hopeless. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Man is slowly transformed into a uroboros, the "tail-eater" who devours himself, from ancient times a symbol of the demon-ridden man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 149-155

Indeed all during his illness, he told us, ideas were flooding up, even in his delirium, which he is still trying to evaluate and record. Esther Harding, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

Women are much tougher than men underneath. To call women the weaker sex is sheer nonsense. Carl Jung, C.G. Jung Speaking, Pages 244-251

…the line of the ecliptic, at present traversing the second fish of the sign of Pisces, the fish of the Anti-Christ, does not pass through its head but below. This would mean that, according to the stars, the sinister forces do not reach their maximum, do not quite "come to a head." Carl Jung, C.G. Jung Speaking: Interviews and Encounters and Pages 171-179

I always hold that psychology is such a complicated chapter of human knowledge that those who deal with it should really have some philosophical preparation. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 99-113

You know that the terminology in the field of medical psychology is still in the state of the old Babylonian confusion of tongues. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 99-113

You see, I am not a philosopher. I am not a sociologist—I am a medical man. I deal with facts. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

I am not particularly well read in philosophy. I simply have had to make use of philosophical concepts to formulate my findings. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

My conceptions are much more like Carus than like Freud. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The great question was, is there a non-ego, is there something that can pull me out of the isolation-in-the-ego of the Kantian world picture. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

We were living at a time when there had been no wars within men's memory, but here was a man [Nietzsche] who saw war coming, who wrote that the next century would be the most warlike of all. I felt that he was right. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

In his thirty-seventh year, Zarathustra happened to Nietzsche 'cla ward die eins zu zwei, Zarathustra ging an mir vorbei.' In 1888 he went mad. That was a tremendous event; it made a deep impression on me. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

I was especially interested in palaeontology; you see, my life work in historical comparative psychology is like palaeontology. That is the study of the archetypes of the animals, and this is the study of the archetypes in the soul. The Eohippus is the archetype of the modern horse, the archetypes are like the fossil animals. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

It [Individuation] is not a therapy. Is it therapy when a cat becomes a cat? It is a natural process. Individuation is a natural process. It is what makes a tree turn into a tree; if it is interfered with, then it becomes sick and cannot function as a tree but left to itself it develops into a tree. That is individuation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

You know, it is possible to have 'consciousness' in globo, so to speak, without its being differentiated. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The East is just as one-sided in its way as the West is in its way. Carl Jung, C.G. Jung Speaking, Pages 252-267.

As to the spelling of extravert, he [Jung] says extrovert is bad Latin and should not be used. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The thought of this principium individuationis at work through all nature and through all mankind, East and West, has something awe inspiring and majestic about it. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The participation mystique by which society contains the individual may be understood as a statement of the fact that individuals are still undifferentiated from each other, that is to say, they have not yet been self-consciously broken up into individual personalities. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The archetype of the individual is the Self. The Self is all embracing. God is a circle whose center is everywhere and whose circumference is nowhere. Carl Jung,

C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The individual in society may be understood as a piece of the archetype, a piece that has been differentiated out of the collective representation. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

When a culture becomes too highly rationalized individuals are not able to experience the natural flow of unconscious materials. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The mechanisms of convention keep people unconscious. Carl Jung, C.G. Jung Speaking; Interviews and Encounters, Pages 205-218

The son became a thief, and the daughter a prostitute. Because the father would not take on his shadow, his share in the imperfection of human nature, his children were compelled to live out the dark side which he had ignored. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

This is how you must live—without reservation, whether in giving or withholding, according to what the circumstances require. Then you will get through. After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Always I have a feeling of compassion for the clergyman. He has a devil of a problem. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

Jung stated that, at the birth of Christ, Saturn the maleficent god and Jupiter the beneficent god were so near to each other that they were almost one star, that is, the star of Bethlehem, when the new self, Christ, good and evil, was born. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 156-163

The vanity of men is in most cases a result of their professional activities. The

extent it reaches is sometimes almost grotesque. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Most men are afraid of something and are full of prejudices—which are not there in the case of most women. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Men almost invariably are not honest, either with themselves or with me. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

So many women are just crying out for a better understanding with their husbands. Their men are incapable of grasping this—which is not strange since men do not understand women anyway. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

I do not particularly enjoy a discussion in which everybody agrees with me—there is no obstacle to overcome, no tension, no productive flow. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

If man and woman were the same, that would be stalemate. The earth would be sterile. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

Where the land is flat there is no flow of water; it has nowhere to go; it stagnates. In order to produce energy you must have opposites—an above and a below. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

It is a clash between man and God, in which man's Luciferan genius has produced in the H-bomb the power to destroy more effectively than any ancient god could. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

We must begin to learn about man until every Jekyll can see his Hyde. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 244-251

He [Jung] said, write the truth, and expect to be misunderstood, and take the consequences. That was what he had been doing all his life. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 237-238

If you are not interested in your own fate, the unconscious is. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

We tend to identify our chthonic nature with evil and our spiritual nature with good. We must accept the dark forces and stop projecting them. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Go to bed. Think of your problem. See what you dream. Perhaps the Great Man, the 2,000,000-year-old man, will speak. In a cul-de-sac, then only do you hear his voice. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The urge to become what one is invincibly strong, and you can always count on it, but that does not mean that things will necessarily turn out positively. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

As if we know nature! Or about the psyche! The 2,000,000-year-old man may know something. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

I have no trouble talking to primitives. When I talk of the Great Man, or the equivalent, they understand. The Great Man is something that reacts. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

We go through difficult things; that is fate. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Man goes through analysis so that he can die. I have analyzed to the end

with the end in sight—to accompany the individual in order that he may die. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The analyst must help life as long as he can. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

One must see what the underlying trend is—what the will of God is. You are damned if you don't follow it. It will ruin your life, your health. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

It, the Great Man, can at one stroke put an entirely different face on the thing—or anything can happen. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Ethics is not convention; ethics is between myself and the Great Man. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The way is ineffable. One cannot, one must not, betray it. It is like the way of Zen—like a sharp knife, and also twisting like a serpent. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

To clarify your mind you draw a mandala, and it is legitimate. Another says, "Oh, that's how to do it!" and draws a mandala. And that is a mistake; that is cheating, because he is copying. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Never say no or yes on principle. Say it only when you feel it is really yes. If it is really no, it is no. If you say yes for any outer reason, you are sunk. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

If you are dishonest, you are nothing for your unconscious. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

If you follow the unconscious closely, your intelligence will not sink below a certain level, and you will add a good deal of intelligence to what you already possess. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

If you take the unconscious intellectually, you are lost. It is not a conviction, not an assumption. It is a Presence. It is a fact. It is there. It happens. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

You have got to accept what the unconscious produces, and you have to understand its language. It is Nature, and it has to be translated into human forms. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

That is the reason for the dignity of man, that he has the ability to do this. There is no reflection in creation. To reflect is man's task, and he can do it when he is not sterilized. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The naivete of the white man—that he identifies the ego with the Great Man! Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The patient is permeated by what you are—by your real being—and pays little attention to what you say. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

The analyst has unsolved problems because he is alive—life is a problem daily. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

When I dream of a patient, it is usually a sign that one of my complexes has been touched. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

Each step ahead that the patient makes can be a step for the analyst. Carl

Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

One of the greatest hindrances to understanding is the projection of the shaman—the savior. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

At bottom, the transference is by no means a personal fantasy. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 359-364

“Called or uncalled, God is present!” It is a Delphic oracle. The translation is by Erasmus. You ask whether the oracle is my motto. In a way, you see, it contains the entire reality of the psyche. “Oh God!” is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C. G. Jung Speaking, p. 164.

All that I have learned has led me step by step to an unshakeable conviction of the existence of God. I only believe in what I know. And that eliminates believing. Therefore I do not take His existence on belief— I know that He exists. Carl Jung, C. G. Jung Speaking, p. 251.

The farmer is still closer to these layers. In tilling the earth he moves around within a very narrow radius, but he moves on his own land. Carl Jung, Man and his Environment; C.G. Jung Speaking; Pages 201-203

I am fully committed to the idea that human existence should be rooted in the earth. Carl Jung, C.G. Jung Speaking, Page 204

The great astrological periods do exist. Taurus and Gemini were prehistoric periods, we don’t know much about them. But Aries the Ram is closer; Alexander the Great was one of its manifestations. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

It was not I who invented all the fish symbols there are in Christianity: the fisher of men, the pisciculi christianorum. Carl Jung, C.G. Jung Speaking: Inter-

views and Encounters, Pages 410-423

Christianity has marked us deeply because it incarnates the symbols of the era so well. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In our era the fish is the content; with the Water-pourer, he becomes the container. It's a very strange symbol. I don't dare interpret it. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

One finds, besides, a lot of things about this in the Bible itself: there are more things in the Bible than the theologians can admit. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Why, when Pope Pius XII in one of his last discourses deplored that the world was no longer conscious enough of the presence of angels, he was saying to his faithful Catholics in Christian terms exactly what I am trying to say in terms of psychology to those who stand more chance of understanding this language than any other. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

There is a terrible spiritual famine in our world, but there are also people who don't want to be beak-fed or fed with infant's pap. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

In the first place, I have no system, no doctrine, nothing of that kind. I am an empiricist, with no metaphysical views at all. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Our instincts do not express themselves only in our actions and reactions, but also in the way we formulate what we imagine. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

The development of consciousness is the burden, the suffering, and the bless-

ing of mankind. Carl Jung, C.G. Jung Speaking, Page 248

I try to funnel the fantasies of the unconscious into the conscious mind, not in order to destroy them but to develop them. Carl Jung, C.G. Jung Speaking, Pages 39-40.

We are awakening a little to the feeling that something is wrong in the world, that our modern prejudice of overestimating the importance of the intellect and the conscious mind might be false. Carl Jung, C.G. Jung Speaking, Page 49.

The great work of art is a product of the time, of the whole world in which the artist is living, and of the millions of people who surround him, and of the thousands of currents of thought and the myriad streams of activity which flow around him. Carl Jung, C.G. Jung Speaking, Page 128

When I see so much refinement and sentiment as I see in America, I look always for an equal amount of brutality. Carl Jung, C.G. Jung Speaking, Page 64

"Oh God!" is what we say, irrespective of whether we say it by way of a curse or by way of love. Carl Jung, C.G. Jung Speaking, Page 64.

Religion gives us a rich application for our feelings. It gives meaning to life. Carl Jung, C.G. Jung Speaking, Page 69.

Without knowing it man is always concerned with God. Carl Jung, C.G. Jung Speaking, Page 249

When you observe the world you see people, you see houses, you see the sky, you see tangible objects. But when you observe yourself within, you see moving images, a world of images, generally known as fantasies. Yet these fantasies are facts. Carl Jung, C.G. Jung Speaking, Page 302

If people would only take the trouble to turn up the actual writings of the ancient alchemists, they would find a deep treasure-trove of wisdom, much of which is perfectly applicable to the very events which are happening in the world today. Carl Jung, C.G. Jung Speaking, Page 444

After all, what can possibly be more important than the study of how men's minds work, and have worked in the past? Carl Jung, C.G. Jung Speaking, Page 444

We want simplicity. We are suffering, in our cities, from a need of simple things. Carl Jung, C.G. Jung Speaking, Page 49.

Alchemy represents the projection of a drama both cosmic and spiritual in laboratory terms. The opus magnum [the great work] had two aims: the rescue of the human soul and the salvation of the cosmos. Carl Jung, C.G. Jung Speaking, Page 228

It is for this reason that the alchemists believed in the truth of "matter," because "matter" was actually their own psychic life. Carl Jung, C.G. Jung Speaking, Page 228

For the collective unconscious which sends you these dreams already possesses the solution: nothing has been lost from the whole immemorial experience of humanity, every imaginable situation and every solution seem to have been foreseen by the collective unconscious. Carl Jung, C.G. Jung Speaking, Page 231.

We must do what Christ did. We must make mistakes. We must live out our own vision of life. Carl Jung, C.G. Jung Speaking, Page 98

If you avoid error you do not live; in a sense even it may be said that every life is a mistake, for no one has found the truth. When we live like this we know Christ as a brother, and God indeed becomes man. Carl Jung, C.G. Jung Speaking, Page 98

One comes to see that life is great and beautiful, that nonsense and stupidity

do not always triumph. Carl Jung, C.G. Jung Speaking, Page 145.

Nature can help you only if you manage to get time for yourself. You need to be able to relax in the garden, completely at peace, or to walk. Carl Jung, C.G. Jung Speaking, Page 166

After all, if you should still get stuck, there is always the enantiodromia from the unconscious, which opens new avenues when conscious will and vision are failing. Carl Jung, C.G. Jung Speaking, Pages 158-159.

Life behaves as if it were going on, and so I think it is better for an old person to live on, to look forward to the next day, as if he had to spend centuries, and then he lives properly. Carl Jung, C.G. Jung Speaking, Page 438

What is important and meaningful to my life is that I shall live as fully as possible to fulfill the divine will within me. Carl Jung, C.G. Jung Speaking, Page 75.

Jaffe reports "a penchant for Negro spirituals" along with Bach, Handel Mozart, and early music. A string quartet of Schubert had to be turned off because "it moved him too much," while Beethoven's late quartets "churned him up almost beyond endurance." C.G. Jung Speaking, Page 249.

Your books are not books, Herr Professor. They are bread. A poor uneducated woman, C.G. Jung Speaking, Page 402.

Instinct is not only biological, it is also, you might say, spiritual. Carl Jung, C.G. Jung Speaking: Interviews and Encounters, Pages 410-423

Synchronicity states that a certain psychic event is paralleled by some external non-psychic event and that there is no causal connection between them. It is a parallelism of meaning. C.G. Jung Speaking, Page 387.

And the little travelling salesman of women's things who stopped me in the street and looked at me with immense eyes, saying "Are you really the man who writes those books? Are you truly the one who writes about these things no one knows? C.G. Jung Speaking, Page 402.

Carl Jung/Hans Schmid Correspondence:

It is more likely that in the unconscious of the introvert there is a love for the object that compensates his fear of it, while in the unconscious of the extravert there is a fear that compensates his love for the object. Carl Jung, Jung-Schmid Correspondence, Page 55.

The introvert needs the object for his thinking, because it is precisely via the object that he adapts to outer reality. Carl Jung, Jung-Schmid Correspondence, Page 57

The attitude he [the introvert] assumes toward the object is a certain rejection, therefore, which can even develop into a kind of fear of the object. His primary reaction toward the object is actually not love but rather fear. The ancients knew these two original powers well, the eros and phobos. Carl Jung, Jung-Schmid Correspondence, Page 55.

The only goal for the ideally oriented introvert is the production of impersonal, imperative values, and for the equally ideally oriented extravert the only goal is the love for the object. Carl Jung, Jung-Schmid Correspondence, Page 60

The extravert feels prospectively, the introvert retrospectively, so that the latter remains longer under the impression of the difficulty. Carl Jung, Jung-Schmid Correspondence, Page 65

Certainly, but true love presupposes self-awareness. Carl Jung, Jung-Schmid Correspondence, Page 75

So in my view an "ideally oriented type" is not an analyzed type at all, but an

unanalyzed one, someone, for example, who only has a very good sailing boat, but without a built- in motor, thus a vehicle that does not move for hours when there is no wind. Carl Jung, Jung-Schmid Correspondence, Page 75

In short, the introvert thinks with the object, the extravert feels with it. Carl Jung, Jung-Schmid Correspondence, Page 77

With the spirit of international modernity, which is rooted in precisely those vestiges of archaic collectivity, we shall experience the building of a second tower of Babel, which as we know ends in a confusion of tongues. Carl Jung, Jung-Schmid Correspondence, Page 78

We must not forget that even Goethe is not the absolute authority but a human being who, as far as his unconscious is concerned, is just as small and impotent as any other insignificant person. Carl Jung, Jung-Schmid Correspondence, Page 79

The striving for the creation of impersonal values deprives the introvert of a considerable sum of energy in the development of his personality, so that he, just as much as the extravert, in a certain sense falls behind himself (though in the opposite way than does the extravert). Carl Jung, Jung-Schmid Correspondence, Page 80

Surely Sisyphus was an idealist, wasn't he? Carl Jung, Hans Schmid-Guisan Letters, Page 114

The abstract thinking of the introvert is a parallel to this. It is so much in accordance with outer reality that unconsciously it is completely saturated with, and contingent upon, the lusting for power in the world. Carl Jung, Jung-Schmid, Page 118

When I violate the extravert with my abstract thinking, this is a fact, and this fact cannot be dismissed even if I insist that the other is merely thinking concretistically. Carl Jung, Hans Schmid Guisan Letters, Page 101

Understanding is a terribly binding power, possibly a veritable soul murder when it levels out vitally important differences. Carl Jung, Schmid-Guisan Letters, Page 140

For the ideal introvert, the purification of his thinking is, as already mentioned, precisely the indigestible morsel he is struggling with. Carl Jung, Schmid-Guisan Letters, Page 134

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Schmid-Guisan Letters, Page 133

In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Schmid-Guisan Letters, Page 133

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Schmid-Guisan Letters, Page 132

For in order to achieve abstraction, we pour what is separate and manifold into a flask, heat it up, and melt it, and thus force the volatility of the matter into the template. In that we create a spiritus, which is an abstraction. Carl Jung, Hans Schmid Guisan Letters, Page 102

The dignity of man— an essential notion still to be learned by all missionaries! Carl Jung, Hans Schmid Guisan Letters, Page 104

I have always defended this principle, namely, that one should not proselytize the other but should give him the opportunity to grow from what is his very own. Carl Jung, Hans Schmid Guisan Letters, Page 105

An honest man, who also has a certain amount of courage, will never use self-knowledge as a surrogate for life. Carl Jung, Hans Schmid Guisan Letters, Page 110

Knowledge without usefulness adorns philosophical chessboards and produces fat volumes for venerable libraries. Carl Jung, Hans Schmid Guisan Letters, Page 114

Usefulness without meaning fills pockets and the churches of Christian Science. Carl Jung, Hans Schmid Guisan Letters, Page 114

Thinking is life just as much as doing is. Carl Jung, Hans Schmid Guisan Letters, Page 114

Thinking is not merely a "realization" of life; life can also be a "realization" of thinking. Carl Jung, Hans Schmid Guisan Letters, Page 114

You are again forgetting that life stands on two legs, doing and thinking. Carl Jung, Han Guisan Schmid, Page 132

This union, which should not come about, is the union of the pairs of opposites in ourselves. This is what the devil wants to prevent at any cost. Carl Jung, Han Guisan Schmid, Page 132

The extravert (the ideal type) must realize his feeling, the corresponding introvert his thinking. In this process, the extravert notices that his feeling is pregnant with thoughts; the introvert, that his thinking is full of feelings. Carl Jung, Hans Guisan Schmid, Page 133

But how can I come to live a Christian life, if not through the doctrine? Even Christ taught, and did not simply live. If he had only lived, nobody would have noticed anything, or, if they noticed, they would not have understood. Carl Jung, Hans Guisan Schmid, Page 59

I have to remark, by the way, that there is at least one thing the introvert

can do better than the extravert, and that is thinking. Carl Jung, Hans Guisan Schmid, Page 133

An introvert who does not outgrow his constant thinking is just as untenable as an extravert who cannot get out of his constant feeling. Carl Jung, Hans Guisan Schmid, Page 133

The term “introversion” thus describes an inward turning of the psychic energy, which I called “libido,” because the introvert does not comprehend the object directly, but by means of abstraction, that is, by a thinking process that is inserted between himself and the object. Carl Jung, Jung-Schmid Guisan Correspondence, Page 160

In pathological cases, as you know, unconscious love also becomes a source of heightened fear of the object for the introvert, and, conversely, unconscious fear becomes a source of powerful attraction to the object for the extravert. Carl Jung, Jung-Schmid Correspondence, Page 160

The introvert does feel, too, and very intensely so, only in a different way than the extravert does. Carl Jung, Jung-Schmid Correspondence, Page 161

Whereas the extravert needs the object to bring his type to perfection and to cleanse his feeling, the introvert experiences this as a horrible violation and disrespect of his personality, because he absolutely refuses to be, so to speak, the chemical dry cleaner for the feelings of extraverts. Carl Jung, Jung-Schmid Correspondence, Page 57

The representation of the extravert refers completely to the object and is, therefore, in complete agreement with outer reality, while his thinking is in agreement with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

This is not the case in the introvert. His representation of things is inadequate, precisely because of the lack of feeling- into [the object]. His thinking is in accordance with outer reality, but not with his own inner reality. Carl Jung, Jung-Schmid Correspondence, Page 58

This explains the often- observed fact that the introvert thinks and preaches all sorts of nice things but does not do them himself, in fact, does the contrary; whereas the extravert does all sorts of good and nice things but does not think them, in fact, often the contrary. Carl Jung, Jung-Schmid Correspondence, Page 58

The extravert knows, by feeling himself into others, by what human means people can be won over, whereas the introvert tries to create values in himself with which he tries to impress and force others toward him, or even bring them to his knees. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Conversely, the introvert strains the pleasure- unpleasure mechanism in his unconscious by the conscious, idealistic desire to create the highest values proper to force others to come to him, thus degrading people to objects of his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

The ideally oriented introverted person is faced with the fact that he scares away from himself precisely the human love and joy that he is really trying to find behind all his desire to impress and to be superior, and that he keeps and chains to himself only those inferior persons who know best how to cater to his desire. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

While the introvert's conscious attitude is an impersonal and just attitude of power, his unconscious attitude aims at inferior lust and pleasure; and while the extravert's conscious attitude is a personal love for human beings, his unconscious attitude aims at unjust, tyrannical power. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

Introversion: I have to realize that my object, apart from its reality, is also a symbol of my pleasure, which I unconsciously try to gratify with its help. Extraversion: I have to realize that my object, apart from its reality, is also a symbol of my power, the approval of which I try to obtain from it. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

I would say: the introvert also tries, through the hypothesis of abstraction, to reach the object, actually reality, which seems to him chaotic only because of the projection of his unused and therefore undeveloped feeling. He tries to conquer the

object by thinking. But he wants to reach the object quite as much as the extravert. Carl Jung, Jung-Schmid Correspondence, Pages 55-62.

What the extravert calls human is just “all too human” for the introvert. What the introvert calls human is airy and gaseous for the other. Carl Jung, Hans Schmid Guisan Letters, Pages 100-114

Carl Jung and Sabina Spielrein

You will see that this investigation is the necessary preliminary work for the psychology of Dem. praec. Spielrein’s case is proof of that (it’s in the Jahrbuch). Carl Jung, Freud/Jung Letters, Vol. 1, Page 23.

My dear Miss Spielrein, You have managed well and truly to grasp my unconscious with your sharp letter. Such a thing could only happen to me. Carl Jung, Letter June 20,1908

Your image has changed completely, and I want to tell you how very, very happy it makes me to be able to hope that there are people who are like me, people in whom living and thinking are one; good people who do not misuse the power of their mind to dream up fetters but rather to create freedoms. Carl Jung to Sabina Spielrein, June 30, 1908.

How great would be my happiness to find that person in you, that ‘esprit fort’ who never descends into sentimentality, but whose essential and innermost prerequisite for life is her own freedom and independence. Carl Jung to Sabina Spielrein, June 30, 1908.

I often think that the happiness that I want to give other people is begrudged me or is returned to me in the form of hidden hostility, which is what has so often happened to me! Carl Jung to Sabina Spielrein, July 22, 1908

At this meeting I really had an opportunity for the first time to see this great man [Freud] in my world, out of his own milieu, and thus to understand him much more deeply than before. Carl Jung to Sabina Spielrein, September 28, 1908

He [Freud] is truly a great and good man who, by virtue of his wonderful knowledge of humankind and his experience of life, sees incomparably further than I do. Carl Jung to Sabina Spielrein, September 28, 1908

If I have previously only admired this man [Freud] from a distance, now I have really come to love him. Carl Jung to Sabina Spielrein, September 28, 1908

I fear for my work, for my life's task, for all the lofty perspectives that are being revealed to me by this new Weltanschauung as it evolves. How shall I, with my sensitive soul, free myself from all these questions? Carl Jung to Sabina Spielrein, December 4, 1908

My mind is torn to its very depths. I, who had to be a tower of strength for many weak people, am the weakest of all. Will you forgive me for being as I am? For offending you by being like this, and forgetting my duties as a doctor towards you? Will you understand that I am one of the weakest and most unstable of human beings? And will you never take revenge on me for that, either in words, or in thoughts or feelings? Carl Jung to Sabina Spielrein, December 4, 1908

I am looking for someone who understands how to love, without punishing the other person, imprisoning him or sucking him dry; I am seeking this as yet unrealized person who will manage to separate love from social advantage and disadvantage, so that love may always be an end in itself, and not just a means to an end. Carl Jung to Sabina Spielrein, December 4, 1908

It is my misfortune that I cannot live without the joy of love, of tempestuous, ever-changing love. This daemon stands as an unholy contradiction to my compassion and my sensitivity. Carl Jung to Sabina Spielrein, December 4, 1908

When love for a woman awakens within me, the first thing I feel is regret, pity for the poor woman who dreams of eternal faithfulness and other impossibilities and is destined for a painful awakening out of all these dreams. Therefore if one is

already married it is better to engage in this lie and do penance for it immediately than to repeat the experiment again and again, lying repeatedly, and repeatedly disappointing. Carl Jung to Sabina Spielrein, Dec. 4, 1908

Sincere thanks on behalf of my wife for the flowers. That was very sweet of you. Carl Jung to Sabina Spielrein, Sept. [?] 1910

Your thinking is bold, far-reaching, and philosophical. Carl Jung to Sabina Spielrein, August 8, 1911.

I can hardly think that there is anything organically wrong with your foot, for the psychological situation is too powerfully and traumatically significant. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

Only when you seek the happiness of the other, will your own happiness be granted. I allow myself to write to you so frankly and to admonish you because, after long and solitary reflection, I have eliminated from my heart all the bitterness against you which it still harboured. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

But never forget that under no circumstances must you retreat from an immediate goal which your heart considers good and reasonable. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

He [Freud] has spoken several times of your dissertation, the best indication that it has made an impression on him. You do not need my recommendation. Approach him as a great master and rabbi, then all will be well. Carl Jung to Sabina Spielrein, Sept. 22 [?], 1911.

I am rather worried about how Freud will take the corrections I am introducing into the theory of sexuality. The more I write in my own style, the greater becomes the danger of misunderstandings, for inwardly I am quite alien to the spirit of the Viennese school, though not to the spirit of Freud. Carl Jung to Sabina Spielrein, Nov. 24, 1911

Your study is extraordinarily intelligent and contains splendid ideas whose priority I am happy to acknowledge as yours. Carl Jung to Sabina Spielrein, Dec. 23, 1912

He [Freud] wants to give me love, while I want understanding. I want to be a friend on an equal footing, while he wants to have me as a son. For that reason he ascribes to a complex everything I do which does not fit the framework of his teaching. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

At the meeting in Munich I saw clearly that Freud is lost to me. Carl Jung to Sabina Spielrein, Nov. 4, 1913.

Respect for the human personality and its motives should not be undermined by psychoanalysis. Because I fight for that I suffer much. Carl Jung to Sabina Spielrein, April 1915.

Mother told Sabina stories about angels and demons, clairvoyance and miracle cures, inspired by the Chasidic folklore. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

From age five to seven Sabina was educated in a Fröbel type kindergarten in Warsaw learning to speak German and French. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Until the age of 6-7 I had no fear of any devil. I was an example of courage for my brother and made fun of him by jumping at him out of a dark hiding place or telling him horror stories. My parents warned me that one day I would feel anxiety and understand how her brother felt. Sabina Spielrein, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

"I nurtured grandiose fantasies: I was a goddess and ruled over a great empire, I possessed a great power with which I could know everything and achieve everything, even though I did not really believe in its reality, for there was a critic inside me who knew the difference between reality and fantasy." Sabina Spielrein, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Sabina "conversed with a spirit. It was an angel sent to her by God, because she was an unusual person, a good spirit that helped her and guided her. At first the spirit spoke German, then Russian. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

Up to the age of 13 she was "extremely religious in spite of her father's derisions." In fifth grade, age 15, she "took a lively interest in the psychological aspects of religion and arranged to have lessons in Ancient Hebrew so as to read the Bible in the original." Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 3

She [Sabina] had a crush on the history teacher, a man of high intelligence and a sad expression in his black eyes, but with a habit of odd grimaces, who "has opened up to her previously unknown vistas by leaps and bounds. I wanted to make sacrifices for him, to suffer for him. I was looking for a friend to whom I could bare my soul." Later the poor man fell in love with her mother and when she left for Paris he jumped out of a window. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Sabina's other crush was on her paternal uncle Adolf who was also in love with her mother. Asked mother: "Which of them do you really love, your uncle or your [History] teacher?" Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

In 1901, "while in the 6th grade, after the death of my little sister" Emilia of typhoid "my illness began:" a prolonged grief complicated by social withdrawal and mounting difficulties in relating to her father and mother. Sabina Spielrein, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

In 1904 she graduated with a gold medal from the all-girl Yekaterinskaia Gimnazia and like other rich daughters of Rostov, e.g., Vera Weizmann, the future first lady of Israel, Sabina wanted to study in Switzerland. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

As she increasingly lost control of her aggressive impulses (hitting her mother)

and unbearable rage at her father, Sabina had to be committed to the Burghölzli Asylum on August 17, 1904, not yet 19 years old, to become director Bleuler's and his deputy Jung's patient. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Nine months later Spielrein recovered and while still in the hospital started attending medical school, from which she would graduate in 1911 with an 80-page dissertation on the analytic treatment of a schizophrenic patient. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

From 1905 to 1911 Jung assumed a new function, as her [Sabina] medical school teacher and, with Bleuler, as her dissertation supervisor. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

Jung and his patient in the hospital, true to her mischievous nature, Sabina acted out all manner of pranks to test the nurses and Jung, never Bleuler. Henry Zvi Lothane, MD, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

I have analyzed the clinical condition almost completely with the help of your method and, early on, with a favorable result. In the course of her treatment the patient had the misfortune to fall in love with me. She continues to rave blatantly to her mother about this love and her secret spiteful glee in scaring her mother is not the least of her motives. Therefore the mother would like, if needed, to send her to another doctor, with which I naturally concur. Carl Jung, The real story of Sabina Spielrein: or fantasies vs. facts of a life, Page 4

We must not forget the fundamental difference between man and woman, which is also, provisionally, the rule. Man wants to embrace; woman prefers to be embraced. The reverse can only take place provisionally because men are on average more differentiated. Sabina Spielrein, Unedited extracts from a diary, Page 3

Woman is more discriminating in her choice because it is more difficult to find a personality that fits the ideal; it is for these reasons that the woman is generally monogamous, when she truly loves; for opposite reasons, the man is less discriminating and is more or less polygamous. Sabina Spielrein, Unedited extracts from a diary, Page 4

We always see that a beautiful woman is the determining factor in a man's choice – let us not get angry! What does that mean: a beautiful woman? It is well known that there is no absolute beauty; the ideal of beauty was simply developed from female forms most frequently encountered, that is, from characteristics that proved most pleasing. Sabina Spielrein, Unedited extracts from a diary, Page 4.

Thus one can love nature as a living being and confide one's inner thoughts to it; for example find similarities between the storm in nature and the storm in one's own heart, and this similarity is real because our world is a part of the universal world or, if you prefer, a reflection of it. Sabina Spielrein, Unedited extracts from a diary, Page 4

The paper that I have written for the clinic about the value of reaction (Spielrein 1909),4 makes me think that we see our own pain in the soul of the other, that is objectively – hence the relief. Sabina Spielrein, Unedited extracts from a diary, Page 4

Freud's interpretation that laughter is born of the comparison of two different amounts of energy, the over-abundance of energy being eliminated by laughter, seems to me to be very plausible. Sabina Spielrein, Unedited extracts from a diary, Page 5

When the artist creates, it is not the manifestation of the need to communicate something to the world. It is rather that the complex itself simply wants to emerge! Sabina Spielrein, Unedited extracts from a diary, Page 5

The most elevated instincts always present themselves as murderous instincts. Sabina Spielrein, Unedited extracts from a diary, Page 6.

Everywhere you see the pleasure involved in destroying and dying. Young people have a strange need to sacrifice their lives for a great cause, a 'nobler' cause. Sabina Spielrein, Unedited extracts from a diary, Page 6

The death of a person constitutes the nature of only one complex – the sexual complex. Every individual must disappear as such. Sabina Spielrein, Unedited extracts from a diary, Page 6

Minds such as yours help advance science. You [definitely] must become a psychiatrist. - Jung to Spielrein, (Spielrein 13 June 1909, p. 101)

Sometimes it seems to me that the scholarly world which reads the article will see me as a know-it-all who wants to point out every folly to the entire world. - Sabina Spielrein 8 September 1910

The death tendency or death wish was clear to you before it was to me, understandably. Carl Jung, 25 March 1912, Journal of Analytical Psychology, 46, 1, 184–5).

He is honest and points this out in his writings long afterwards, recollecting that it is his pupil, Dr Spielrein, who had the idea, and stressing that Freud later borrowed it from her (Jung 1911–12, para. 504, note no. 38). Her idea, his idea … Jung does not fail to state explicitly Sabina's intellectual independence. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 3

She is afraid however that he will publish first, that he will steal her ideas. Generously, Jung writes that these are secret penetrations of thoughts … 'perhaps I borrowed from you too; certainly I have unwittingly absorbed a part of your soul as you doubtless have of mine. What matters is what each of us has made of it. And you have made something good of it' - Carl Jung Letters to Sabina, 25 March 1912, Page 185

She succeeds in writing, and is consequently recognized for her fine intelligence, her exacting mind, and her bold ideas. Freud describes her work as 'magnificent' (Spielrein 7 January 1912, p. 41). Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 4

In practice what matters is less the precise classification than one's intuitive understanding of the patient, because practical psychotherapy is a healing art. You say that too, after all. We need scientific findings only [as points of reference] Spielrein to Jung, (Carotenuto 1982, pp. 66–7)

She [Anna Freud] has the advantage over me of having a father who is widely known. I … must rely on my own strength, for which reason I have a much more

difficult time of it' Sabina Spielrein, 19 October 1910.

You would be seriously mistaken to think that I identify my happiness with a high destiny. I have never thought that my son was destined for me; I know only too well that he will have his own life to live and that he belongs to me as little as I belong to my parents. It is then that I realize how alone I am. Sabina Spielrein, 1906/1907?.

Sabina Spielrein published her thesis in the Jahrbuch in 1911, then in 1912 an article on her childhood, and 'Destruction as the cause of coming into being' Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 2

She [Sabina] revels in her success. She 'is now a member of the psychoanalytic society' (ibid., p. 41), and her name is published alongside that of Freud and Jung. They encourage her to write. She signs her articles. This is remarkable, for though women are accepted as psychoanalysts, they are mainly known for being clinicians, not theoreticians. They are not known for their writing. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 4

From '[poor] psychopath' (Spielrein 19 October 1910, p. 29) or 'degenerate' as she sometimes referred to herself (Spielrein 1906/1907?), she soon becomes the person who discusses the components of theory with Jung and Freud almost on equal terms, the one who speaks at conferences – not only in dreams – in front of the Viennese analysts (Spielrein 1911). She dares to expose herself in words; she even risks publication. Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 2

She says that she owes the energy put into the 'sublimated activity' to her mystical tendency, but also to something Freud said to her. When she talked about the desired child (the 'Siegfried dreams'), he said: 'You could have the child you know, if you wanted it, but what a waste of your talents' (Spielrein 6 January 1918) and reminded her at the same time that 'nothing is stronger than controlled and sublimated passion' (Freud 12 June 1914) Mireille Cifali, Sabina Spielrein, a woman psychoanalyst: another picture, Page 3.

Three years later, in 1895, Freud wrote, 'Hysterics suffer mainly from reminiscences'. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 1

Jung reports in her notes, Pat[ient] laughs and cries in a strangely mixed, compul-

sive manner. Masses of tics, rotating head, sticks out her tongue, legs twitching. Complains of a terrible headache, saying that she was not mad, only upset, at the hotel, she could not stand people or noise. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Today, Sabina might well be diagnosed as psychotic. Furthermore, she was referred to the Burghölzli because she could not be treated at the Heller Institute where she had been previously. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

We then see throughout the hospital notes, how difficult Sabina's behaviour was and how much she tried to create havoc around her to get attention and especially to provoke the doctors and staff of the hospital to punish her. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

'At the slightest sign of lack of respect or trust, she immediately retaliates with negativistic behaviour and with a succession of greater or lesser devilish tricks'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Yesterday the medical assistant forbade her to leave her bed. Whereupon patient made a point of getting up and declared energetically she would never obey, that she never wanted to get well, that she would behave badly. On being suitably coaxed by the writer she returned to bed perfectly calm. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 2

Absence of senior physician (since 27th August). Yesterday (28th August) headache, getting worse. Tried to demand medication, which was refused. At night in bed, pulse 180, for that reason finally given Morphine … then good night. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

Patient has great insight into her condition but not the slightest inclination to improve it. She asks Ref. never to betray the slightest embarrassment about her but only extreme energy and a firm belief in her recovery; that would be the only way for her to get better. Pat. has no attention span when she is reading by herself, but the doctor's mere personal presence can often enable her to concentrate for hours. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein,

Page 3

During this time patient was very unsettled. The following day she reports that she constantly and with great longing imagines Ref. squeezing her left hand tightly until it hurts. She desires this painful treatment with all her strength. The next day she has a high grade hyperaesthesia in her left hand. 'I want this pain', patient says calmly, 'I want you to do something really bad to me, to force me to do something that I am opposed to with all my being'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

In his interview with Sabina's mother, Jung is informed of Sabina's previous erotic transferences – some time before she had fallen in love with her uncle, a doctor, and subsequently with another doctor – both had disappointed her. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 3

The roots of Sabina's erotic transference to Jung can be seen in her hateful relations with both her parents as described in the hospital records. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Her sadomasochistic relationship with her father seemed to revolve around the shame she experienced with him, her misbehaviour, the excitement and relief she derived from his physical beating of her, and her anxiety about her father's depression and periodic threats of suicide. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

She cannot turn to her father, he does not really understand her, he says hurtful things to her. Because of her strong narcissism she cannot give in to her father, and when her father is sad, she cannot talk to him and she is again deeply hurt. He has hit patient and she has had to kiss his hand in return. (At this point numerous tics, grimaces and gestures of abhorrence.) Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Sabina recounts, with a further display of tics, to Jung how her father had hit her on her bare buttocks up until she was aged 11, at times in front of her siblings. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

[Three] years ago it happened that patient said to her father that she could give up parents in favour of the company of other people. Big scene followed, father went wild and threatened suicide. There were often scenes like this, sometimes lasting for days. It also hurts pat. that father insults and tyrannizes other members of the household. It pains her that he is unhappy, always talking about dying, etc. When he is kind to her she regrets that she behaves badly. She is always afraid that one day he will kill himself. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 4

Even during this last year mother tried to beat her in front of her brothers and her brothers' friends. Once when, at thirteen, her mother punished her, she ran away and hid in various places, doused herself with ice-cold water (winter!), and went into the cellar to catch her death of cold. This way she wanted to torment her parents and kill herself. In her 15th year, she tried to starve herself to death in Karlsbad because she had made her mother angry. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

Just as Sabina, like her father, retaliates against her mother by threatening to kill herself, she also punishes herself in this way. Coline Covington, Comments on the Burghölzli hospital records of Sabina **Spielrein, Page 5**

'She sees herself as a thoroughly bad and corrupt person, and for that reason she simply assumes that she should not be allowed to be in the company of other people'. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

She is only able to establish relations with others through painful treatment and the manipulation of guilt. This is evident in her provocative behaviour towards the hospital staff, whom she constantly challenges to punish her and thereby confirm her in her narcissistic guilt. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

Sabina's conviction that she is a 'bad and corrupt person' both explains and reinforces the abusive treatment she receives from her parents. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

In order to be loved, Sabina conforms to the expectations she imagines her parents have of her – punishment and humiliation, particularly at the hand of

the father, then become associated with sexual excitement. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

Sabina's own disgust 'with ladies and shops' indicates her own identification with her mother's self-hatred and her homosexual solution in wanting to eschew what is feminine in order to obtain her mother's love and to try to satisfy her where her father had clearly failed. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 5

The impression we have of Jung's treatment of Sabina was that he, much like Bleuler, was patient, calm and supportive – he made Sabina feel wanted and accepted. Coline Covington, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 6

Since the last abreaction marked improvement. Still strongly emotional and unusually powerful expressions of feeling. At every stimulation of the complex she still reacts with her back, hands, tongue, and mouth, though significantly less so. She is now aware of it and hides her expressions of disgust behind her hands. She recently tried associations with acquaintances and on this occasion it was shown that she could not say her complex trigger word 'to beat'. So she omitted it during the experiment. Carl Jung, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 7

… To me, life without science is completely senseless. What else is there for me if there is no science? Get married? But that thought fills me with dread: at times my heart aches for tenderness, love; but that is but a deceptive, passing, external display that hides the most pitiful prose. The price is subjugation of the personality…. No! I do not want such love: I want a good friend to whom I can bare my soul; I want the love of an older man so that he would love me the way parents love and understand their child (spiritual affinity). But my parents – they are not it – If only I were as wise a human being as my Junga! … And how stupid that I am not a man: men have it easier with everything. It is a shame that everything in life goes their way. I do not want to be a slave! Sabina Spielrein, Comments on the Burghölzli hospital records of Sabina Spielrein, Page 8

Freud describes her [Sabina] work as 'magnificent' (Spielrein 7 January 1912, p. 41). Mireille Cifali, Sabina Spielrein, a woman psychoanalyst, Page 4

***Jung-Kirsch Letters.**

Intuition does not say what things mean but sniffs out their possibilities. Meaning is given by thinking. - Carl Jung, Jung-Kirsch Letters, Page 21

But in a certain sense, the failure to answer your letter is also right; for your dream about "passive homosexuality" and "mental weakness" says clearly enough that you absolutely have to stand on your own feet, or you'll be blown over by every wind (wind = animus). - Carl Jung, Jung-Kirsch Letters, Page 23

Naturally you cannot release any woman from the animus, as long as you yourself are falling into the anima. - Carl Jung, Jung-Kirsch Letters, Page 23

One falls most easily into the anima when one is overrun by one's feelings, because one fails to question them sufficiently. - Carl Jung, Jung-Kirsch Letters, Page 23

Anima-feelings, however, are symbols, or conditions, created by the anima when it commands psychic contents that it refuses to share with consciousness. - Carl Jung, Jung-Kirsch Letters, Page 23

A woman falls too much into the animus when the analyst is behaving in a too womanly manner towards himself and failing to keep his feelings objectively in hand. - Carl Jung, Jung-Kirsch Letters, Page 23

Since the Spirit is not made but fulfils its own laws of life as a living entity, superordinate to the human being, so the human being also cannot build it up or point the way for it. - Carl Jung, Jung-Kirsch Letters, Page 24

Schmid died of a streptococcal infection, which he got from a small cut caused by a car accident. It was the fourth bad accident in half a year. Sadly, he ignored this warning. - Carl Jung, Jung-Kirsch Letters, Page 27

I recognize the individual necessity which leads Frau S. towards Indian practices, and I myself have advised her to do so. In principle of course I'm not at all in favor of imitating Indian methods, and consider it as mistaken as the Europeanization of Eastern civilization. - Carl Jung, Jung-Kirsch Letters, Page 33

I wouldn't like to see the subjective conditions of Frau S. outweighing the spirit of analysis and ultimately even falsifying it into a theosophy. - Carl Jung, Jung-Kirsch Letters, Page 33

What disturbs you most in your dream, the sinking of the anima, corresponds to Faust's words, "Go down then, I could also say, rise up!" - Carl Jung, Jung-Kirsch Letters, Page 36

Correspondingly, fire rises from the ground. Tobacco in any form means a material for making fantasies (= clouds of smoke). The southern Slavs are part of a warmer, southern zone = realm of sensation - Carl Jung, Jung-Kirsch Letters, Page 36

Nothing has changed in our deeper relationship, but in the upper layers you must find your way to yourself as much as possible. - Carl Jung, Jung-Kirsch Letters, Page 39

The anima always takes possession of the ground one lives on. Therefore you are confronted with special tasks. Too much Europe isn't good for you right now. - Carl Jung, Jung-Kirsch Letters, Page 39

It appears that amusing rumors are being spread about me. - Carl Jung, Jung-Kirsch Letters, Page 44

The only unquestionable fact which lies behind all this stupid gossip is that as the honorary chairman of the International Society for Psychotherapy, I could not desert the society at the moment when Kretschmer resigned. - Carl Jung, Jung-Kirsch Letters, Page 44

Neither have I addressed Hitler over the radio or in any other manner, nor have I expressed anything concerning politics. - Carl Jung, Jung-Kirsch Letters, Page 45

With regard to my view that, as far as one can see, the Jews will not create their own form of culture, this view is based on (1) historical facts, and (2) the additional fact that the specific cultural contribution of the Jew evolves most clearly within a host-culture, where the Jew frequently becomes the very carrier of this culture, or its promoter. - Carl Jung, Jung-Kirsch Letters, Page 45

The Jewish Christ-complex is a very remarkable business. - Carl Jung, Jung-Kirsch Letters, Page 46

The existence of this complex predisposes to a somewhat hystericized general mental attitude, which has become especially clear to me in the course of the present anti-Christian agitation against me. - Carl Jung, Jung-Kirsch Letters, Page 46

As you know, Freud previously accused me of anti-Semitism because I could not tolerate his soulless materialism. - Carl Jung, Jung-Kirsch Letters, Page 46

I cannot see why the Jew, like any so-called Christian, is incapable of accepting that he is being personally criticized when one has an opinion about him. - Carl Jung, Jung-Kirsch Letters, Page 46

Why must it always be assumed that one wants to condemn the Jewish people? Surely the individual is not the people? - Carl Jung, Jung-Kirsch Letters, Page 46

So, if you perceived my reserved attitude in Ascona as anti-Semitism, you missed the mark completely. - Carl Jung, Jung-Kirsch Letters, Page 46

In general, you really ought to know me well enough not to attribute to me

uncritically a non-individual stupidity like anti-Semitism. - Carl Jung, Jung-Kirsch Letters, Page 47

No one who is a Jew can become a human being without knowing he is a Jew, since this is the basis from which he must reach out toward a higher humanity. - Carl Jung, Jung-Kirsch Letters, Page 47

Finally I want to inform you that my new book, "Wirklichkeit der Seele," has appeared. I've included in it a Jewish author on Old Testament psychology in order to annoy the National Socialists and all those Jews who have decried me as an anti-Semite. - Carl Jung, Jung-Kirsch Letters, Page 47

One of these days a situation may very well arise when we Jews will have to ask for your [Jung's]help for the sake of our soul! – James Kirsch, Jung-Kirsch Letters, Page 41

Later, when you are more deeply rooted not only in Palestine but also in your inner life, everything you need will fall into place of its own accord. - Carl Jung, Jung-Kirsch Letters, Page 39

I have to admit that, without believing some of the specific accusations, my image of you was somewhat darkened, especially after Fraulein Wolff told me that, if you had been a German, you would have voted for the Nazis. James Kirsch, Jung-Kirsch Letters, Page 48

I did not go so far as believing you capable of a non-individual stupidity like anti-Semitism but thought it necessary to inform you of these rumors, and since they've produced such a reaction from you, in the form of your clear and unequivocal letter, a great burden has been lifted from my heart. James, Jung-Kirsch Letters, Page 48

I recalled your wonderful explanations during the Berlin Seminar, where you demonstrated how the idea of ritual murder was projected onto Christians and later onto Jews, and the underlying subjective process experienced by the person originating such projections. James Kirsch, Jung-Kirsch Letters, Page 49

I think it's possible to project anti-Semitism onto you because you have opinions about the Jew which may be correct, but only insofar as they reflect the Galut existence, as it is called in the Kabbalah, the banishment of the Shekhinah (the Jewish anima). James Kirsch, Jung-Kirsch Letters, Page 49

Jesus and his way of redemption were necessarily rejected, a process which you've described precisely in Types, in the chapter on Prometheus and Epimetheus. James Kirsch, Jung-Kirsch Letters, Page 50

As far as I can judge the Chinese intellectual, the Chinese path led to a whole - "completion" not "perfection". Jewish consciousness, on the other hand, has the characteristic that something essential is missing; something suppressed lives in the Jewish soul, which induces even in the educated Jew the most peculiar affects and hysterical reactions. James Kirsch, Jung-Kirsch Letters, Page 50

This rejection of Christ has it seems to me (Jews will never admit this) determined the fate of the Jews. James Kirsch, Jung-Kirsch Letters, Page 50

From a Jewish viewpoint, Christianity is its shadow (and also vice versa, by the way, but that's the Christians' concern). James Kirsch, Jung-Kirsch Letters, Page 50

It's historically demonstrable that in every era when the Jewish people attempted to realize the idea of the Messiah, great disturbances also erupted in the Christian world. Sabbatai Zwi and the religious wars, Zionism National Socialism. James Kirsch, Jung-Kirsch Letters, Page 51

You certainly know many people who have become restless through being cut off from the unconscious, who project the anima and seek salvation in every possible and impossible way, e.g. even in psychoanalysis, but never within themselves. The same is true for the Jews as a people. James Kirsch, Jung-Kirsch Letters, Page 51

With the French Revolution a new historic era begins also for the Jewish peo-

ple. James Kirsch, Jung-Kirsch Letters, Page 52

Here [French Revolution] begins the purge of Jews, dissolving the Jewish ways of life which had existed heretofore, the disavowal of Jewishness, assimilation and cessation of the living Hebrew language, which from then on was used only literarily by the so-called "Maskilim" (representatives of the Enlightenment). James Kirsch, Jung-Kirsch Letters, Page 52

The fact that the Jews repressed their Jewishness during the era of assimilation explains - besides the Christ-complex - also the psychological break of personalities like Heine, as well as the soulless materialism of such inspiring but destructive individuals as Marx and Freud. James Kirsch, Jung-Kirsch Letters, Page 52

I find your criticism of Freud essentially correct; it matches the image of the Jews during their period of assimilation in the previous century, and such Jews still exist today in droves. James Kirsch, Jung-Kirsch Letters, Page 52

As two thousand years of suffering shows and especially the sorrowful events of the year 1933 - the Jew has injured himself gravely by his negative valuation of the unconscious. James Kirsch, Jung-Kirsch Letters, Page 53

Since I’ve become very familiar with the Bible and have been living in Palestine, I understand now more than ever how enormously important for us is your vivid conception of the unconscious and the approach to the experience of the unconscious. James Kirsch, Jung-Kirsch Letters, Page 53

For me, at least, it was only through you that it became possible to understand the experiences of the prophets, the Messianic idea, and to rediscover what was lost in the consciousness of the Jewish people since the time of the prophets. James Kirsch, Jung-Kirsch Letters, Page 53

The great contribution of Jung (and this is clearly expressed in the essay in question) is that he has declared that the unconscious is also the creative foundation of the soul, and that he thus sees both aspects, the negative and the positive. James Kirsch, Jung-Kirsch Letters, Page 55

Whoever ventures to follow the phenotype of the Jew into his darkest abyss, that person cannot be accused of escaping into a non-existing image of a Jew. James Kirsch, Jung-Kirsch Letters, Page 55

When Jung expressed his views concerning the current situation of psychotherapy, he had to clarify to what extent Freud's particular Jewish attitude to the unconscious influenced all of modern psychology and psychotherapy. James Kirsch, Jung-Kirsch Letters, Page 55

Freud, however, unequivocally rejects the positive aspect of the unconscious (see The Future of an Illusion). James Kirsch, Jung-Kirsch Letters, Page 55

To overcome this attitude of godlessness and homelessness, we need Jung's revelations about Freud and about the corresponding distortion of Jewish psychology, and Jung's way - in contrast to Freud's - in order to arrive at the positive aspect of the unconscious through accepting the shadow as fully as possible. James Kirsch, Jung-Kirsch Letters, Page 56

For that reason the final sentence of my essay was as follows: "In Jung's personality as well as in his psychology and psychotherapy, something is contained which speaks to the depth of the ailing Jewish soul and which may lead to its liberation." James Kirsch, Jung-Kirsch Letters, Page 56

Since I spent my childhood in Guatemala, I am probably able to adapt more easily to this climate [Palestine]. James Kirsch, Jung-Kirsch Letters, Page 61

Radiation is enormously high in Palestine. The worst of it isn't the heat, but the unbelievable abundance of ultraviolet light, which is much higher than for instance in Davos. James Kirsch, Jung-Kirsch Letters, Page 61

We have our Nazis, i.e. a party which wants to elevate the "Fuhrer" to be the King of Palestine and is organized like the military.

They wear brown! shirts, are responsible for acts of terror, and they murdered the

most important labor leader. James Kirsch, Jung-Kirsch Letters, Page 61

The world seems to be going through an immense shift. Aquarius is announcing himself powerfully. Carl Jung, Jung-Kirsch Letters, Page 60

The anti-religious attitude is a powerful reaction against the worn-out spirit of the past. Carl Jung, Jung-Kirsch Letters, Page 69

In psychology we have already reached the other side; the anti-religious are just starting to turn away from the past. Carl Jung, Jung-Kirsch Letters, Page 60

Hitler persistently shirks the religious conflict, which signifies much the same as the end of Protestantism in Germany. Carl Jung, Jung-Kirsch Letters, Page 60

What comes next is the conflict with the Catholic Church. In Austria they are now placing Protestant and Jewish children together in special schools. I wonder if it will lead again to religious warfare, as before? Carl Jung, Jung-Kirsch Letters, Page 60.

With regard to your article, I agree entirely with its intention and conclusion, and only object to the inference that in some way I identify the Jew with Freud. Carl Jung, Jung-Kirsch Letters, Page 62

Formerly I was considered a hater of Germans because I criticized their barbarism; now the Jews are accusing me of trying to curry favor with the Germans (and meanwhile Palestine's foreign trade with Germany happily increased last year, despite the boycott!). Carl Jung, Jung-Kirsch Letters, Page 63

The feminine mind is earth which awaits the seed. This is the meaning of transference. Carl Jung, Jung-Kirsch Letters, Page 63

In the deepest sense, all of us do not dream out of ourselves but out of that

which exists between myself and the other. Carl Jung, Jung-Kirsch Letters, Page 63

It's atrocious how I neglect you, but the things I perceived via your wife were so wide-ranging and made everything about your future seem so uncertain to me that I instinctively shrank from them. Carl Jung, Jung-Kirsch Letters, Page 67

To your earlier letter, I have to note that schizophrenia is not an unequivocal matter. Certain cases are certainly organic in nature, i.e. more organic than psychic, while others are more psychic. Carl Jung, Jung-Kirsch Letters, Page 67

Since time immemorial primitive peoples have commonly believed that it is impossible to conquer a foreign land, because those who occupy a foreign land will then be taken over by the gods of that land. James Kirsch, Jung-Kirsch Letters, Page 15

Even though the whites in America did not absorb Indian blood to any extent worth mentioning, specific Indian traits are evident in the appearance, bearing, and physiognomy of present-day Americans. James Kirsch, Jung-Kirsch Letters, Page 15

Thus, we would do better to say, not that the inhabitants of North America exhibit Indian traits, but that when the Europeans were transplanted to America, the change of habitat bestowed on them a different physiognomy. James Kirsch, Jung-Kirsch Letters, Page 15

Only think of their rough training combats and boxing, the songs of a Walt Whitman, and more besides unimaginable for Europeans. The gods of that country have taken possession of them. Only one people proves to be an exception to this rule: the Jews. James Kirsch, Jung-Kirsch Letters, Page 15

Through all lands they [Jews] took their god with them, the god they conceived in the desert. James Kirsch, Jung-Kirsch Letters, 15

Israel's god is a god of the wind, not originating from the earth, and from the

very beginning he was grasped in spiritual form, as the Everlasting: I will be who I will be! James Kirsch, Jung-Kirsch Letters, Page 15

For the Jewish people, God is the energetic principle before it divides into its polarities. James Kirsch, Jung-Kirsch Letters, Page 16

The soul of the Jew was bound up with this single-singular principle; his soul was not permitted to open itself to the land where he traveled. James Kirsch, Jung-Kirsch Letters, Page 16

The Jew's bride, the Jew's anima was Israel, the Jewish people, the Sabbath, the Torah. James Kirsch, Jung-Kirsch Letters, Page 16.

The Jew's homeland is the Torah, and the only content of his soul is God. And yet deep in every Jew is the yearning for oasis, for the earth. James Kirsch, Jung-Kirsch Letters, Page 16

It is a human being's eternally impossible attempt to direct the soul away from the earth, to adapt collective energy and its specific formation to his soul, and to tum the Eternally Becoming into the only content of this soul. James Kirsch, Jung-Kirsch Letters, Page 16

We [Jews] made a vital mistake by rejecting Christ. Christ is the repressed complex of the Jew. James Kirsch, Jung-Kirsch Letters, Page 43

During one of her last sessions, Hilde [Kirsch's wife] also talked to you at some length about me and my problem. James Kirsch, Jung-Kirsch Letters, Page 70

To begin with, I have to tell you that the reason for my departure was not the land of Palestine, but the Jews. The Jews do not accept the land and the primitive-ness there and instead attempt, consciously and unconsciously, to perpetuate their exile. James Kirsch, Jung-Kirsch Letters, Page 70

Probably you told her [Kirsch's wife] something to the effect that I cannot reach my own depth, because I don't realize my shadow sufficiently and am shirking the primitive within myself; my psychology seems as if I were floating, like a drop of oil, above my depth. James Kirsch, Jung-Kirsch Letters, Page 70

As you know, I am still constantly in great financial difficulties. I'm only now able to send you a portion of the amount I owe you. May I ask if you agree that I may send you the balance in about 2-3 months? James Kirsch, Jung-Kirsch Letters, Page 74.

The ears are connected with feelings, and you are not hearing feelings perceptively enough. That could be a not insignificant problem in relation to this patient. Carl Jung, Jung-Kirsch Letters, Page 6

It is possible that he's [Kirsch Patient] not reaching you properly on the feeling side. Masturbation is an expression of being isolated. Carl Jung, Jung-Kirsch Letters, Page 6

It goes without saying that the anima problem is always present, and the anima always comes forward with very absolute demands, so absolute that it always signifies a kind of self-sacrifice (in the Christian sense) not to consent to them. Carl Jung, Jung-Kirsch Letters, Page 9

The anima problem is always a problem of one's own social inferiority; in other words, on the edge of a glacial crevasse it's better not to make trial jumps, but rather to bring inner conditions into harmony with outer. Carl Jung, Jung-Kirsch Letters, Page 10

In treating the anima, nothing is more dangerous than unworldly naivete. Carl Jung, Jung-Kirsch Letters, Page 10

You can measure your anima's social inferiority by your wife's resistances. So be careful! Carl Jung, Jung-Kirsch Letters, Page 10

But I’m also afraid of all the brilliant people! Marianne Jung, Jung-Kirsch Letters, Page 12

Your dream actually concerns the separation and differentiation of the anima. The Homunculus who takes care of this process is the Self. Carl Jung, Jung-Kirsch Letters, Page 80

It [Alchemical Procedure] is a kind of yoga, aiming for the creation of the Self through "Imagination." Carl Jung, Jung-Kirsch Letters, Page 81

Enclosed is a check in the amount of francs. According to my records, I owe you francs for my wife’s sessions and my own, and 4 francs for the Sermones. Carl Jung, Jung-Kirsch Letters, Page 82

Odors are referred to occasionally in the alchemical writings. Psychologically they may be related to psychological exhalations, as you suspect. Carl Jung, Jung-Kirsch Letters, Page 82

You must avoid carelessness and not lure a person who is meant for the collective into the path of danger. Nonnulli perierunt in opere nostro! Carl Jung, Jung-Kirsch Letters, Page 85

I gladly take this opportunity, at least once a year, to express my deepest thanks to you for the inexpressible totality of what you’ve given me all these years. James Kirsch, Jung-Kirsch Letters, Page 87

What you write to me, though, about the 1574 edition of the Corpus Hermeticum decidedly piques my appetite. If the thing isn’t too expensive, I’d like to make a grab for it. Carl Jung, Jung-Kirsch Letters, Page 88

During the past week I have read your Wotan essay and your commentary on the Tibetan Book of the Dead. James Kirsch, Jung-Kirsch Letters, Page 90

Especially in connection with alchemy, it gave me an amazing amount and opened new aspects for me, which are so broad and deep that at times I'm quite stupefied. James Kirsch, Jung-Kirsch Letters, Page 90

I have gone along old Maya trails as much as possible. The Indios hold on to their primitive religion, but do not give their secrets away to the white man. James Kirsch, Jung-Kirsch Letters, Page 105

This calendar stone is valid for 52 years and includes Venus. It weighs many, many tons and has lain buried for several hundred years. Now it is in the Museum in Mexico. James Kirsch, Jung-Kirsch Letters, Page 105

You 're to be congratulated for getting out of the hell of London. In Los Angeles you will surely have every opportunity to make your own way. Carl Jung, Jung-Kirsch Letters, Page 96

Now I have an important announcement to make: My family and I have moved to Los Angeles. The war brought this about. James Kirsch, Jung-Kirsch Letters, Page 95

During the war any kind of activity became almost impossible for us foreigners. All my books are burnt, even my seminar notes are gone. James Kirsch, Jung-Kirsch Letters, Page 95

Now I am in California, in a climate which is quite similar to Guatemala's, and have peace again and the possibility of regaining strength. James Kirsch, Jung-Kirsch Letters, Page 95

Jung Clubs are a thorny problem, however, as you know better than anyone, and the effect of analysis on Jungian analysts (myself included!) gave rise to all sorts of questions in me, for which I have no answer. James Kirsch, Jung-Kirsch Letters, Page 95

Please give my warmest greetings to your dear wife and to Fraulein Wolff and do pass on my new address to them. James Kirsch, Jung-Kirsch Letters, Page 95

In the meantime I reached my 70th birthday, for which I received in due time the congratulations of the Analytical Psychology Club of Los Angeles. Carl Jung, Jung-Kirsch Letters, Page 100

Beside my gratitude for your kind remembrance I was very interested in the fact that such a new club has sprung up in Los Angeles. Carl Jung, Jung-Kirsch Letters, Page 100

We passed through anxious times because we were twice immediately threatened by invasion and once it seemed to be inevitable, but miraculously enough we were spared. Carl Jung, Jung-Kirsch Letters, Page 100

You can hardly imagine the devilish atmosphere in which we lived in Europe. It was psychically the hardest time I ever went through. James Kirsch, Jung-Kirsch Letters, Page 101

I like it very much here in Los Angeles, but one of the things I do not like about Los Angeles is that we are here rather isolated from any news about you and the life in Zurich. James Kirsch, Jung-Kirsch Letters, Page 101

I hear it again and again that you are a Nazi. It is such a ridiculous thing. James Kirsch, Jung-Kirsch Letters, Page 102

In each case [Reports of Jung being a Nazi], I have been able to trace it to some Freudian, and it fits very well into the Freudian attempt to be considered the one and only form of depth-psychology. James Kirsch, Jung-Kirsch Letters, Page 102

Recently, a vile article has been published in the official organ of the American Psychiatric Association, and maybe, this time we can kill this snake thoroughly.

James Kirsch, Jung-Kirsch Letters, Page 102

Professor Scholem is certainly all wet when he thinks that the Jewish Gnosis contains nothing of the Christian mystery. It contains practically the whole of it, but in its unrevealed pleromatic state. Carl Jung, Jung-Kirsch Letters, Page 141

It's very difficult to express in words how many riches were bestowed on me in Zurich on this visit, and I would like to thank you and your wife once again for the wonderful hours I was privileged to spend at your house. James Kirsch, Jung-Kirsch Letters, Page 189

Special thanks also for the "Sermones ad mortuos". James Kirsch, Jung-Kirsch Letters, Page 189

I hope very much that your wife [Emma Jung] will decide to publish the lectures about the Anima in book form. James Kirsch, Jung-Kirsch Letters, Page 189

For, as I've observed, Christ is only now entering into the Jewish unconscious as a living symbol. James Kirsch, Jung-Kirsch Letters, Page 190

"Physician heal thyself' has become a necessity for me. James Kirsch, Jung-Kirsch Letters, Page 191

I am very sorry that I am not mentioned as "joint translator" of your Job book, which I love so much; but I can also understand Mr. Read's standpoint. James Kirsch to HRC Hull, Jung-Kirsch Letters, Page 192

Quite frankly, your [RFC Hull] letter means a great disappointment to me, since in your letter of November 2lst, 1953, you wrote that you "took the liberty of acknowledging my help by naming me as joint translator". James Kirsch, Jung-Kirsch Letters, Page 192

I regret that your [RFC Hull [opinion on our work is now such, in contrast to your opinion expressed in your letter of November 2l. James Kirsch, Jung-Kirsch Letters, Page 193

My attitude was certainly that of a translator who accepted full responsibility for his work. James Kirsch to RFC Hull, Jung-Kirsch Letters, Page 193

Frankly, I feel that Miss Hannah's and Dr. von Franz' share in the translation of Psychology and Alchemy have deserved much more acknowledgment than they actually received, but this is not my business. James Kirsch, Jung-Kirsch Letters, Page 193

The gouty "irascibility" appears to manifest itself in a general emotional lack of control. Carl Jung, Jung-Kirsch Letters, Page 194

With Dr. Jacobi you have "mis le pied dans le plat" in a most imprudent way. Carl Jung, Jung-Kirsch Letters, Page 194

In your very own interest, you should pay more attention to your affects, otherwise you become too godlike. That's why strict observance of the law was the guiding principle of your ancestors. Carl Jung, Jung-Kirsch Letters, Page 194

Affects are actually volcanic: with the lava they bring nutritious minerals to the surface of the earth. Carl Jung, Jung-Kirsch Letters, Page 195

The purpose of the Christian Reformation was to remove the bad moral consequences which are caused by the amoral divine model. Carl Jung, Jung-Kirsch, Page 195

One cannot simultaneously "strain at gnats and swallow camels" (Matt. 23 :24), or "serve two masters" (Matt. 6:24), etc. Carl Jung, Jung-Kirsch Letters, Page 195

Without thorough knowledge of "good and evil," of the ego and the shadow, there is no recognition of the Self, but at most an involuntary and therefore dangerous identification with it. Carl Jung, Jung-Kirsch Letters, Page 195

As well as I, or perhaps even better, in the hostile pair of brothers - Christ-Satan - a Jew can recognize the Self, and with that the incarnation, or Yahweh's assimilation to man. Carl Jung, Jung-Kirsch Letters, Page 195

The Jew has the advantage of already having anticipated the development of human consciousness in his spiritual history. Carl Jung, Jung-Kirsch Letters, Page 195

By that I mean the Lurianic level of the Kabbalah, the breaking of the vessel, and human help in its reconstitution. Carl Jung, Jung-Kirsch Letters, Page 195

I have written you so many letters which were never mailed that, when it comes to sitting down at my desk and really writing down what I want to say other things come to the foreground. James Kirsch, Jung-Kirsch Letters, Page 103

I have been feeling very close to you during these last two years in the U.S. Lately, I have been dreaming a great deal about you. James Kirsch, Jung-Kirsch Letters, Page 103

My practice has been going well, Mrs. Kirsch sees some clients regularly, and we have been able to interest a number of people in Analytical Psychology. James Kirsch, Jung-Kirsch Letters, Page 97

So we were able at last to found a Club which has shown a small, but steady growth. James Kirsch, Jung-Kirsch Letters, Page 97

Unfortunately, I have not been able to read anything that you might have written or published during this time of war. James Kirsch, Jung-Kirsch Letters, Page 99

The only thing I heard about in New York, but have not seen, was an article on the "Symbolism of the Holy Mass". James Kirsch, Jung-Kirsch Letters, Page 99

It is still too early to make any plans for the time after the war, but I would like to let you know that it is a great hope of mine to come to Zurich and to work with you. James Kirsch, Jung-Kirsch Letters, Page 99

I see from your letters that you have heard that foolish rumour that I'm a Nazi. Carl Jung, Jung-Kirsch Letters, Page 106

If the Germans had invaded Switzerland they certainly would have put me into a concentration camp or against a wall. Carl Jung, Jung-Kirsch Letters, Page 106

My books were suppressed in Germany and destroyed in France. If I had been a Nazi they surely wouldn't have behaved like that. Carl Jung, Jung-Kirsch Letters, Page 106

I had a fracture of my right fibula with a big haematoma; on account of it a thrombosis developed in the right leg first and then it went over to the left leg, reaching as far as the vena cava. Carl Jung, Jung-Kirsch Letters, Page 107

And then the worst came: two embolisms in the lungs and an embolism in the posterior part of the heart. That was the thing that almost knocked me out, but I recovered slowly. Carl Jung, Jung-Kirsch Letters, Page 107

I'm now 71 years of age and I feel disinclined to do work with patients. I take on no new patients but of the old ones there are left enough to keep me busy. Carl Jung, Jung-Kirsch Letters, Page 107

I really had no idea that astrology would make so much of my psychology. Carl Jung, Jung-Kirsch Letters, Page 107

The more deeply and intensively I study the unconscious, the more enigmatic it becomes. James Kirsch, Jung-Kirsch Letters, Page 107

During my afternoon with you, I was able to rid myself of my projection of the "mana" personality on you to such an extent that my inferiority-complexes are no longer obstructing my path, and I can tell you that I would be very pleased if you would come. James Kirsch, Jung-Kirsch Letters, Page 125

Here in Zurich I feel I'm receiving many rich gifts, especially from you personally. Thus it seems presumptuous to ask you to see me one more time. James Kirsch, Jung-Kirsch Letters, Page 126

Might I perhaps come by this Thursday and read the Morienus in a comer of your house? If the weather is good, in the garden? James Kirsch, Jung-Kirsch Letters, Page 126

But may I submit the enclosed letter to you and ask your help in my struggle to prevent Dr. Klopfer from being recognized as a training analyst by the San Francisco group of the M.S.A.P. (Medical Society of Analytical Psychologists)? James Kirsch, Jung-Kirsch Letters, Page 127

By human estimation, it's certain that my wife will come to Zurich next summer and, if possible, will accept the invitation of your daughter (Frau Baumann) to my youngest son Thomas. James Kirsch, Jung-Kirsch Letters, Page 130

This time I owe a special debt for my work with Fraulein [Toni] Wolff. James Kirsch, Jung-Kirsch Letters, Page 130

By the way, your dream of September 810 gave you the correct answer. Maturation costs not only time but also suffering. Carl Jung, Jung-Kirsch Letters, Page 139

Moreover, it was not I who invented the entire complication of the soul, nor did Freud succeed in removing it from the world. Carl Jung, Jung-Kirsch Letters, Page 141

I keep reading your book Antwort auf Hiob over and over, which has powerfully opened up new vistas for me and for so many other people I know. James Kirsch, Jung-Kirsch Letters, Page 154

Your gospel: "One can love God, and one must fear God" is very much alive in me and has brought me deeply moving and liberating experiences. James Kirsch, Jung-Kirsch Letters, Page 154

Synchronicity means a factor inherent in Nature. Carl Jung, Jung-Kirsch Letters, Page 180

It is a factor accounting for the existence of teleological arrangements, which does not mean that the whole of creation is premeditated, or in any way conscious. Carl Jung, Jung-Kirsch Letters, Page 180

No sooner do you have a certain collectivity than people try, in the ratio of its increase, to emancipate themselves from the shadow. Look what happened to Christianity when it became a church. Carl Jung, Jung-Kirsch Letters, Page 180

I can only tell you how glad I am, firstly that I have not started a religion, and secondly that I have not founded a church. People may cast out devils in my name all they like or even send themselves into the Gergesene swine! Carl Jung, Jung-Neumann Letters, 19 Feb 1935

During my move here from Palestine, the "Sermones ad Mortuos" were unfortunately lost. Might I ask you to send them to me again? James Kirsch, Jung-Kirsch Letters, Page 80

I wrote about this in detail to your wife - and I'm wondering very seriously how it is even possible for such a woman [Jolandi Jacobi] to go out into the world

as your messenger (or even as the messenger). James Kirsch, Jung-Kirsch Letters, Page 182

She [Jolandi Jacobi [is a true antimimos an imitative spirit. James Kirsch, Jung-Kirsch Letters, Page 182

Please excuse me for asking you the question, why such a woman [Jolandi Jacobi] has to go into the world in your name - and to teach students (at the Institute). James Kirsch, Jung-Kirsch Letters, Page 182

Frau Jacobi's appearance in L.A. has had far-reaching consequences, in the sense that minds are divided, and that many projections we had onto Zurich and the Institute are being withdrawn, and we will absolutely become more self-reliant. James Kirsch, Jung-Kirsch Letters, Page 182

I saw her here with her [Jolandi Jacobi] old teacher, Dr. Charlotte Buhler from Vienna; and I became aware how much Frau Jacobi represents the Viennese Freudian school. James Kirsch, Jung-Kirsch Letters, Page 182

It seems that here in America people tend over and over again to forget the shadow, feeling suddenly very satisfied with whatever's been accomplished, patting themselves benevolently on the shoulder - while being cut off from everything real. James Kirsch, Jung-Kirsch Letters, Page 177

But I cannot conceive of the creation as a game of dice after all, because a Dike or Moira would have to rule over it, i.e. something that would "arrange" the creation synchronistically, and not teleologically. James Kirsch, Jung-Kirsch Letters, Page 178

The German word 'Seele', which by no means is the same as the English word 'Soul', is an old word, sanctioned by Tradition, used by the greatest German mystics like Eckhart and poets like Goethe to signify the Ultimate Reality, but experienced under a feminine aspect. James Kirsch, Jung-Kirsch Letters, Page 179

At last I'm able to thank you personally for the kind letter you wrote me on the occasion of Toni Wolff's death. Carl Jung, Jung-Kirsch Letters, Page 172

On the day of her [Toni Wolff] death, even before I had received the news, I had a bad relapse of my tachycardia. Carl Jung, Jung-Kirsch Letters, Page 172

1. **W. [Toni Wolff] died so suddenly and so entirely unexpectedly that one could scarcely realize her disappearance. Carl Jung, Jung-Kirsch Letters, Page 172**

I had seen her [Toni Wolff] two days earlier - both totally unsuspecting. As early as mid-February I had Hades dreams, which I related entirely to myself, because nothing pointed to Toni. Carl Jung, Jung-Kirsch Letters, Page 172

None of the people who were close to her [Toni Wolff] had any warning dreams, while people in England and Germany did, and in Zurich only some who knew her merely superficially. Carl Jung, Jung-Kirsch Letters, Page 173

At the beginning of my illness in Oct. I dreamt of a big black elephant who uprooted a tree. (Since then I have written a rather long essay about the "philosophical tree.") Carl Jung, Jung-Kirsch Letters, Page 173

The primordial uprooting of trees can also mean death. Carl Jung, Jung-Kirsch Letters, Page 173

If God's consciousness is clearer than human consciousness, then creation makes no sense and humanity has no purpose for existence. Carl Jung, Jung-Kirsch Letters, Page 173

Then indeed God does not play dice, as Einstein says, but has invented a machine, which is even worse. In fact, the creation story resembles an experiment

with dice more than anything intentional. Carl Jung, Jung-Kirsch Letters, Page 173

The "white stone" (calculus albus) occurs in the Apocalypse as a symbol of election. Carl Jung, Jung-Kirsch Letters, Page 173

The model of the Self in Aion is based on Ezekiel's vision! Carl Jung, Jung-Kirsch Letters, Page 173

Even though I fully recognize and know deep down that you are by no means the "owner" of Jungian psychology, I still need to express the fact that you have worked incredibly hard, with concentration and a secure instinct, on behalf of the secular movement of the spirit. James Kirsch, Jung-Kirsch Letters, Page 162

Today the personal problems have receded, and I am seized and possessed by something hard to name, about which I can only pray that I'll endure the tension and have the intelligence to comprehend and integrate it. James Kirsch, Jung-Kirsch Letters, Page 162

Dr. von Franz's visit was a great experience. She was far better in all respects than I have ever experienced her in Zurich. James Kirsch, Jung-Kirsch Letters, Page 164

Your remark about my dream of the mouse circling in my belly stayed with me for a long time. James Kirsch, Jung-Kirsch Letters, Page 165

In an organic sense, of course, I do not suffer from epilepsy, but since childhood I have repeatedly been exposed to invasions of the unconscious which led to attacks of all sorts. James Kirsch, Jung-Kirsch Letters, Page 167

I very much hope and wish that God's grace will sustain your health and creative power. James Kirsch, Jung-Kirsch Letters, Page 172

Especially during the last sessions I had with her last year, I gratefully sensed

the integrity of her creative intellect, which was inseparably linked to a warm humanity. In the night of her death I could not sleep - without knowing why. James Kirsch, Jung-Kirsch Letters, Page 168

I had to think of you so much, who have so deeply experienced the sea of mercy as well as the fire of his wrath, while you always held fast to his oneness. James Kirsch, Jung-Kirsch Letters, Page 168

You wrote me a detail about Toni's [Wolff] death which nobody else had reported to me, and which completes the medical picture. James Kirsch, Jung-Kirsch Letters, Page 166

What kind of physician one has is definitely part of one's fate. I'm thinking of Toni [Wolff] a lot. It hurts me deeply to think of her lonesome death, as I experienced Toni as a very solitary person in the last years. James Kirsch, Jung-Kirsch Letters, Page 166

I'm so deeply involved in the process of individuation myself, it's difficult for me to imagine the psychic state that occurs when individuation is achieved, which is what the infinite "multiplicatio" actually represents. James Kirsch, Jung-Kirsch Letters, Page 166

You also wrote about the experience of immortality which results from the ego's contact with the Self I have not had this experience. James Kirsch, Jung-Kirsch Letters, Page 166

It brightens the evening of my life and fills me with glad serenitas, that the grace was allotted to me to place my best in the service of a great cause. James Kirsch, Jung-Kirsch Letters, Page 162

What you write in regard to the effect of Job upon analysts agrees with my own experiences: the number of individuals who are capable of reacting to it is relatively very small, and analysts are not exceptional people. James Kirsch, Jung-Kirsch Letters, Page159

Incidentally, a second edition of Job is just now being published, in which I've inserted the corrections you suggested. James Kirsch, Jung-Kirsch Letters, Page 159

Today I finished a fairly long article about the "philosophical tree," which has accompanied me during my illness. Carl Jung, Jung-Kirsch Letters, Page 160

I entertained myself excellently with it as a compensation for the fact that so few of my contemporaries can understand what is meant by the psychology of the unconscious. Carl Jung, Jung-Kirsch Letters, Page 160

You should have seen the reviews of Job in the press! How much naive stupidity showed up there, you can't imagine. Carl Jung, Jung-Kirsch Letters, Page 160

In the Cathedral of Strasbourg I saw a depiction of the conquered synagogue and the ecclesia triumphans, and above it - in the middle and upper spaces -the coronation of Mary by Christ - a depiction which touched me deeply. James Kirsch, Jung-Kirsch Letters, Page 153

In Ascona, I asked Professor Scholem whether he was aware of corresponding themes in Judaism. "Absolutely not," he said; "that does not exist in Judaism." James Kirsch, Jung-Kirsch Letters, Page 153

I believe this problem of God's becoming human has a special meaning for the Jew and his tragic history. James Kirsch, Jung-Kirsch Letters, Page 153

By the way, do you by any chance know the history of the Rabbi Acher? He lived in the 2nd century. James Kirsch, Jung-Kirsch Letters, Page 154

He maintained that the Jews had to take cognizance of the fact that according to Christian view, God had a son and thus was no longer one but two. James Kirsch, Jung-Kirsch Letters, Page 154

When you read the Bible in the ordinary way, apparently all human beings derived from Adam, so quite certainly Jews who go right back to the primordial parents, but then you suddenly find that beside Adam and his children there must have been other human beings. Carl Jung, Jung-Kirsch Letters, Page 151

I have no intention to suggest that the Jews are the only ones that have received the divine imprint, since besides the Jews many other peoples and nations descend from Adam's children, but we have not heard that those human beings from whom Adam's sons took wives have received the divine image. Carl Jung, Jung-Kirsch Letters, Page 151

I had another attack of arrhythmia and tachycardia due to overwork. I am now slowly recovering and my pulse is normal again since almost a week, but I am still tired and have to go slowly. Carl Jung, Jung-Kirsch Letters, Page 143

I am rather certain that the sefirot tree contains the whole symbolism of a Jewish development parallel to the Christian idea. Carl Jung, Jung-Kirsch Letters, Page 143

The characteristic difference is that God's incarnation is understood to be a historical fact in the Christian belief, while in the Jewish Gnosis it is an entirely pleromatic process symbolized by the concentration of the supreme Trias of Kether, Chochma and Bina in the figure of Tifereth. Carl Jung, Jung-Kirsch Letters, Page 143

Being the equivalent of the Son and the Holy Ghost, he is the sponsus bringing about the great solution through his union with Malchuth. James Kirsch, Jung-Kirsch Letters, Page 143

I am pretty certain that the extraordinary and venomous response of the orthodox rabbis against the Cabbala is based upon the undeniable fact of this most remarkable Judeo-Christian parallelism. Carl Jung, Jung-Kirsch Letters, Page 145

This is hot stuff, and since the 17Th century, as far as my knowledge goes, nobody

has dared to touch it, but we are interested in the soul of man and therefore we are not blindfolded by foolish confessional prejudices. Carl Jung, Jung-Kirsch Letters, Page 145

I must say I got enough from the study of Knorr von Rosenroth's "Cabbala Denudata". Carl Jung, Jung-Kirsch Letters, Page 145

I believe you saw Dr. Harms article: "Carl Gustav Jung-Defender of Freud and the Jews." James Kirsch, Jung-Kirsch Letters, Page 108

I sent it [Dr. Harms article] to a committee which collected material in New York to refute the stupid accusation that you are a Nazi. James Kirsch, Jung-Kirsch Letters, Page 108

To-day, I saw a letter by Heyer to one of his former Jewish patients who lives here in Los Angeles. He was evidently hit in his guilt-complex by your article in the "Schweizer Weltwoche." James Kirsch, Jung-Kirsch Letters, Page 109

It is very sad to see that a psychologist is unable to face his shadow, his national shadow. James Kirsch, Jung-Kirsch Letters, Page 109

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On one side, there are Rabbis who instruct their pupils strictly and in great detail about sacrificial offerings, in anticipation of the "fuhrer's" entrance into

Jerusalem as king, which they expect in the foreseeable future, believing that he will raise the temple again; and in that event, enough people would be required who know the sacrificial ritual and can execute it. This in the year of grace 1934! James Kirsch, Jung-Kirsch Letters, Page 62

In an organic sense I'm certain that I'm not epileptic, but it is a fact that unconscious events often happen to me like attacks, that the invasions of the unconscious happen to me suddenly, and that I am preoccupied with the Self in a manner I can absolutely designate as possession, or morbus sacer. James Kirsch, Jung-Kirsch Letters, Page 167

It would be my inclination to tell her [A patient] quite frankly that her time of life is limited, and that she should realize it so that she could take care of her three children in the best possible way and prepare properly for death. On the other hand, I just haven't got the courage to tell her that. James Kirsch, Jung-Kirsch Letters, Page 133

I assume that Evans is bristling with resistances against my psychological point of view because, as every true Easterner, he believes that he has produced an eternal truth, but, with the whole of the East, he has, of course, never heard of a theory of cognition and of Immanuel Kant, just as little as the Catholic Church. Carl Jung, Jung-Kirsch Letters, Page 179

Apart from this insight, I can fully accept the postulate that Christ is "the only Begotten one," if Christ is also an eternal mystery and one which was a unique historical event, and especially if the ego clearly distinguishes itself from the one who dwells within it. James Kirsch, Jung-Kirsch Letters, Page 155

For instance, the lady who is translating Job with me and thus should really know it very well, had a great shock today when I explained to her what it means, on pages 125-126, where you say, "John's unconscious personality is closely identified with Christ; that is, he is born in similar circumstances and for a similar destiny." James Kirsch, Jung-Kirsch Letters, Page 162

I'm especially indebted to you for taking the great trouble to send me evidence of the American literature concerning double-bodied vessels. Carl Jung, Jung-Kirsch Letters, Page 227.

My sincere thanks for the explanation of Adam's rib! By this representation, what the woman apparently originated from was an illness in the male; yet she is destined to heal this illness. Carl Jung, Jung-Kirsch Letters, Page 226

Also last week he visited the Indian Embassy in Berne where he was invited to a festivity. Aniela Jaffe, Jung-Kirsch Letters, Pages 224-225

And - last but not least - he wrote a preface to the new edition of Discourses of the Buddha for Artemis Press, Zurich. Aniela Jaffe, Jung-Kirsch Letters, Pages 224-225

I'm afraid it's been a long time since I heard from you directly, but from my friends in Zurich and also from my wife I understand that you are doing quite well but that your wife hasn't been so well and has had a stomach resection. James Kirsch, Jung-Kirsch Letters, Pages 220-221

On pages 105 and 107 you'll find a confirmation of the hypothesis that the Fourth Gospel is purely Jewish. In no way do I wish to deny that even the Essenes were influenced by the Greek spirit. James Kirsch, Jung-Kirsch Letters, Page 222

What an evil guard dog it would be, who could successfully keep visitors away from you! James Kirsch, Jung-Kirsch Letters, Page 218

I'm surprised to hear you complain about the stupidity of humankind, you of all people, who have given your best to humankind again and again, literally risked your skin, doing so much pioneer work, and you continually ran into the resistance, inertia, and hostility of the masses. James Kirsch, Jung-Kirsch Letters, Page 218

I also want to tell you that during the hours I observed the "flying saucer" my camera - loaded with film - was in the adjacent room, and the idea never occurred to me to photograph it! James Kirsch, Jung-Kirsch Letters, Page 218

it is obvious that Father White has suffered a lot. In personal relations he is very friendly, and I like him very much. But as a Catholic and a servant of the Church, it's obvious that he can never go beyond a certain limit. James Kirsch, Jung-Kirsch Letters, Page 219

But Father W. can never belong to himself, but finally only to Mother Church. James Kirsch, Jung-Kirsch Letters, Page 219

The article about you in Time has made us "respectable" at a single stroke and has already had its consequences. James Kirsch, Jung-Kirsch Letters, Page 219

The English Job has now been published, although with some printing errors, e.g. "childish" instead of "childlike." Carl Jung, Jung-Kirsch Letters, Page 217

The printing of "Synchronicity" gives endless difficulties, which are principally due to the fact that the editors hardly understand what it's about, e.g. they don't grasp the astrological experiment. Carl Jung, Jung-Kirsch Letters, Page 217

They think one would have to believe in astrology in order to make such an experiment!! Carl Jung, Jung-Kirsch Letters, Page 217

I was deeply impressed by his ability to experience music, and that he lived his shadow so consciously. James Kirsch, Jung-Kirsch Letters, Page 211

What so much distinguishes him, besides his enormous scholarship, is his ability to let the ucs. speak and his respect for the numinosity of the ucs. James Kirsch, Jung-Kirsch Letters, Page 211

The only trouble I'm having is that I no longer have any need to work with Meier and (or) Liliane Frey. I don't have a negative attitude toward them, but simply feel a need to keep working by myself. James Kirsch, Jung-Kirsch Letters, Page 212.

I am glad you've had the experience of the primitive ceremonies; I never saw the katchina, only the buffalo dances of the Pueblo Indians of Taos, where I made friends with the old Locotenente Gobemador, Ochwiii Biano. Carl Jung, Jung-Kirsch Letters, Page 208

Of my two writings, Synchronicity and Job, I can say: "Habent sua fata libelli." Carl Jung, Jung-Kirsch Letters, Page 208

In America no one except Knoll of Princeton has properly understood what I mean by it; especially the statistics have just driven people crazy. Carl Jung, Jung-Kirsch Letters, Page 208

Therefore I decided to take all tables out of the book and have replaced them with a description in words, probably with the same result, that people cannot get away from their causalistic thinking habits. Carl Jung, Jung-Kirsch Letters, Page 208

In contrast, Job will be printed in England in short order, though significantly not in America; the Bollingen Press prefers to keep its distance, because Job could be misunderstood as "unamerican activity"! Carl Jung, Jung-Kirsch Letters, Page 208

The other day I received a manuscript by Progoff, in which he discusses the question of synchronicity very skillfully, especially under the aspect of archetypes. Carl Jung, Jung-Kirsch Letters, Page 209

It's especially not understood what an excellent joke was made with the astrological statistic; people have even thought I wanted to prove something in favor of astrology. Carl Jung, Jung-Kirsch Letters, Page 209

A whole squadron [of UFO's] was seen near Lake Constance, as well as in Southern Germany. Carl Jung, Jung-Kirsch Letters, Page 209

McCarthy is an exponent of American one-sidedness, which is what gives him the fanatical, paranoid character. It's probably not a genuine paranoia; he gives me more the impression of being an instrument of the American collective. Carl Jung, Jung-Kirsch Letters, Page 209

Both these dreams contain unconscious thinking - hence the oxygen bomb which contains compressed pneuma. Carl Jung, Jung-Kirsch Letters, Page 206

The Gnosticism of which John the Evangelist is a descendent is certainly Jewish, but in its essence Hellenistic, in the style of Philo Judaeus, who also originated the Logos doctrine. Carl Jung, Jung-Kirsch Letters, Page 207

If I may say it in somewhat simplified terms, what's essential for L.A. is the attitude to the unconscious, while S.F. hopes to be accepted someday as the Jungian group in the AMA (American Medical Association) and in the APA (American Psychological Association). James Kirsch, Jung-Kirsch Letters, Page 201

But it was very important for me to see John as a product of Gnosticism (the Jewish school, even, and not the Greek, according to the latest discoveries in the Jordan Valley). James Kirsch, Jung-Kirsch Letters, Page 205

Considering my age, some days I feel worse and sometimes less bad. Nevertheless, I've just turned out a short commentary to Radin's Trickster. Carl Jung, Jung-Kirsch Letters, Page 207

Also, I wanted to tell you that I read the only book which exists in the Library of Congress under the name of Freud's son, the lawyer. James Kirsch, Jung-Kirsch Letters, Page 199

It doesn't contain one word about his father. It's nothing but the love adventures of an Austrian officer during the first World War! James Kirsch, Jung-Kirsch Letters, Page 200

The integration of the collective unconscious means about the same as taking note of and adapting to the world; but that doesn't mean that one would have to become acquainted with the whole world, or that one must have lived in all climates and continents of the world. Carl Jung, Jung-Kirsch Letters, Page 196

Your explanations with respect to the integration of the collective unconscious contributed a lot toward transforming some of the fog which had spread over us into therapeutic water. James Kirsch, Jung-Kirsch Letters, Page 197

At once, the anima shows up and tries to make me believe what a "devil of a fellow" I am. James Kirsch, Jung-Kirsch Letters, Page 197

I am very concerned about Dr. Frey's state of health. Psychologically she has developed greatly in recent time. James Kirsch, Jung-Kirsch Letters, Page 199

I would be very grateful to you if you could comment on this question of whether Satori, or any form of sudden widening of consciousness, could exist without some image, and also what this image-less state is to which Zen and also Indian Yoga so often refers. James Kirsch, Jung-Kirsch Letters, Page 239

What shed the most light for me was your remark that Zen meditation could also represent a kind of dumbing-down yoga. This is indeed the case with anyone who has some intellectual development. Carl Jung, Jung-Kirsch Letters, Page 237

One needs to be of an unusual mental simplicity in order to become a once-and-for-all Enlightened One as a result of a broken foot. Satori experiences occur for us as well. Carl Jung, Jung-Kirsch Letters, Page 237

I remind you, e.g. of Jakob Bohme, who enters his workshop; on his table is a flat pewter plate in which a ray of sunlight is reflected; it hits Bohme in the eye, and with this he's "enraptured into the innermost of Nature." Carl Jung, Jung-Kirsch Letters, Page 237

At the same time my respect for Freud increased greatly and also an under-

standing of the enormous human tragedy which was summed up in

the fact that he valued his authority higher than the truth. James Kirsch, Jung-Kirsch Letters, Page 233

The concreteness of the image points to a certain identity of the subject with the God-image. Seen from the side of the coll. unc: a fall of the archetype into the three-dimensional world. Carl Jung, Jung-Kirsch Letters, Page 230

The god must not enter too far into matter, or the human being perishes. A human being has to walk the narrow path: "erit via et semita sancta." Carl Jung, Jung-Kirsch Letters, Page 230

I know only few theologians who take the difference between image and original seriously and understand it. Too little humilitas and too much hybris! And what about the psychologists? Vae scientibus! James Kirsch, Jung-Kirsch Letters, Page 230

I've never really succeeded in convincing an Indian that if no conscious ego is present, no conscious memory can be present, either. James Kirsch, Jung-Kirsch Letters, Page 241

in a satori experience something is perceived; namely, that an illumination, or something like it, has taken place. James Kirsch, Jung-Kirsch Letters, Page 242

It is utterly incomprehensible how an event can be registered, if no one is present who has had it. This someone who registers is always an ego. If no ego is present, absolutely nothing can be perceived. James Kirsch, Jung-Kirsch Letters, Page 242

Recently I saw photographs that were taken in the area of the Bernina, showing a landed saucer. According to the opinion of all, including that of experts, these photographs seem to be genuine, as strange as it may sound. James Kirsch, Jung-Kirsch Letters, Page 242

The Japanese unconscious burdened me to a much greater extent than I anticipated and perceived. James Kirsch, Jung-Kirsch Letters, Page 249

From time to time I find it on the whole quite amazing that here in the American desert - such a group exists, where a number of people are seriously gripped by the unconscious and are seriously working through your books. James Kirsch, Jung-Kirsch Letters, Page 249

By the way, Erich Fromm quotes a letter to Jones about you (January 22, 1911!), from Jones's Life and Work of Sigmund Freud: "I am more than ever convinced that he is the man of the future. James Kirsch, Jung-Kirsch Letters, Page 250

Inwardly, I find the transference problem and the Mysterium Coniunctionis the most difficult of all, and almost impossible to master. James Kirsch, Jung-Kirsch Letters, Page 251

He is indeed a very solid person with an unqualified sense of responsibility. It is a pity that the universities are so far behind the times. He would deserve a professorship. James Kirsch, Jung-Kirsch Letters, Page 252

I'm also glad to hear about your activity on the radio. Today that's the way to reach the public. James Kirsch, Jung-Kirsch Letters, Page 252

It's beyond my comprehension how one can talk about "Job" on the radio without causing misunderstandings, since its argument is one of the most subtle I've encountered, especially if such a banal brain as a Fromm precedes you onstage as a premise, so to speak. James Kirsch, Jung-Kirsch Letters, Page 252

But at the present time he's sharply limited in any kind of reading: he is totally absorbed by his writing and not interested in anything else. James Kirsch, Jung-Kirsch Letters, Page 267

I don't know whether I wrote to you that he did not feel very well, but after a

six-day stay at the hospital he returned home not only rested but reassured and with prescriptions for a helpful course of treatment. James Kirsch, Jung-Kirsch Letters, Page 267

Perhaps such an opportunity is required, not only to feel but also to acknowledge what you and Hilde have accomplished as "pioneers." Almost like clearing a primeval forest. And you persevered. Isn't that worth everything? James Kirsch, Jung-Kirsch Letters, Page 267

Many years ago you already called my attention to my "godlikeness," but I also remember that as early as 1929 you noticed my puffy and pale face, a symptom which my American doctor considers characteristic for a lack of thyroid hormones. James Kirsch, Jung-Kirsch Letters, Page 263

For years I've been aware of the fact that I am internally confronted with the Anthropos. My fear and flight reactions have been quite terrible. But I've also become very bewildered, because I did not understand the nature of my dreams. James Kirsch, Jung-Kirsch Letters, Page 263

You should have sent me the visions of the androgynous XP before anything else, because he holds the key to your situation. Carl Jung, Jung-Kirsch Letters, Page 261

Not only this vision but also the fact that you gave a seminar about XP as a symbol of the Self shows that you are being confronted inwardly by the Anthropos. Carl Jung, Jung-Kirsch Letters, Page 261

On the other hand, you are also the Anthropos. The XP of your dream teaches you that he is "the foundation of the world, the only reality," thus what we commonly designate as "God." Carl Jung, Jung-Kirsch Letters, Page 262

Hence, when you occupy yourself with explanations, such as the relationship to your wife or other people, whether you should go to New York or stay in Los Angeles, etc. you play with symptoms and are on the wrong track and the downward path, fleeing backward, and thus you drown in the great waters of inflation. Carl Jung, Jung-Kirsch Letters, Page 262

The fact that something is not quite right with me has been evident to me for a long time, and I am also aware that a major change is necessary and close at hand, but without knowing in what direction it's going. James Kirsch, Jung-Kirsch Letters, Page 256

When I decided not to send you this dream, so as not to burden you, I had additional dreams about Christ, and others where deities made personal appearances. James Kirsch, Jung-Kirsch Letters, Page 257

In retrospect, I realize that this was also the time when suddenly a lot of water collected in my body. James Kirsch, Jung-Kirsch Letters, Page 257

The whole thing has a terribly close connection to my relationship with my wife, or the lack of relationship, that's gone on for the last nine years, and very generally to the difficulties I experience in relating to others. James Kirsch, Jung-Kirsch Letters, Page 257

My wife is also doing much better. She walks quite well with her crutches, sees her patients, cooks, etc. The X-rays show that the bones are healing well. James Kirsch, Jung-Kirsch Letters, Page 258

In 1944 I also suffered a broken foot because I did not want to submit to a "higher" will. I had to change my "standpoint"; I was still too high up, i.e. not "humble" enough to accept my life in all its forms. I knew better and for that reason could not touch the real ground. I was - so to speak - thrown down the steps because I did not want to go down. Carl Jung, Jung-Kirsch Letters, Page 254

Once I also gave up smoking for a quarter of a year without noticing much difference. Was it the cigarettes? I only smoke pipes & 1 cigar in the evening. Carl Jung, Jung-Kirsch Letters, Page 255

The fact is, I don't feel at all comfortable with this radio work, and I had to overcome the greatest inner difficulties before agreeing to do these radio lectures.

James Kirsch, Jung-Kirsch Letters, Page 253

[Erich] Fromm is doubtless a banal intellect, as you say. He's a friend of mine from our student days at Heidelberg. James Kirsch, Jung-Kirsch Letters, Page 253

He [Fromm] has learned a lot and stolen a lot from you, but he'd never admit it. His great difficulty is that he cannot comprehend that the objective psyche exists. James Kirsch, Jung-Kirsch Letters, Page 253

When it suits him [Fromm], or when things get dangerous, he feels free to revise dreams. He truly believes that dreams are produced by the ego. James Kirsch, Jung-Kirsch Letters, Page 254

He [Fromm] comes from an orthodox Jewish family, is enormously learned in Jewish subjects, but doesn't believe in God. James Kirsch, Jung-Kirsch Letters, Page 254

***Margaret Ostrowski-Sachs: Conversations with Jung**

Sex is a playground for lonely scientists. Carl Jung; C.G. Jung Speaks; Pages 85-87.

The greatest darkness is always felt through the opposite sex. Carl Jung, Jung-Ostrowski, Page 51

Shakti creates Maya to make Shiva visible; the female principle builds reality. Carl Jung, Jung-Ostrowski, Page 51

With the archetype of the anima, we enter the realm of the gods, or rather, the realm that metaphysics has reserved for itself. Carl Jung, CW 9I, Archetypes of the Collective Unconscious, Page 28

A concrete image is a manifestation requiring space in which the spirit clothes itself in the material in order to draw to man. Images and numbers are doors through which the spiritual can reach man. Carl Jung, Conversations with C.G. Jung, Page 60.

Schizophrenics with visions and hallucinations have a better prognosis than those who hear voices. The latter are more enslaved by the unconscious.? Carl Jung, Conversations with C.G. Jung, Page 63.

The announcement of an important truth, even with the best of intentions, can lead to an extraordinary mess. That was the fate of Prometheus. It is therefore important to husband dangerous material very carefully so that first graders do not get hold of dynamite. Carl Jung, Conversations with C.G. Jung, Page 59.

The articles of faith of science are space, time and causality. The fourth is missing and rejected: the pleroma. Carl Jung, Conversations with C.G. Jung, Page 59.

Darwin's idea was discovered in different places simultaneously; it corresponds to a certain pattern in the unconscious. There are indeed many strange and extraordinary natural laws. Carl Jung, Conversations with C.G. Jung, Page 51.

He who wishes to take the Kingdom of Heaven by storm, to conquer and eradicate evil by force, is already in the hands of evil. Carl Jung, Conversations with C.G. Jung, Page 47.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Conversations with C.G. Jung, Page 68.

The problem of my destiny goes back a hundred and fifty years. Indeed it ap-

peared as early as the twelfth century, as I have now discovered. Formerly I believed it only went back to Goethe's Faust. (Jung now told the dream of his ancestors in which the last was only able to move his little finger.) The problem that appeared as a question in the twelfth century became my extremely personal destiny. Already Goethe had found an answer a hundred and fifty years ago. My father was so tormented by it that he died at the age of fifty-four. Carl Jung, Conversations with C.G. Jung, Page 67.

I suffer from the fact that I can so seldom have a conversation with an adequate partner. The women in my circle understand me, but for women their home, their husband, and their children, come first. Only when this is all taken care of, does a woman still have a little time for the spirit; then it is interesting. Talking with a man, on the other hand, I get a response from the cosmic spheres of the spirit. Carl Jung, Conversations with C.G. Jung, Page 67.

It is good to be old in years for it often looks as if we were arriving at the end of the history of our world; or at least that it will get terribly dark before the light can shine again and make it possible to see clearly. Carl Jung, Conversations with C.G. Jung, Page 67.

By "Thy Will" one person may mean only what his unconscious dictates, while another may disregard all his thoughts and aspirations and fatalistically accept all that happens in his outer life. To some people we must say, "You must choose your own way; you must act." Others have to learn to refrain from acting. Few take both into account, which is why Deus et home is so important." Carl Jung, Conversations with C.G. Jung, Page 39.

Superman is an inflated ego and a disappearing self. He lacks the spark. What would the rainbow be if it had no dark cloud behind it? Carl Jung, Conversations with C.G. Jung, Page 63.

It seems to me that we are at the end of an era. The splitting of the atom and the nuclear bomb bring us a new view of matter. As physical man cannot develop any further, it would seem that this particular evolution ends with man. Like the caterpillar dissolves and turns into a butterfly, it is conceivable that the physical body of man could change into a more subtle body. It might not be necessary for him to die to be clothed afresh and be transformed. Carl Jung, Conversations with C.G. Jung, Page 63.

Analysts and mathematicians both consider themselves infallible; they live with invisible magic cloaks around them. They are both concerned with archetypes.

Archetypes are living powers; they are the "thoughts of God." Carl Jung, Conversations with C.G. Jung, Page 59.

The scientist is prejudiced by reason which acts to hide the world from him. Reality does not lie in statistical averages but in exceptions. There are events which do not obey statistical laws but only those of probability. Carl Jung, Conversations with C.G. Jung, Page 59.

The I Ching can change me, if I have the patience to meditate. It is like a wine of noble vintage. Carl Jung, Conversations with C.G. Jung, Page 56.

It is possible to participate in the unconscious with other persons, with animals and even with objects, through an unconscious abaissement du niveau mental. Connection is made and something may happen. I may, for example, verbalize what the other person intended saying. But even the clouds, or a glass, can reflect the inner psychic situation. Carl Jung, Conversations with C.G. Jung, Page 51.

Matter may be stimulated by the inner psychic process, understood archetypally, to produce something analogous. A latent tension, for example, can manifest itself in creaking wood. Matter plays along with the psychic process. There is a story that says that when Mohammed ascended into Heaven the stone in the Temple of Jerusalem wanted to go too. The archetype manifests itself in the outer world as sympathia. Carl Jung, Conversations with C.G. Jung, Page 51.

We should be particularly watchful when synchronous events occur for a numen is then in sight. In a certain mood one notices that the crows fly towards the left. When an archetypal event approaches the sphere of consciousness, it also manifests itself in the outer life. Carl Jung, Conversations with C.G. Jung, Page 51

Synchronous events are widely accepted in Chinese philosophy and are the basis of astrology. Carl Jung, Conversations with C.G. Jung, Page 51.

When someone is under a grave threat, and the archetypes are constellated, synchronistic situations can arise – events that are independent of him, existing in the outside world. Carl Jung, Conversations with C.G. Jung, Page 51.

A marriage is more likely to succeed if the woman follows her own star and remains conscious of her wholeness than if she constantly concerns herself with her husband's star and his wholeness. Carl Jung, Conversations with C.G. Jung, Page 51.

Christ said of Peter who disavowed him, "On this rock I will build my Church." It is a psychological fact that someone who is disloyal or a liar can be capable of uttering the truth to an extent that we cannot fore see. Carl Jung, Conversations with C.G. Jung, Page 47.

Psychologically the God concept includes every idea of the ultimate, of the first or the last, of the highest or lowest. The name makes no difference. Carl Jung, Conversations with C.G. Jung, Page 44.

What does this mean for humanity? What does it mean to say that man dies yet only the risen still live? All these questions may become actual during the next two thousand years, in the era of Aquarius. Carl Jung, Conversations with C.G. Jung, Page 43.

If the Nazis had invaded Switzerland during the Second World War, I would have become a Catholic out of protest because the Catholic Church would then have represented the only spiritual power. That is, of course, if I had not been shot first. Carl Jung, Conversations with C.G. Jung, Page 45.

Instead of saying, "God is beyond good and evil," we can say, "Life is both good and evil." Carl Jung, Conversations with C.G. Jung, Page 40.

We can only speak of the relativity of good and evil in individual cases. The categories of good and evil cannot be suspended; they are continually alive and cannot be attached to material things. Carl Jung, Conversations with C.G. Jung,

Page 47.

Some examples of editorial slips made by the Church in the Bible:

"Ye will be as gods!"

"When thou art alone then I am with thee."

“If thou would’st pray enter into thy chamber"

The parable of the unjust steward. Carl Jung, Conversations with C.G. Jung, Page 45.

The Kingdom of Heaven is a primordial condition like Paradise, but it is later in time and cannot be reached by regressing, only be going forward. We do not know whether our present order is final. At another level a new creative solution may be required. Carl Jung, Conversations with C.G. Jung, Page 39.

When someone says, in the words of the "Our Father, " "Thy will be done," we must find out, if he is capable of taking both the inside and the outside, the ego and the world, into account. Carl Jung, Conversations with C.G. Jung, Page 36.

A religious life presupposes a conscious connection of the inner and outer worlds and it requires a constant, meticulous attention to all circumstances to the best of our knowledge and our conscience. We must watch what the gods ordain for us in the outer world, but as well as waiting for developments in the outer world we must listen to the inner world; both worlds are expressions of God. Carl Jung, Conversations with C.G. Jung, Page 36.

When we say, "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

I do not know whether Karma creates the ego or the ego creates Karma. Carl Jung, Conversations with C.G. Jung, Page 43.

The inner man has access to the sense organs of God. Carl Jung, Conversations with C.G. Jung, Page 39.

We would call the self a multiple consciousness in God, or a spiritual Olympus, or an inner firmament. Paracelsus already knew this and wrote it for us. Carl Jung, Conversations with C.G. Jung, Page 36.

The self is the light of the world; it is the full realization of everything in consciousness. Every animal and every plant is a representation of the self. Thus the whole world enters consciousness. Carl Jung, Conversations with C.G. Jung, Page 36.

A saying of the alchemist is, "God is a circle whose centre is everywhere and whose circumference is nowhere." The saying holds for God, for the anima mundi and for the soul of man. Carl Jung, Conversations with C.G. Jung, Page 35.

The ego is the workshop where the Self is made. Carl Jung, Conversations with C.G. Jung, Page 35.

We can only become real by accepting our sexuality and not denying it through saintliness. Carl Jung, Conversations with C.G. Jung, Page 25.

The best protection against abandonment to demons is a conscious relationship to a close, living human being. Carl Jung, Conversations with C.G. Jung, Page 25.

The power operating through the animus emanates specifically from the self, which is hidden behind it, and from its mana. Carl Jung, Conversations with C.G. Jung, Page 29.

An archetype is composed of an instinctual factor and a spiritual image. Carl Jung, Conversations with C.G. Jung, Page 21.

Archetypes are not matters of faith; we can know that they are there. Carl Jung; Conversations with C.G. Jung, Page 21.

The archetype signifies that particular spiritual reality which cannot be attained unless life is lived in consciousness. Carl Jung, Conversations with C.G. Jung, Page 21.

Archetypes are images in the soul that represent the course of one's life. Carl Jung; Conversations with C.G. Jung, Page 21.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Page 19.

The insane do not stop up their ears so as not to hear the inner voices; rather they do it to close off the outside and so be better able to hear their own voices. Carl Jung, Conversations with C.G. Jung, Page 17.

Everyone in the world is crying out to be accepted. Carl Jung, Conversations with C.G. Jung, Page 16.

Psychology is a preparation for death. We have an urge to leave life at a higher level than the one at which we entered. Carl Jung; Conversations with C.G. Jung, Page 16.

A certain amount of suffering and unhappiness is our lot and no one can escape all the dark phases of life. Carl Jung, Conversations with C.G. Jung, Page 14.

It is a very real help to find an expression that combines and satisfies the demands of the inner and outer worlds, the unconscious and the conscious. That is the achievement of the so-called transcendent function. Carl Jung, Conversations

with C.G. Jung, Page 19.

As therapists we are subject to the unavoidable destinies of our patients. Carl Jung; Conversations with C.G. Jung, Page 113.

A variety of forms is revealed through the realization of the self. The self is dissolved into many egos. When the self has become conscious it leads to "participation mystique." Carl Jung, Conversations with C.G. Jung, Page 36.

Look at the rebellion of modern youth in America, the sexual rebellion, and all that. These rebellions occur because the real, natural man is just in open rebellion against the utterly inhuman form of American life. Americans are absolutely divorced from nature in a way, and that accounts for that drug abuse. Carl Jung, Conversations with C.G. Jung, Page 35.

Everyone who says that I am a Mystic is just and idiot. He just doesn't understand the first word of Psychology. Carl Jung, Conversations with Richard L. Evans, [Houston Film]

Yes. People have to read the books, by golly, in spite of the fact that they [His Books] are thick. I'm sorry. Carl Jung, Evans Conversations, Page 37.

Modern physics is truly entering the sphere of the invisible and intangible, as it were. It is in reality a field of probabilities, which is exactly the same as the unconscious. Carl Jung, Evans Conversations, Page 36.

You see, the archetype is a force. It has an autonomy, and it can suddenly seize you. It is like a seizure. Carl Jung, Evans Conversations, Page 17

And when you observe the stream of images within, you observe an aspect of the world, of the world within, because the psyche, if you understand it as a phenomenon that takes place in so-called living bodies, is a quality of matter, as

our bodies consist of matter. Carl Jung, Evans Conversations, Page 22.

You see, the ego is continuously building up; it is not ever a finished product—it builds up. Carl Jung, Evans Conversations, Page 15

Well you see, I couldn't swear, but I have seen cases where I thought or wondered whether or not there was a psychogenic reason for that particular ailment; it came too conveniently. Many things can be found out about cancer, I'm sure. Carl Jung, Evans Conversations, Page 34.

A child definitely begins in a state where there is no ego, and about the fourth year or before, the child develops a sense of ego—"I, myself." Carl Jung Conversations Evans, Pages 14-16.

[About the Assumption of the Virgin Mary] Jung said that she has already entered into the nuptial chamber and that thus, naturally, after a time there will be a child. Carl Jung, Conversations with Jung, Page 15

Buddha too was born in the year of the swine and there is a certain resemblance between himself [Jung].

Buddha was born the son of a king yet had to go away alone until he found the Eightfold Path; and C.G. to had to struggle alone until he discovered the mandala an eight-fold symbol of wholeness. Esther Harding, Harding Conversations with Jung, Page 18

Thus, vice too, if entered into sincerely as a means of finding and expressing the Self, is not vice, for the fearless honesty cuts that out. Carl Jung, Conversations with Jung, Page 9

The inferior is your master, and you must adapt yourself to it. Yet it is nature; there is life there. The thing that wants to be born must first be found. Carl Jung, Conversations with Jung, Page 7

Extraverts' language is thin and poor, but profuse, so that although what they want to say may be very slight, at least when they have finished they have said what they set out to say. Carl Jung, Conversations with Jung, Page 8

He went on to say that when speaking to an extravert he has to cut down his thought; also when he is speaking to an introvert he has to cut down, for the thought of an introvert, even if expanded into a book, would not be fully expressed. Esther Harding, Conversations with Jung, Page 8

Dr. Jung went on to speak of the strength of womanhood, how it is stronger than any [imitation of the] male adaptation, and how a woman who is woman from the crown of her head to the tip of her toe can afford to be masculine, just as a man who is sure of his masculinity can afford to be tender and patient like a woman. Esther Harding, Conversations with Jung, Page 8.

He [Jung] replied, "Yes. God spoke and created from the chaos-and here we are all gods for ourselves. Esther Harding, Conversations with Jung, Page 8

Do not make a long theory or you will entangle yourself in a net, in a trap. Carl Jung, Conversations with Jung, Page 8

He said, "Be afraid of the world, for it is big and strong; and fear the demons within, for they are many and brutal; but do not fear yourself, for that is your Self." Esther Harding, Conversations with Jung, Page 8

Go as far as your desire goes, and you will presently find that you have gone as far as your own laws allow: If you feel afraid, be brave enough to run away. Carl Jung, Conversations with Jung, Page 8

But when we are bound by an artificial barrier, or laws and moralities that have entered into us, then we are prevented from finding, or even from seeing, that there is a real barrier of the Self outside this artificial barrier. Carl Jung, E Harding, Conversations with Jung, Page 9

But within each of us is the self-regulating Self. Carl Jung, Esther Harding, Conversations with Jung, Page 9

If we are conscious, morality no longer exists. If we are not conscious, we are still slaves and are accursed if we obey not the law. Carl Jung, Esther Harding, Conversations with Jung, Page 9

He [Jung] said that if we belong to the secret church, then we belong, and we need not worry about it, but can go our own way. Esther Harding, Conversations with Jung, Page 9

Possibly, after man will come a period of the animal and then again the plant-who knows? -and who or what will carry on the lamp of consciousness? Who knows? Carl Jung, Esther Harding, Conversations with Jung, Page 10

There is a third kind of relationship, the only lasting one in which it is as though there were an invisible telegraph wire between two humans. He [Jung] said, "I call it, to myself, the Golden Thread." Esther Harding, Conversations with Jung, Page 10

It is only when the veil of Maya, of illusion, is rent for us that we can begin to recognize the Golden Thread. Carl Jung, Esther Harding, Conversations with Jung, Page 10

He [Jung] went on to speak of the three realities that make up the individuated state; God; the Self; and Relatedness. Esther Harding, Conversations with Jung, Page 11

And just as it is impossible to individuate without relatedness, so it is impossible to have real relationships without individuation. For otherwise illusion comes in continually, and you don't know where you are. Esther Harding, Conversations with Jung, Page 11

He [Jung] felt, we had to view him like that, that Hitler is not to be taken pri-

marily as a human man, but as an instrument of 'divine' forces, as Judas, or, still better, as the Antichrist must be. Esther Harding, Conversations with Jung, Page 12

He [Jung] said he felt that the observed phenomena could only be explained with the hypothesis that time is a psychic phenomenon, i.e., a conditioning of our psyches, or of our consciousness. Esther Harding, Conversations with Jung, Page 13

If one can once get outside this ego conditioning, time becomes entirely relative, and the present moment is as if eternal. Carl Jung, Conversations with Jung, Page 13

This observation, however, does not tell us anything about immortality or life after death. It refers only to the quality of our experience. Carl Jung, Conversations with Jung, Page 13

He twice dreamed of Baynes after his death, each time in connection with Churchill, and each time when Churchill was actually in Switzerland, though C. G. did not know this at the time. Esther Harding, Conversations with Jung, Page 13

Speaking of the foolishness of the wise, he [Jung] said one must always recognize it but one does not know what a dream means, especially one's own dream. Esther Harding, Conversations with Jung, Page 15

Nature is just what we do not know. Carl Jung, Esther Harding, Conversations with Jung, Page 17

One must allow one's own foolishness, for Nature is naive; there is always the joke, the just-so. Carl Jung, Esther Harding, Conversations with Jung, Page 17

A man who is truly in love can only stammer, "I love you." Carl Jung, Esther Harding, Conversations with Jung, Page 17

God has a longing for man and it seems there is provision for God to be created in man's consciousness. Consciousness is the cradle of the birth of God in man. Carl Jung, Conversations with C.G. Jung, Page 39.

If the encounter with the shadow is the "apprentice piece" in the individual development, then, that with the anima is the "masterpiece." Carl Jung, CW 9, Page 29.

For the son, the animus is hidden in the dominating power of the mother and sometimes she leaves him with a sentimental attachment that lasts throughout life and seriously impairs the fate of the adult. Carl Jung, CW 9, Page 29.

When a woman realizes her shadow the animus can be constellated. If the shadow remains in the unconscious the animus possesses her through the shadow. When she realizes her animus, mystical generation can occur. Sarah was Abraham's legitimate wife, but Hagar, the dark one, had the procreative animus. Out of darkness the light is born. Carl Jung, Conversations with C.G. Jung, Page 30.

A woman is oriented towards the animus because it is the son of the unknown father, the Old Sage, whom she never comes to know. This motive is hinted at in the Gnostic texts where Sophia in her madness loves the Great Father On the other hand a man does not know the mother of the anima. She may be personified, for example, in Sophia or the seven times veiled Isis. Carl Jung, Conversations with C.G. Jung, Page 30.

When the woman experiences the mystery of creativeness in herself, in her own inner world, she is doing the right thing and then no longer demands it from the outside – from her husband, her son, or anyone else close to her. Carl Jung, Conversations with C.G. Jung, Page 29.

There is no difference in intelligence level between those who tend to have dreams and those who have visions. Carl Jung, Conversations with C.G. Jung, Psychotherapy, Page 19.

The animus which is not realized by the mother is like a part of a soul with a relative existence of its own. Carl Jung, Conversations with C.G. Jung, Page 29.

Evil is that which obstructs meaningful vitality. It may show itself differently in each case. That which is above by reason of its charity, suppresses that, which is below; then the lower craves what is above. Carl Jung, Conversations with C.G. Jung, Page 47.

To a man the anima is the Mother of God who gives birth to the Divine Child. To a woman the animus is the Holy Spirit, the procreator. He is at once the light and the dark God – not the Christian God of Love who contains neither the Devil nor the Son. Carl Jung, Conversations with C.G. Jung, Pages 31-32.

Consciousness is the transformation and the transformer of the primordial instinctual images. Carl Jung, Conversations with C.G. Jung, Page 9.

Consciousness is the divine light; it is the possibility of seeing oneself, and this means to me that it is the very basis of life. Carl Jung, Conversations with C.G. Jung, Page 9.

Of course, any creation is a creations beyond oneself, because one is already in existence, and if anything is created it must be beyond. Carl Jung, Nietzsche's Zarathustra, Page 49.

Those who have no neurotic symptoms are probably beyond help by anyone. Carl Jung, NY Times 29 Sept 1912

Up until the last moment Jung still seemed to be searching. Perhaps his was the road of the Magician who, unlike the Saint, did not yearn for fusion or for the peace of God, but preferred the eternal highway with all its unhappiness. But I cannot be certain of that. Michael Serrano, Two Friendships, Page 112.

You see, "alcohol" in Latin is spiritus, and you use the same word for the highest religious experience as well as for the most depraving poison. Carl Jung, Jung/

Bill Wilson Letters.

When I last saw him [Jung] he had a vision. "I see enormous stretches devastated, enormous stretches of the earth. But thank God it's not the whole planet. Marie-Louise Von Franz, "A Matter of Heart.

Now I know the truth but there is a small piece not filled in and when I know that I shall be dead. Carl Jung [2 days before his death] Miguel Serrano, Two Friendships, Page 104.

Today no one pays attention to what lies behind words to the basic ideas that are there. Yet the idea is the only thing that is truly there. What I have done in my work, is simply to give new names to those ideas, to those realities. Carl Jung, Two Friendships, Page 100.

Consider, for example, the word "Unconscious." I have just finished reading a book by a Chinese Zen Buddhist. And it seemed to me that we were talking about the same thing, and that the only difference between us was that we gave different words to the same reality. Carl Jung, Two Friendships, Page 100.

I cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Carl Jung, "Jung" Van der Post, Page 216.

Modern physics shattered the absolute validity of natural law and made it relative. But if cause and effect turns out to be only statistically valid and relatively true we have to look for other factors of explanation in explaining natural processes. Carl Jung, Interpretation of Nature and Psyche, Page 7.

The archetypes are complementary and equivalents of the "outside" world and therefore possess "cosmic" character. Thins explains their numinosity and godlikeness. Carl Jung, CW 9, Page 196.

Oh my, yes! Mind you, every patient you have gets interested in psychology. Nearly everyone thinks he is meant to be an analyst, inevitably. Carl Jung, Conversations Evans, Page 11.

And then I wrote a book about psychology of dementia praecox, as it was called then— now it is schizophrenia—and I sent the book to Freud, writing to him about my association experiments and how they confirmed his theory thus far. That is how my friendship with Freud began. Carl Jung, Conversations Evans, Page 11.

For instance, there are many big business men who are impotent because their full energy is going into money making or dictating the roles to everybody - else. That is much more interesting to them than the affairs of women. Carl Jung, Conversations Evans, Page 12.

I knew the work of Nietzsche very well. He had been a professor at Basel University, and the air was full of talk about Nietzsche; so naturally I had studied his works. And from this I saw an entirely different psychology, which was also psychology—a perfectly competent psychology, but built upon the power drive. Carl Jung, Conversations [Evans], Page 12.

Freud was a successful man; he was on top, and so he was interested only in pleasure and the pleasure principle, and Adler was interested in the power drive. Carl Jung, Conversations Evans, Page 12.

I think, you see, that when Freud says that one of the first interests, and the foremost interest is to feed, he doesn’t need such a peculiar kind of terminology like "oral zone." Of course, they put it into the mouth— Carl Jung, Evans Conversations, Page 13.

The child is born as a high complexity, with existing determinants that never waver through the whole life, and that give the child his character. Carl Jung, Evans Conversations, Page 13.

Already, in earliest childhood, a mother recognizes the individuality of her child; and so, if you observe carefully, you see a tremendous difference, even in very small children. Carl Jung, Evans Conversations, Page 13.

In any case of a child's neurosis, I go back to the parents and see what is going on there, because children have no psychology of their own, literally taken. Carl Jung, Evans Conversations, Page 13.

That is the first archetype [Oedipus] Freud discovered; the first and the only one. Carl Jung, Evans Conversations, Page 13.

No one is hampered by one's self. And that's what he [Freud] never could admit to me. Carl Jung, Evans Conversations, Page 14.

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung, Evans Conversations, Page 16.

So the identity with the body is one of the first things which makes an ego; it is the spatial separateness that induces, apparently, the concept of an ego. Carl Jung, Evans Conversations, Page 15.

Now, Freud refers very little to Pierre Janet, but I studied with him while in Paris and he very much helped form my ideas. Carl Jung, Evans Conversations, Page 15.

It is quite certain, however, that man is born with a certain functioning, a certain way of functioning, a certain pattern of behavior which is expressed in the form of archetypal images, or archetypal forms. Carl Jung, Evans Conversations, Page 16.

For instance, the way in which a man should behave is expressed by an archetype. Carl Jung, Evans Conversations, Page 16.

The archetypes are, at the same time, dynamic. They are instinctual images

that are not intellectually invented. Carl Jung, Evans Conversations, Page 16.

Mythology is a pronouncing of a series of images that formulate the life of archetypes. Carl Jung, Evans Conversations, Page 16.

They [Gnostics] were concerned with the problem of archetypes and made a peculiar philosophy of it. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is the mental work of 1,700 years, in which there is stored up all they could make out about the nature of the archetypes, in a peculiar way that's foolish. Carl Jung, Evans Conversations, Page 17.

It [Alchemy] is also called Hermetic Philosophy, though, of course, that conveys just as little as the term alchemy. —It was the parallel development, as Narcissism was, to the conscious development of Christianity, of our Christian philosophy, of the whole psychology of the middle ages. Carl Jung, Evans Conversations, Page 17.

Man has a certain pattern that makes him specifically human, and no man is born without it. We are only deeply unconscious of these facts because we live by all our senses and outside of ourselves. Carl Jung, Evans Conversations, Page 18.

The anima is an archetypal form, expressing the fact that a man has a minority of feminine or female genes. Carl Jung, Evans Conversations, Page 18.

As early as the 16th century, the Humanists had discovered that man had an Anima, and that each man carried female within himself. Carl Jung, Evans Conversations, Page 18.

If somebody is clever enough to see what is going on in people's minds, in their unconscious minds, he will be able to predict. For instance, I could have predicted the Nazi rising in Germany through the observation of my German patients. Carl Jung, Evans Conversations, Page 20.

And I was absolutely certain—in the years before Hitler, before Hitler came in the beginning; I could say the year, in the year 1919—I was sure that something was threatening in Germany, something very big, very catastrophic. Carl Jung, Evans Conversations, Page 20.

It is a peculiar fact that the archetype of the anima plays a very great role in Western literature, French and Anglo-Saxon. But in Germany, there are exceedingly few examples in German literature where the anima plays a role. Carl Jung, Evans Conversations, Page 21.

Nobody can say where man ends. That is the beauty of it, you know. It is very interesting. The unconscious of man can reach—God knows where. There we are going to make discoveries. Carl Jung, Evans Conversations, Page 21.

It [The Mandala] is the archetype of inner order; and it is always used in that sense, either to make arrangements of the many, many aspects of the universe, a world scheme, or to arrange the complicated aspects of our psyche into a scheme. Carl Jung, Evans Conversations, Page 21.

So you see, in a moment during a patient's treatment when there is a great disorder and chaos in a man's mind, the symbol can appear, as in the form of a mandala in a dream, or when he makes imaginary and fantastical drawings, or something of the sort. Carl Jung, Evans Conversations, Page 21.

A mandala spontaneously appears as a compensatory archetype during times of disorder. Carl Jung, Evans Conversations, Page 21.

I am not whole in my ego as my ego is but a fragment of my personality; so you see, the center of a mandala is not the ego. Carl Jung, Evans Conversations, Page 21.

In the Middle Ages it [The Mandala] played an equally great role for the West; but there it has been lost now and is thought of as a mere sort of allegorical, decorative motif. Carl Jung, Evans Conversations, Page 21.

Now you see, the subjective factor, which is very characteristic, was understood by Freud as a sort of pathological auto-egotism. Now this is a mistake. The psyche has two conditions, two important conditions. The one is environmental influence and the other is the given fact of the psyche as it is born. Carl Jung, Evans Conversations, Page 22.

As I told you yesterday, the psyche is by no means tabula rasa here, but a definite mixture and combination of genes, which are there from the very first moment of our life; and they give a definite character, even to the little child. Carl Jung, Evans Conversations, Page 22.

When you observe the world, you see people; you see houses; you see the sky; you see tangible objects. But when you observe yourself within, you see moving images, a world of images generally known as fantasies. Carl Jung, Evans Conversations, Page 22.

Everything you do here, all this, everything, was fantasy to begin with, and fantasy has a proper reality. Carl Jung, Evans Conversations, Page 22.

That is not to be forgotten; fantasy is not nothing. It is, of course, not a tangible object; but it is a fact, nevertheless. Carl Jung, Evans Conversations, Page 22.

Fantasy is, you see, a form of energy, despite the fact that we can't measure it. It is a manifestation of something, and that is a reality. Carl Jung, Evans Conversations, Page 22.

We discover that this matter has another aspect, namely, a psychic aspect. And so it is simply the world from within, seen from within. It is just as though you were seeing into another aspect of matter. Carl Jung, Evans Conversations, Page 22.

And that's the great mistake, because man is just that which he is born, and

he is not born as tabula rasa but as a reality. Carl Jung, Evans Conversations, Page 22.

And there I was, in between the two. I could see the justification of Freud's view, and also could see the same for Adler; and I knew that there were plenty of other ways in which things could be envisaged. Carl Jung, Evans Conversations, Page 22.

Those [Introvert and Extrovert] are only terms to designate a certain penchant, a certain tendency. For instance, the tendency to be more influenced by environmental influences, or more influenced by the subjective fact—that's all. Carl Jung, Evans Conversations, Page 23.

There is no such thing as a pure - extrovert or a pure introvert. Such a man would be in the lunatic asylum. Carl Jung, Evans Conversations, Page 23.

There are people who are fairly well-balanced who are just as much influenced from within as from without, or just as little. Carl Jung, Evans Conversations, Page 23.

The classification of individuals [By Type] means nothing at all. It is only the instrumentality, or what I call "practical psychology," used to explain, for instance, the husband to a wife, or vice versa. Carl Jung, Evans Conversations, Page 23.

So, through the study of all sorts of human types, I came to the conclusion that there must be many different ways of viewing the world through these type orientations—at least 16, and you can just as well say 360. Carl Jung, Evans Conversations, Page 24.

The psyche is nothing different from the living being. It is the psychical aspect of the living being. It is even the psychical aspect of matter. It is a quality. Carl Jung, Evans Conversations, Page 27.

Now with psychical phenomena you have no possibility to measure exactly, so it always remains a sort of analogy. Carl Jung, Evans Conversations, Page 26.

Now in order not to presume or to prejudice things, I speak simply of energy, and energy is a quantity of energy that can manifest itself via sexuality or via any other instinct. Carl Jung, Evans Conversations, Page 26.

You see, the neurosis is made every day by the wrong attitude the individual has. Carl Jung, Evans Conversations, Page 27.

One has observed in the beginning of the war cases of compulsion neuroses which had lasted for many years and suddenly were cured, because they got into an entirely new condition. Carl Jung, Evans Conversations, Page 27.

Even the schizophrenic can be vastly improved by a shock because that's a new condition; it is a very shocking thing, so it shocks them out of their habitual attitude. Carl Jung, Evans Conversations, Page 27.

Consider for instance, those animals that have specially differentiated anatomical characteristics, those of the teeth or something like that. Well, they have a mental behavior which is in accordance with those organs. Carl Jung, Evans Conversations, Page 27.

In fact, even Rhine does not understand how often extrasensory phenomena really occur, because it is a revelation which in these sacred rooms is anathema, a revelation of time and space through the psyche. Carl Jung, Evans Conversations, Page 33.

When you observe the unconscious, you will come across plenty of cases which show a very peculiar kind of parallel events. Carl Jung, Evans Conversations, Page 33.

As an example of this, I see a lot of astounding cures of tuberculosis—chronic tuberculosis—effected by analysts; people learn to breathe again. The understanding of what their complexes were—that has helped them. Carl Jung, Evans Conversations, Page 34.

You see, with us it has been always a question of how to treat these things, because any disease possible has a psychological accompaniment. Carl Jung, Evans Conversations, Page 34.

You can have an infectious disease in a certain moment, that is, a physical ailment or predicament, because you are particularly accessible to an infection—maybe sometimes because of a psychological attitude. Carl Jung, Evans Conversations, Page 34.

For instance, there is the toxic aspect of schizophrenia. I published it fifty years ago—just fifty years ago—and now everyone discovers it. Carl Jung, Evans Conversations, Page 35.

You are far ahead in America with technological things, but in psychological matters and such things, you are fifty years back. Carl Jung, Evans Conversations, Page 35.

There are historical reasons for the qualities of the psyche and there is such a thing as the history of man's evolution in past eons, which as a combination show that real understanding of the psyche must consist in the elucidation of the history of the human race—history of the mind, for instance, as in the biological data. Carl Jung, Evans Conversations, Page 36.

So you see, man is not complete when he lives in a world of statistical truth. Carl Jung, Evans Conversations, Page 36.

Our natural science makes everything an average, reduces everything to an average; yet the truth is that the carriers of life are individuals, not average numbers. Carl Jung, Evans Conversations, Page 36.

In fact, it is unhygienic, because if you wipe out the mythology of a man, his entire historical sequence, he becomes a statistical average, a number; that is, he becomes nothing. Carl Jung, Evans Conversations, Page 36.

We think that we are born today tabula rasa without a history, but man has always lived in the myth. To think that man is born without a history within himself— that is a disease. Carl Jung, Evans Conversations, Page 36.

If you are growing up with no connection from the past, it is like being born without eyes and ears and trying to perceive the external world with accuracy. Carl Jung, Evans Conversations, Page 36.

Natural science may say, "You need no connection with the past; you can wipe it out," but that is a mutilation of the human being. Carl Jung, Evans Conversations, Page 36.

Fifty years ago we already had these cases; ulcer of the stomach, tuberculosis, chronic arthritis, skin diseases. All are psychogenic under certain conditions. Carl Jung, Evans Conversations, Page 34.

It seems quite strange to me that one doesn't see what an education without the humanities is doing to man. He loses his connection with his family, his connection with his whole past—the whole stem, the tribe —that past in which man has always lived. Carl Jung, Evans Conversations, Page 36.

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Four Filmed Interviews with Richard I. Evans" (1957). Conversations with Carl Jung.

Nobody can say where man ends. That is the beauty of it. The unconscious of man can reach God knows where. There we are going to make discoveries. Carl Jung, Richard L. Evans Interview. Para 62.

You see, you have that lie detector in the United States, and that's like an association test I have worked out with the psycho-galvanic phenomenon. Also, we have done a lot of work on the Pneumograph which will show the decrease of volume of breathing under the influence of a complex. You know, one of the reasons for

tuberculosis is the manifestation of a complex. People have very shallow breathing; don't ventilate the aspices of their lungs anymore and get tuberculosis. Half of tuberculosis cases are psychic. C.G. Jung – Richard Evans interviews Transcript of the 1957 films.

Carl Jung: "Visions Seminars"

Most connections in the world are not relationships, they are participation mystique. One is then apparently connected, but of course it is never a real connection, it is never a relationship; but it gives the feeling of being one sheep in the flock at least. Carl Jung, Visions Seminar, page 625.

A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. And a connoisseur of antiquities will tell you that certain objects must date between 1420 and 1450, say; anything that originated then has the quality of that time. An astrologer has merely a more detailed knowledge, he is able to tell you that a thing originated in such and such a month without any further knowledge of the qualities of the object. A breeder of cats, for instance, will tell you that cats born in the spring are different from cats born in the fall. Carl Jung, Visions Seminar, Page 109

Dr. Jung: Ah, you mean the taurabolia. Yes, that is right. And there is an old astrological connection between the bull and the mother. The syncretistic cults of that era were based very largely upon astrological facts. On the Mithraic altar-stones, for instance, are the sun and the moon and the signs of the zodiac, it is evident that they are meant as astrological symbols. In the Christian cult it was more hidden, but the philosophical systems of the time were filled with astrological connotations. The bull in astrology is an earthly sign, it is the domicilium Veneris. Carl Jung, Visions Seminar, Page 486

The cult of Attis belongs to the great group of mother cults, Attis is very much the son of the Great Mother; so the bull is very much connected with the cult of the Magna Mater. Carl Jung, Visions Seminar, Page 486

"A great heat went through me and when I lifted my foot I saw marked upon the sole, a Chinese dragon twined upon a cross, and above the cross the head of a lion." Carl Jung, Visions Seminar, Page 1037

1. **JUNG: Yes, the bristling mane of the lion symbolizes the rays of the sun, like the hair of Samson. And the lion astrologically is the domicilium solis, it is the sign between the 21st of July and the 24th of August, when the sun is at its greatest power. So this lion can stand for this sun but in the particular aspect of the lion. For the sun, or whatever the sun means, can be symbolized in many different ways; if by the lion, it would mean power of a special kind, in the form of a powerful animal, not of a powerful man. The sun is also symbolized by the face of Moses, with the horns meaning radiation, therefore they would be the horns of power. And his face radiated such light when he came down from Sinai that only when it was veiled could the people gaze upon it; that would be the sun in the form of enlightened man. Also the sun is symbolized by the crown of Helios, the sun god, the radiation or the crown of sun rays which the old Caesars used to wear; one sees it chiefly on Roman coins. There the sun would express the human mind or understanding, or the human spirit, it would be a specifically human quality. But here the sun is in the form of the animal. Carl Jung, Visions Seminar, Page 1028**

1. **JUNG: Yes, those of you who have been in Luxor remember that great statue of the goddess Sekhmet. It is made of the most beautiful black basalt, and she has the head of a lioness. She personified the terrible destructive power of Ra, or the sun at its height, at the hottest time of the year.**

Symeon, the "New Theologian" (970–1040), says: My tongue lacks words, and what happens in me my spirit sees clearly but does not explain. It sees the Invisible, that emptiness of all forms, simple throughout, not complex, and in extent infinite. For it sees no beginning, and it sees no end, and is entirely unconscious of any middle, and does not know what to call that which it sees. Something complete appears, it seems to me, not indeed with the thing itself, but through a kind of participation. For you enkindle fi re from fi re, and you receive the whole fi re; but this thing remains undiminished and undivided as before. Similarly, that which is imparted separates itself from the first, and spreads like something corporeal into many lights. But this is something spiritual, immeasurable, indivisible, and inexhaustible. For it is not separated when it becomes many, but remains undivided, and is in me, and rises in my poor heart like a sun or circular disc of the sun, like light, for it is a light. Carl Jung, Visions Seminar, Page 1028

Dr. Jung: That story exactly expresses what the primitives think about hair, so here it would be a symbol which contains a lot of mana. The same meaning is also to be found in the story of Samson and Delilah: when she cuts his hair, he loses all his strength. The name Samson comes from Shemsh which means sun-man or little sun, after the old Canaanite god Shemsh; so curtailing the rays of the sun means weakening the sun. There is an astrological interpretation of Delilah as the sign of Virgo, in which the sun loses its power, Virgo being followed by the autumnal equinox when the sun is definitely becoming weaker; the sun then loses its hair, its rays. So the hair is understood to be an emanation o the head, having to do with the mind and the most spiritual as well as magical forces. Carl Jung, Visions Seminar, Page 198

He [Astrologer] might be able to tell you that you were born when your sun was in such and such a position and when your moon was in such and such a position, simply from observation of your typical qualities. Carl Jung, Visions Seminar, Pages 110

Don't try to better than you are, otherwise, the devil gets angry. Don't try to be worse because God gets angry. Try to be what you are, that is acrobatics enough. C.G. Jung, Visions Seminars, Vol.1, page 235

The religious attitude, it is quite different, and above all it is not conscious. You can profess whatever you like consciously while your unconscious attitude is totally different. Carl Jung, Visions Seminar, Page 41.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

The Kingdom of Heaven is within ourselves. It is our innermost nature and something between ourselves. The Kingdom of Heaven is between people like cement. Carl Jung, Visions Seminar, Page 444.

People with a narrow conscious life exteriorize their unconscious, they are continually in participation mystique with other people… if more unconscious things have become conscious to you, then you live less in participation mystique. Carl Jung, Visions Seminar, para 1184.

Only those people who can really touch bottom can be human. Therefore Meister Eckhart says that one should not repent too much of one's sins because it might keep one away from grace. One is only confronted with the spiritual experience when one is absolutely human. Carl Jung, Visions Seminar, Page 394

In the least the greatest will appear— such is your expectation. And that is the numen, the hint of the god. Carl Jung, Visions Seminar, Page 919.

In the unconscious it is not so terribly important whether a man is alive or dead, that seems to make very little impression upon the unconscious. Carl Jung, Visions Seminar, Page 903.

But your attitude to it matters, how you will take it, whether you believe in immortality or not, how you react to such and such an event, that matters to the unconscious. Carl Jung, Visions Seminar, Page 903.

No matter what your conscious attitude may be, the unconscious has an absolutely free hand and can do what it pleases. Carl Jung, Visions Seminar, Page 27

The unconscious can make a fool of you in no time. Carl Jung, Visions Seminar, Page 747

It is surely not the divine will in man that he should be something which he is not, for when one looks into nature, one sees that it is most definitely the divine will that everything should be what it is. Carl Jung, Visions Seminar, Page 569.

The unconscious on one side is nothing but nature, and on the other hand it is the overcoming of nature; it is yea and nay in itself, two things in one. So we shall never understand what the unconscious is, as we shall never understand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So we shall never understand what the unconscious is, as we shall never un-

derstand what the world is, because it is and it is not. Carl Jung, Visions Seminar, Page 89.

So the Self is part of the collective unconscious, but it is not the collective unconscious; it is that unit which apparently comes from the union of the ego and the shadow. Carl Jung, Visions Seminar, Page 754

Just as the Self is a unit in the collective unconscious, so we are units in the Self. Carl Jung, Visions Seminar, Page 754

If there were no consciousness, there would be no world; the whole world, as far as it enters into our consideration, depends upon that little flame of consciousness, that is surely the decisive factor. Carl Jung, Visions Seminar, Page 898

In the unconscious one cannot judge because of the great darkness there, but in the conscious there is light, and so there are differences; there is a criterion in consciousness which gives one a measure by which to judge. Carl Jung, Visions Seminar, Page 898

The fact is that if one tries beyond one's capacity to be perfect, the shadow descends into hell and becomes the devil. Carl Jung, Visions Seminar, Page 569.

To be fully aware of the shadow would be an almost superhuman task, but we can reach a certain optimum of consciousness; we should be aware to a much higher degree than we are now. Carl Jung, Visions Seminar, Page 237.

We have to discover our shadow. Otherwise we are driven into a world war in order to see what beasts we are. Carl Jung, Visions Seminar, Page 235

We substitute our ignorance with gas; modern people are all gas bags inasmuch as they are ignorant of what they really are. Carl Jung, Visions Seminar, Page 235

The animus is not created by the conscious, it is a creation of the unconscious, and therefore it is a personification of the unconscious. Carl Jung, Visions Seminar, Page 208

The animus is a sort of film between reality and a woman's mind, she always talks about things as they should be, so when she says a thing is really so, it is really not so at all. Carl Jung, Visions Seminar, Page 1228.

The animus when on his way, on his quest, is really a psychopompos, leading the soul back to the stars whence it came. Carl Jung, Visions Seminar, Page 1229

On the way back out of the existence in the flesh, the psychopompos [Animus] develops such a cosmic aspect, he wanders among the constellations, he leads the soul over the rainbow bridge into the blossoming fields of the stars. Carl Jung, Visions Seminar, Page 1229

I could even go as far as to say that without the anima and animus there would be no object, no other human being, because you perceive differences only through that which is a likeness to the differences in yourself. Carl Jung, Visions Seminar, Page 1357

That tiny thing, that unique individual, the Self, is small as the point of a needle, yet because it is so small it is also greater than great. Carl Jung, Visions Seminar, Page 358

For not knowing about the unconscious means that one has deviated, one is not in harmony with it, and therefore it works against one. Carl Jung, Visions Seminar, Page 405

The animus is meant to be cosmic. Carl Jung, Visions Seminar, Page 1228.

Is there any more beautiful love story than the love story of Mary? Wonder-

fully secret, divine, it is the only love affair of God that we know about. Carl Jung, Visions Seminar, Page 492

They [Children's Dreams] must come from the psychology of the collective unconscious; one could say they were remnants of things they had seen before they were born, and that is really vision. Carl Jung, Visions Seminar, Page 424.

Individuals can be stunted all through their lives by a vision in childhood. Carl Jung, Visions Seminar, Page 424.

Therefore the appearance of an archetype in our psychology is always a moment of the greatest danger as well as the greatest hope. Carl Jung, Visions Seminar, Page 67

But many people are never quite born; they live in the flesh but a part of them is still in what Lamaistic philosophy would call the Bardo, in the life between death and birth, and that prenatal state is filled with extraordinary visions. Carl Jung, Visions Seminar, Page 424.

One often has dreams which seem destructive and evil, the thing one cannot accept, but it is merely due to the fact that one's conscious attitude is wrong. Carl Jung, Visions Seminar, Pages 405-406.

People have a transference to their analyst because they suppose that he is in possession of the treasure. Carl Jung, Visions Seminar, Page 319

The principal pair of opposites is the conscious world and the unconscious world, and when the two come together, it is as if man and woman were coming together, the union of the male and the female, of the light and the darkness. Then a birth will take place. Carl Jung, Visions Seminar, Page 574

In the center is the individual where the opposites are united, the one peaceful spot in man, the space where nothing moves embedded in a world of chaos. Carl Jung, Visions Seminar, Page 263

For we may assume that the collective unconscious is in absolute peace until the individual appears. Carl Jung, Visions Seminar, Page 263

Therefore individuation is a sin; it is an assertion of one particle against the gods, and when that happens even the world of the gods is upset, then there is turmoil. Carl Jung, Visions Seminar, Page 263

The day comes when you are outgrown and then you are approaching the void, which seems to me to be the most desirable thing, the thing which contains the most meaning. Carl Jung, Visions Seminar, Page 1026.

The Eastern philosophy is a sort of yoga, it is alive, it is an art, the art of making something of oneself. Carl Jung, Visions Seminar, Page 1024

The great asset of the East is that they are based on instinct. Carl Jung, Visions Seminar, Page 1066.

It is also the Eastern idea that through understanding one finds the roots of suffering. Carl Jung, Visions Seminar, Page 524.

You may have, say, a religious attitude, which means an attitude of great totality, so that you receive the next leaf that falls from the tree as a message from God, and it works. Carl Jung, Visions Seminar, Page 919.

This symbolic process within us, or that need to express unknown, unknowable, inexpressible facts, culminates in religion. Carl Jung, Visions Seminar, Pages 742-743

By removing yourself from the dogma you get into the world, which is increasingly chaotic and primitive, in which you must find or create a new orientation. Carl Jung, Visions Seminar, Page 905

It is tremendously important that people should be able to accept themselves; otherwise the will of God cannot be lived. Carl Jung, Visions Seminar, Page 391.

You cannot keep on the white side only; you have to admit that the spirit of life will at times take on the aspect of evil. Carl Jung, Visions Seminar, Page 140

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

The experience of Tao can happen at any time. Carl Jung, Visions Seminar, Page 761

The religious and moral and philosophical confusion, even the confusion in our art, is due to the World War. Carl Jung, Visions Seminar, Page 77

When pairs of opposites appear together it is like fire and water; it either means an immediate crash, a tremendous catastrophe, or that they merely counteract one another. Carl Jung, Visions Seminar, Page 647

For it is really true that if one creates a better relation to the unconscious, it proves to be a helpful power, it then has an activity of its own, it produces helpful dreams, and at times it really produces little miracles. Carl Jung, Visions Seminar, Page 604

Now to bring forth what the original will intended is really the task of a whole lifetime, a very serious undertaking. Carl Jung, Visions Seminar, Page 391.

The body is the past, our earth, the world of heretofore, but out of it rises a new light which is not identical with the body. Carl Jung, Visions Seminar, Page 374

Creation begins today, it has no history and no cause, creation is always creation from nothing. Carl Jung, Visions Seminar, Page 1035

In the redemption of the individual, the whole past will be redeemed, and that includes all the inferior things as well, the animals, and all the ancestral souls, everything that has not been completed; all creation will be redeemed in the apokatastasis [at the time of the Last Judgement], there will be a complete restoration of things as they have been. Carl Jung, Visions Seminar, Page 1280

If one has done one's duty, fulfilled one's task, one can then die, one can say goodbye and disappear. Carl Jung, Visions Seminar, Page 402

If one is allowed to speak of complete individuation at all, I should say that it would be conscious experience of the totality of nature. Carl Jung, Visions Seminar, Pages 760-761

We are like onions with many skins, and we have to peel ourselves again and again in order to get at the real core. Carl Jung, Visions Seminar, Page 821

One cannot individuate as long as one is playing a role to oneself; the convictions one has about oneself are the most subtle form of persona and the most subtle obstacle against any true individuation. Carl Jung, Visions Seminar, Page 821

Only if you first return to the body, to your earth, can individuation take place, only then does the thing become true. Carl Jung, Visions Seminar, Page 1314

Individuation is not an intensification of consciousness; it is very much more. For you must have the consciousness of something before it can be intensified, and that means experience, life lived. Carl Jung, Visions Seminar, Pages 757-758

People who live sterile lives are like that fig tree, they do not fulfill the will of

the Lord. Carl Jung, Visions Seminar, Page 232

The way of nature will bring you quite naturally wherever you have to go. Carl Jung, Visions Seminar, Pages 402-403

Therefore we say that if you give the little finger to the devil, he takes the whole arm, and finally the whole body. Carl Jung, Visions Seminar, Pages 93-94

If you are completely destroyed by the world, then the world which destroyed you must be completely transformed, because you looked upon it with the eye that transforms, the eye that contains the germ of what is new. Carl Jung, Visions Seminar, Page 361

You see, all that a man does, whatever he attempts, means his individuation, it is an accomplishment, a fulfillment of his possibilities; and one of his foremost possibilities is the attainment of consciousness. Carl Jung, Visions Seminar, Page 759

But such a thing [Individuation] is only possible if the individual in every moment of existence fulfills his complete being, lives the primitive pattern, fulfills all the expectations that he was originally born with. Carl Jung, Visions Seminar, Pages 760-761

We must give nature a chance to fulfill itself. Then only can we detach, and then it comes about quite naturally. Carl Jung, Visions Seminar, Page 402

A truth is only a truth when it lives, otherwise it is perfectly nonsensical; it must be able to change into its own opposite, to even become an untruth at times. Carl Jung, Visions Seminar, Page 1311

Only when you behave exactly as you are meant to behave are you the friend and the brother of all living things; then you are right in your place, and then you suddenly understand that everything else is in its place. Carl Jung, Visions Seminar, Pages 760-761

Yes, he cannot see our world, which means we are the eyes of that man who lives forever, because our consciousness is an eye that sees Carl Jung, Visions Seminar, Page 1016.

In this vision we find the same principle as in Buddhism, the consciousness of what is happening as a redeeming principle. Carl Jung, Visions Seminar, Page 322.

The anima behaves exactly like a definite person, yet she is also a function, her true function being the connection between the conscious and the unconscious; there the anima is in her right place. Carl Jung, Visions Seminar, Pages 204-205

That is, she [Anima] is not in between myself and my audience, but in between myself and my unconscious audience, a mirror reflex of this world, the collective unconscious. Carl Jung, Visions Seminar, Pages 204-205

There again, those people who think of the unconscious as being a psychological tissue contained in one's head are completely bewildered, for they can hardly form an idea of a tissue standing in one's head. Carl Jung, Visions Seminar, Pages 204-205

I do not believe in magic made by man, magic as made in Germany or in Great Britain or in America; it does not work. But I firmly believe in the natural magic of facts. Carl Jung, Visions Seminar, Page 1205

Whatever you experience outside of the body, in a dream for instance, is not experienced unless you take it into the body, because the body means the here and now. Carl Jung, Visions Seminar, Page 1316.

Psychological energy does not exist, it is a concept, but in the physical or phenomenal equivalent of energy in these conditions we find the same peculiarity, namely, that this creative power is after a while exhausted, and then everything sinks back into the condition it was in before. Carl Jung, Visions Seminar, Pages 118-119

If you just have a dream and let it pass by you, nothing has happened at all, even if it is the most amazing dream; but if you look at it with the purpose of trying to understand it, and succeed in understanding it, then you have taken it into the here and now, the body being a visible expression of the here and now. Carl Jung, Visions Seminar, Page 1316.

The earth is a microcosm in the great cosmos of the stars and we are ourselves microcosms upon the earth. Carl Jung, Visions Seminar, Pages 1158-1159

Each of us, every living being, is a small earth, one could say, because we are in intimate connection with the earth, we are partially earth, we are conscious of our earthly body, for instance. Carl Jung, Visions Seminar, Pages 1158-1159

The star symbol means the center of a mandala, and the meditation on the Self or the meditation on the mandala is prayer; in many different religions that concentration upon a point outside of oneself, not identical with oneself, is called prayer. Carl Jung, Visions Seminar, Pages 1158-1159

One could not say that the ego was the microcosm because the ego is only the center or the focus of the individual consciousness, and consciousness reaches only as far as the conscious material reaches. Carl Jung, Visions Seminar, Pages 1158-1159

There is nothing without spirit, for spirit seems to be the inside of things … inside is spirit, which is the soul of objects. Whether this is our psyche or the psyche of the universe we don't know, but if one touches the earth one cannot avoid the spirit. Carl Jung, Visions Seminars; Pages 164-165.

We must read the Bible or we shall not understand psychology. Our psychology, whole lives, our language and imagery are built upon the Bible. Carl Jung, Visions Seminar, Page 156.

It is a general truth that the earth is depreciated and misunderstood…For quite long enough we have been taught that this life is not the real thing…and that we

live only for heaven. Carl Jung, Visions Seminar, Page 193.

Yet in nature the animal is a well-behaved citizen. It is pious, it follows the path with great regularity, it does nothing extravagant. Only man is extravagant. Carl Jung, Visions Seminar, Page 168.

Machines are running away with us, they are demons; they are like those huge old saurians that existed when man was a sort of lizard-monkey and deadly afraid of their hooting and tooting. Carl Jung, Visions Seminar, Page 502

A big city is like a holocaust of humanity, as Zola expressed it. Man has built his own funeral pyre and it is destroying him, and so our whole world is being destroyed. Carl Jung, Visions Seminar, Page 502

Art is just a particular way of decorating the nest in which you lay your eggs. Carl Jung, Visions Seminar, Pages 913-914

The center of that totality does not necessarily coincide with the ego system, just as the center of our galaxy of stars does not coincide with our sun, and the center of our solar system does not coincide with the earth; we cannot assume that our earth is the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

It was discovered long ago that the earth is in the periphery of something bigger, it is an appendix of the sun, and even the sun is an appendix of a larger system, a galaxy of unknown extent. Carl Jung, Visions Seminar, Pages 1158-1159

We cannot think of our earth as a sun, nothing is revolving round us except perhaps the moon; the ego is a little system like the earth with the moon, but it is by no means the center of the universe. Carl Jung, Visions Seminar, Pages 1158-1159

The Self is the center of the totality of the psyche in as far as we can measure it or have an intuition about it, or in as far as we have dreams about it, and

surely beyond, for we cannot assume that we are informed through our dreams of everything that is happening in our psyche. Carl Jung, Visions Seminar, Pages 1158-1159

For about twenty-five years I have analysed about two thousand dreams or more every year,… Carl Jung, Visions Seminar, Lecture II, Page 19.

If you have a foreign body in you, nature sends a host of special cells to assimilate it; if they don't succeed in absorbing it, then there is suppuration to bring about expulsion. Carl Jung, Visions Seminar, Page 19.

Probably in absolute reality there is no such thing as body and mind, but body and mind or soul are the same, the same life, subject to the same laws, and what the body does is happening in the mind. Carl Jung, Visions Seminar, Page 22.

These patients become much better Catholics after analysis; I have often taught Catholic patients how to confess. Carl Jung, Visions Seminar, Lecture II, Page 22.

We cannot even be certain that it is our own psyche; it might be, but there are many things in our unconscious, and we are by no means sure whether they really belong to us or to somebody else. Carl Jung, Visions Seminar, Pages 1158-1159

I say that the unconscious says what it means. Nature is never diplomatic. If nature produces a tree, it is a tree and not a mistake for a dog. Carl Jung, Visions Seminar, Page 30.

Only men were admitted to the Mithraic ritual, the women all went to the Earth Mother. Carl Jung, Visions Seminar, Page 35

Only domesticated animals misbehave; a wild animal never misbehaves; it follows its own natural law; there is no such thing as a good tiger that eats only apples and carrots! Carl Jung, Visions Seminar, Page 37

We must fulfil our destiny according to nature's laws or we cannot become true servants of God. Carl Jung, Visions Seminar, Page 37

Don't forget that Christ completely absorbed Mithras; that old Mithraic idea has been continued in Christianity through the middle ages up to recent times; bulls and even little lambs have been killed, everything that was animal has been killed throughout the ages. Carl Jung, Visions Seminar, Page 37

The occult stuff transcended his digestive powers, he suffered from mental indigestion. Carl Jung, Visions Seminar, Page 41

This is a peculiar projection of our minds, this wanting to be free, not held down by any background: it is a sort of illusion of our consciousness in order to have the feeling of complete freedom, as if the historical past was fettering and would not allow free movement-a prejudice which again has psychological reasons. Carl Jung, Visions Seminar, Page 69

Our actual mind is the result of the work of thousands or perhaps a million years. There is a long history in every sentence, every word we speak has a tremendous history, every metaphor is full of historical symbolism; they would not carry at all if that were not true. Carl Jung, Visions Seminar, Page 69

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Animals understand utterances of fear of entirely different species because they have the same underlying fibre. Carl Jung, Visions Seminar, Page 70

I analysed dreams of Somali Negroes as if they were people of Zurich, with the exception of certain differences of languages and images. Where the primitives dream of crocodiles, pythons, buffaloes, and rhinoceroses, we dream of being run

over by trains and automobiles. Carl Jung, Visions Seminar, Page 70

Scientists like to think that symbols have migrated. This is not true; they are quite autochthonous. Carl Jung, Visions Seminar, Page 71

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

No one approaches the Kingdom of Heaven without having passed through the flame and been burnt through and through. Carl Jung, Visions Seminar, Page 74

The new man of St. Paul's early Christian teaching is exactly the same thing as the subtle body. It is an archetypal idea, exceedingly profound, which belongs to the sphere of the immortal archetypes. Carl Jung, Visions Seminar, Page 116

A real knowledge of Yoga practices is very rare in the West. I felt quite small when I became acquainted with these things. Carl Jung, Visions Seminar, Page 118

Three-fourths of analyses are made by women, and I learn from them. Carl Jung, Visions Seminar, Page 122

Extraverts, and all people who are identified with their persona, hate to be alone because they begin to see themselves. Carl Jung, Visions Seminar, Page 75

Our spring point is at about 29° of Pisces and is no longer in Aries, although horoscopes are made on that basis. Carl Jung, Visions Seminar, Page 118

To the early Christians it was nothing to call a man a "Son of God," it was a

commonplace, it was their daily bread. Carl Jung, Visions Seminar, Page 117

When you come to that loneliness with yourself-when you are eternally alone-you are forced in upon yourself and are bound to become aware of your background. Carl Jung, Visions Seminar, Page 75

What is the use of a sin if you can throw it away? If you are thoroughly aware of your sin, you must carry it, live with it, it is yourself. Carl Jung, Visions Seminar, Page 76

Even when you think you are alone and can do what you please, if you deny your shadow there will be a reaction from the mind that always is, from the man a million years old within you. You are never alone because the eyes of the centuries watch you; you feel at once that you are in the presence of the Old Man, and you feel your historical responsibility to the centuries. Carl Jung, Visions Seminar, Page 77

Those old doctors like Galen asked their patients for their dreams. Dreams played a large part in medical cures. Carl Jung, Visions Seminar, Page 130

One of my students made some experiments on the viscosity of the blood, following the viscosity through different stages of analysis. Carl Jung, Visions Seminar, Page 131

As our conscious personality is a part of the visible world, so our shadow side is a body in the collective unconscious, it is the unknown in things. Carl Jung, Visions Seminar, Page 78

We never see the curative things that come from within; Christian Science recognizes them, but clinical medicine even in our day is living and working by the outer facts. Carl Jung, Visions Seminar, Page 130

I said to her, "Who told you that you had an obligation to analysis? Your obligation is to life!" That girl is a victim of analysis. Her doctor is also stuck. Carl

Jung, Visions Seminar, Page 86

It is death to the soul to become unconscious. People die before there is death of the body, because there is death in the soul. They are mask-like leeches, walking about like spectres dead but sucking. Carl Jung, Visions Seminar, Page 90

There is no development under the law of conventional morality. It leads to compartment psychology, and how can a man develop when he forgets what his compartments contain? Carl Jung, Visions Seminar, Page 214

Yes, a man is never represented by himself alone. A man is only something in relation to other individuals. Carl Jung, Visions Seminar, Page 219

The unconscious is like a compass, it doesn't tell you what to do. Unless you can read the compass it cannot help you. Carl Jung, Visions Seminar, Page 208

An introvert often keeps the events of his life in different compartments, he has a sort of wall between so they cannot blend. Carl Jung, Visions Seminar, Page 211

***Dream Analysis Seminar**

The Rosicrucians probably represented a half-baked attempt to make up for the dry Protestantism of that day with its lack of imagination. Carl Jung, Dream Analysis Seminar, Page 240

Those with a 'motor imagination' can take a mandala (or other motif) and make it into a beautiful dance. Carl Jung, Dream Analysis, Page 474

Savages are not dirty-only we are dirty. Domesticated animals are dirty, but never wild animals. Matter in the wrong place is dirt. People who have got dirty through too much civilization take a walk in the woods, or a bath in the sea. They

may rationalize it in this or that way, but they shake off the fetters and allow nature to touch them. It can be done within or without. Walking in the woods, lying on the grass, taking a bath in the sea, are from the outside; entering the unconscious, entering yourself through dreams, is touching nature from the inside and this is the same thing, things are put right again. Carl Jung, Dream Analysis Seminar, Page 142

A patient once brought me a drawing of a mandala, telling me that it was a sketch for certain movements along lines in space. She danced it for me, but most of us are too self-conscious and not brave enough to do it. It was a conjuration or incantation to the sacred pool or flame in the middle, the final goal, to be approached not directly but by the stations of the cardinal points. Carl Jung, Dream Analysis Seminar, Page 304

The way of the individual . . . is symbolized by the serpentine way of the sun through the Zodiac, and the Zodiacal serpent is Christ, who said “I am the way.” He is the serpent, so in the early Christian church he is the sun, and the signs of the Zodiac, the apostles, are the twelve months of the year. Carl Jung, Dream Analysis Seminar, Page 307

Christ is represented as a great serpent who carries twelve signs on his back, meaning the twelve signs of the zodiac and also the twelve apostles. He says, “I am the vine, ye are the branches.” He is the zodiacal serpent and they are the manifestations of the months. Carl Jung, Dream Analysis Seminar, Page 434

Henri IV of France said, "My ideal is that every French peasant has his chicken in the pot on Sunday." I say, "Every man must be concerned with his own morality, and not with the welfare of other people." Carl Jung, Dream Analysis Seminar, Page 218

The spirit was there before man’s consciousness. It makes people do certain things in certain ways that you can never explain. Animals do not lift their paws to the rising sun, but men do. Carl Jung, Dream Analysis Seminar, Page 221

The new Gnostic churches are all new inventions of old things, like soup warmed up again, they have no direct relation. Carl Jung, Dream Analysis Seminar, Page 240

King’s Gnostics and Their Remains and Mead’s Fragments of a Faith Forgotten are two books dealing with the old Gnostics. Carl Jung, Dream Analysis Seminar, Page 240

The last trace pf the Gnostic. teaching. probably died out with the Cathar and the Albigenses. They were the Manichaeans; Gnostics called Bougres in France. "Bougre" derives from the word for Bulgarian and came into southern France. Carl Jung, Dream Analysis Seminar, Page 240

Some people, and particularly introverts, always put the wrong foot forward. They have a particular genius for putting their finger on the sore spot. Carl Jung, Dream Analysis Seminar, Page 258

In Christianity we are taught to throw all our burdens on Jesus, and he will bear them for us, and in such a way we maintain a suckling psychology. Carl Jung, Dream Analysis Seminar, Page 263

Yellow is the colour of envy, jealousy, anger, all things negative with us but in the East just the opposite. There is a reversal between the East and the West. The colour of mourning with us is black, there it is white. Carl Jung, Dream Analysis Seminar, Page 268

Wagner for instance never realized, while he was sitting there writing about Siegfried, that he was revealing his own shadow for anyone who saw him to look at. He wore a crinoline while hammering out the sword of Siegfried! Carl Jung, Dream Analysis Seminar, Page 283

As soon as you see your own shadow and admit that you are not perfect, you cannot identify yourself with the "Great Wise Man" and create a Puer Aeternus with your anima. Carl Jung, Dream Analysis Seminar, Page 283

The old mystical meaning of Christ was the perfect man who was the realization of the gnostic Adam Kadmon, the Primordial Man, lifted up and perfected to the most perfect man. Carl Jung, Dream Analysis Seminar, Page 286

We have all been taught that our minds and other virtues are wings we put on, so we get to flying about above ourselves, and we live as if the body did not exist. This happens often with intuitives, with everybody in fact. Carl Jung, Dream Analysis Seminar, Page 288

It is quite possible that it is a quotation from some magic book in a sort of Hebrew. The Gnostics fabricated any number of them in faulty Syriac, Aramaic, Hebrew, and Greek, even inventing artificial words. Carl Jung, Dream Analysis Seminar, Page 293

We consist of a lot of particles which must come together as in the magic cauldron or melting-pot where all the dissociated parts of our personality are welded together. Carl Jung, Dream Analysis Seminar, Page 294

In the beginning everything was in the form of a vaporous cloud, so he drew that together till it became more and more condensed, and suddenly a light burnt through, and that was the Son, the first ray of Light. (Cf. The Gospel of St. John.) Carl Jung, Dream Analysis Seminar, Page 612.

The idea that God was perfectly helpless and lost in his loneliness and had to create man in order to become or to be is expressed in many myths or philosophical parabola, and thus is explained how man is in a way the indispensable means of God's becoming. Carl Jung, Dream Analysis Seminar, Page 612.

That is beautifully expressed by Meister Eckhart where he says that God in his very divinity is not God, he must be born through the soul of man again and again. "Without me God cannot live." Carl Jung, Dream Analysis Seminar, Page 612

Look at the men in Wall Street! At forty-five they are completely exhausted. Modern life in America is more efficient than in any place in the world, but it completely destroys the man. Carl Jung, Dream Analysis Seminar, Page 621-622

I don't say that we should accept an Eastern philosophy. Many people do go

in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

One could say that Eastern psychology suffers from an introversion neurosis. All those terrible epidemics out there, or the awful famines, and the fact that the West is able to conquer those peoples, all that is a sort of rebellion of objects against their introversion. Carl Jung, Dream Analysis Seminar, Page 622

We speak of Chinese philosophy in terms of the highest appreciation but we forget how cruel the Chinese are. I am glad that such things do not happen with us, though since the Great War we can say nothing. We have organized cruelty; there they do it in a more dilettantic way. Carl Jung, Dream Analysis Seminar, Page 623.

If the personal unconscious is cleared up, there is no particular pressure, and you will not be terrorized; you stay alone, read, walk, smoke, and nothing happens, all is "just so," you are right with the world. Carl Jung, Dream Analysis, Page 75.

Doubt is the crown of life and all is merely one-sided. For in uncertainty and doubt, truth and error come together. Doubt is life, truth is often stagnation and death. When you are in doubt you have the greatest opportunity to unite the dark and the light sides of life. Carl Jung, Dream Analysis, Page 89

Doubt is living, truth is sometimes death and stagnation. Carl Jung, Dream Analysis Seminar, Page 89.

***Carl Jung - Cornwall Seminar**

Where one is identified with the collective unconscious, there is no recognition of the things which come from the unconscious, they cannot be distinguished from those of the self. Such a condition is a possession by the anima or animus. Possession by the animus or anima creates a certain psychological hermaphroditism. The principle of individuation demands a dissociation or differentiation of the male and the female in ourselves. We must dissociate our self from the unconscious. Carl Jung, Cornwall Seminar, Page 26.

When the new revelation has lost its life, it means that the fire has devoured all the old wood of the past, then there still remains the Institution or Church (Ecclesia means Society). Thus what we call Church may have the form of any Society, e.g. for amusement, etc. Ecclesia means a gathering of people for any common purpose. Carl Jung; Cornwall Seminar; Page 19.

The Catacombs: Many rich women went; it became a sort of fashion to join in this mystery cult. The mysteries were celebrated underground because of their nature, rather than on account of the persecution. Fashion molded many things in the early Church, for example, the form of the robes; the Church hood was worn to denote that we were all one, of the same standing. Carl Jung, Cornwall Seminar, Page 19.

Fanaticism is due to an unconscious doubt threatening the conscious attitude. For example, dogmatism is merely to protect a creed against an unrecognized doubt. True conviction needs nothing of the sort. Fanaticism is due to a threatened conviction. Carl Jung, Cornwall Seminar, Page 18.

The Animals. We appreciate them much more. We think of the psychology of animals. In the 19th century they made laws for their protection, and began to treat them more decently, but it is only in recent years that we begin to think of a few animals as our brothers. Carl Jung, Cornwall Seminar, Page 21.

Paradise, here, means the new impersonal attitude that is needed. The white magician cannot find the keys, because the way that seemed to be the wrong way led into the right way; for they needed the completion of things. Carl Jung; Cornwall Seminar; Page 26.

The repressed libido for animal relationship is living in the unconscious. It appears in dreams either as animals; or we appear as having animal reactions, for example, the panic fear of animals; or we have inhibited movements due to being in water, a racial memory; also many flying dreams are really swimming. Carl Jung; Cornwall Seminar; Page 23.

The primitives say the real scale of values begins with the elephant, lion, eagle, perhaps cobra, then man and monkey. They recognize the fact that man is one of the animals. To say that man is on top is megalomaniac. Carl Jung; Cornwall

Seminar; Page 24.

The getting away from the respect for brother animal begets in us the animal. A man is only human when he is accompanied by brother animal. He is only individual in relationship to other individuals. Carl Jung; Cornwall Seminar; Page 23.

At the Reformation two things happened which upset the absolute attitude of that day: (a) Crucifixes were found in Mexico, which undermined the belief in the uniqueness of the Christian religion where the crucifixion was the central teaching, (b) The rediscovery of Gnosticism, the Dionysian myth and so forth, which showed that teachings similar to Christianity had been prevalent before the birth of Christ. Carl Jung; Cornwall Seminar; Page 15.

Relationships must be fostered as far as possible and maintained, and thus a morbid transference can be avoided. Carl Jung; Cornwall Seminar; Page 5.

Introvert and Extrovert: The introvert discovers the possibility of being extroverted in the transference. The extrovert draws back on himself; he will become aware of the possibility of experiencing himself. The introvert discovers himself by learning the possibility of pouring himself out to the analyst. It is a discovery of his unconscious. Carl Jung; Cornwall Seminar; Page 8.

In states of excitement we speak to ourselves as though to an excited horse, that bit is the part possessed by the anima. In a woman the animus is multiform so that he cannot be nailed down so well as the anima. Carl Jung, Cornwall Seminar, Page 27.

Collective relationships must be based on individual relationships, for an individual cannot exist without relatedness, for we are each cells in an organism. When we make individual relationships we lay the foundations for an invisible church. Carl Jung, Cornwall Seminar, Page 20.

People vary very much in their relation to these problems; some prefer the settled thing, while others, the revolutionaries, prefer the fire. But to the Old Man in us it is painful to walk into the fire. He seeks an institution because of its regularity and safety. The revolutionaries will find a sword not peace. They must go

out and fight; they are on fire; but they repel, even each other. Carl Jung, Cornwall Seminar, Page 19.

When we suffer from lack of psychic energy, we say we have a depression or an inhibition, not realising that part of our mental hierarchy has one away beyond our control, that we have, in fact, lost our soul. Carl Jung, Cornwall Seminar, Page 13.

She is legendary, that is to say, the anima-fact is unknown, the anima is that part of the soul which is unknown to our age. Carl Jung, Cornwall Seminar, Page 25.

Christ contains all projections. Men projected head and called him the Logos, and women projected heart and called him Love. Carl Jung, Cornwall Seminar, Page 16.

This Christianizing of the unconscious is observable through analysis. The unconscious becomes more manageable. In time we shall have the whole Christian church in our unconscious. Carl Jung, Cornwall Lecture, Page 25.

But the real anima of a man is shown by psychological experience to be like the primitive idea of soul; something between earth and heaven, as black as it is white; ghostlike; ill defined. Carl Jung, Cornwall Lecture, Page 25.

When the fire has burnt all that should be burnt, the balanced people of common sense naturally settle down and control the fiery ones because they are a nuisance. Yet the fire remains alive in certain people, e.g. Meister Eckhart whose teaching lay dormant for six hundred years. Around Eckhart grew up a group of Brethren of the Free Spirit who lived licentiously. The problem we face is: "Is analytical psychology in the same boat?" "Are the second generation like the Brethren of the Free Spirit?" If so, it is the open way to Hell, and analytical psychology has come too soon and it will have to wait for a century or two. Carl Jung, The Cornwall Seminar, Page 20.

We can never enter the collective unconscious, but we can send the anima or animus to bring us information. By making things with your hands without con-

scious intent you find a vision of the things of the unconscious. The inspiration working through your hands is the Animus or Anima. Carl Jung, The Cornwall Seminar, Page 26.

If you want to go to heaven, your feet will grow into hell. Carl Jung, Cornwall Seminar, Page 12.

So we should talk to our animus or anima…so you listen to the inner mentor, you develop your inner ear; or you write automatically, and a word is formed by your hand, or your mouth speaks that which you have not thought Carl Jung, Cornwall Seminar, Page 26.

“Jung’s Last Years” by Aniela Jaffe:

I was expected, Jung explained, never under any circumstances to allow myself to be irritated by his anger, nor by his occasional "grumbling," his roarings and cursings! Aniela Jaffe, Jung’s Last Years, Page 102.

Astonishingly enough, the alchemist conceived his imaginationes as something quasi-corporeal, a sort of "subtle body" that was half spiritual. They were, therefore, of a psychoid nature, forming an intermediate realm belonging to both matter and spirit. On account of the mysterious and manifold implications of the imaginatio, Jung called it "perhaps the most important key to an understanding of the opus." Carl Jung, Jung’s Last Years, Page 71

Jung’s health and vitality had been weakened by an attack of amoebic dysentery in India in 1938, and a severe cardiac infarct in 1944 was the next blow life dealt him. "It was then that life busted me, as sometimes it busts everyone!" Aniela Jaffe, Jung’s Last Years, Page 99.

The fatal illness of his wife Emma [Jung]-she died in November 1955 -marked the time when his life was nearing its end. Aniela Jaffe, Jung’s Last Years, Page 100.

When I took up my duties with Jung I had known him for about twenty years- my analysis with him began in 1937, a few months before he went to India. Aniela Jaffe, Jung's Last Years, Page 100.

Respect for life also characterized Jung's analytical work. Worried or depressed patients hoped in vain for exhortation or comfort. Jung gave them something else: he wanted to get them to integrate the necessary suffering to their life. To soothe it away or exclude it would rob them of a vital experience, while the core of the depression would remain and soon enough provoke new suffering. Aniela Jaffe, Jung's Last Years, Page 103.

Any kind of "joyful Christianity" or sentimental prettification exasperated Jung to the limit. Aniela Jaffe, Jung's Last Years, Page 104.

Usually he enjoyed a wonderful, deep sleep, and plenty of it, the result not only of his good constitution but of his close and positive relationship with the unconscious. Sleep was the source of his psychic strength. Aniela Jaffe, Jung's Last Years, Page 105.

Jung was a good Swiss citizen. Nothing but illness could prevent him from casting his vote, even in old age, and every Swiss knows the sense of responsibility and consciousness of duty this entails. Aniela Jaffe, Jung's Last Years, Page 108.

Jung belonged to the "freethinking" or Democratic party. It may be remarked parenthetically that he supported women's right to vote, a right hitherto non-existent in Switzerland and a subject of fervent disputes. Aniela Jaffe, Jung's Last Years, Page 108.

Foreign newspapers came into the house on days of political crisis; and magazines, especially the English Listener and the American National Geographic Magazine and the Atlantic Monthly, satisfied his need for information on political and other matters. Aniela Jaffe, Jung's Last Years, Page 108.

As a student he [Jung] had to get his money, or at least part of it, from the sale of antiques belonging to a relative. Jung knew what poverty was. Aniela Jaffe, Jung's Last Years, Page 109.

But there was something else too: objects possessed for Jung, a meaning in themselves, so they had to be treated with special care. "Things take their revenge!" he once hurled threateningly at my head when I had mislaid or botched something-I no longer remember what. Aniela Jaffe, Jung's Last Years, Page 109.

For anyone like Jung, who devoted so much care and attention to them, objects began to animate themselves, living a life of their own. They would start talking and communicate things that remain hidden from others. Objects are not always inert; sometimes they seem to join in the game of life, to reflect the mood and thoughts of people. Aniela Jaffe, Jung's Last Years, Page 109.

"'You should make friends again with the nearest things,' said Nietzsche and didn't. He was wafted away on the great wind, drunk with his own words. Even things, thanks to the meaning immanent in them, answer us as we address them. They are socially minded and afford us delightful company in hours and days of loneliness." Aniela Jaffe, Jung's Last Years, Page 110.

Nobody enjoyed laughing as much as Jung; nobody made others laugh as he could. After the death of his wife his laughter became rarer and quieter. Aniela Jaffe, Jung's Last Years, Page 113.

But then he became serious and began telling me about himself and the sensitiveness that had tormented him from early youth, how it had encumbered him in his relationships and made him unsure of himself, how ashamed it had made him feel, but how, because of this same impressionability, he had perceived beauties and experienced things other people scarcely dreamed of. Aniela Jaffe, Jung's Last Years, Page 115.

But whenever a concert pianist gave a recital on the grand piano at the house in Kusnacht-the last one was the Russian- Ania Dorfmann- he was impressed by Jung's genuine feeling for music. Aniela Jaffe, Jung's Last Years, Page 116.

Once when in a consultation I wanted to tell him about my relation to my parents-the piece de resistance of a classic analysis-he wouldn't let me get a word out. "Don't waste your time! Anyway I know a person's relation to his parents at first glance!"

Aniela Jaffe, Jung’s Last Years, Page 116.

Burning letters in the beautiful old stove with green tiles which stood in his library was a solemn and at the same time cheerful occasion. Once, with the fire roaring, he smote the side of the stove with the flat of his hand, as though clapping an old friend on the shoulder, and remarked, laughing: "This fellow is my discretion!" Aniela Jaffe, Jung’s Last Years, Page 117.

That he could still remember the dreams of his earliest childhood when he was well over eighty is astonishing enough. After he had recounted them for the memoirs, notes of the same dream were found which he had written some forty years earlier, and they differed in not a single detail from the spoken versions. Sometimes even the wording was nearly the same. Aniela Jaffe, Jung’s Last Years, Page 118.

"Thank God my memory does not burden me with personal things.!! - He [Jung] used to exclaim with relief. Aniela Jaffe, Jung’s Last Years, Page 118.

These [Eranos] "wall sessions" were the unforgettable highlights of the summer. They acquired a different character when Erich Neumann, of Tel-Aviv, was there, for then a dialogue developed between the two, and we listened. Aniela Jaffe, Jung’s Last Years, Page 119.

Not so Jung: no question of letting the plan drop! Of course I must go on the trip, I had also to accept the risk of danger. The unconscious was nature, and like nature it could either help man or destroy him. What mattered was that he should try to confront nature consciously, to fathom it and transform it. That was the whole venture of life. Aniela Jaffe, Jung’s Last Years, Page 121.

Before–going—to Africa in 1926 he learned Swahili, which stood him in good stead during palavers with the natives in Kenya and Uganda. Aniela Jaffe, Jung’s Last Years, Page 122.

He [Jung] had no Hebrew, which he regretted very much, especially after he became acquainted with the texts of Jewish mysticism, which he would have liked to have read in the original. Aniela Jaffe, Jung’s Last Years, Page 122.

After the death of his [Jung] wife, his four daughters and his daughter-in-law-each the center of a large family of her own-took turns staying with him for a while, to keep him company. Aniela Jaffe, Jung's Last Years, Page 122.

It was obvious that dictating letters tired him, but they took an important place in his life. As his libido stopped flowing into the production of scientific works, they became a receptacle for his creative ideas, and so their number continually increased in his later years. Aniela Jaffe, Jung's Last Years, Page 123.

But at bottom he understood and accepted his "outsiderness," because he knew that his ideas expected too much of his contemporaries. Aniela Jaffe, Jung's Last Years, Page 124.

Jung was all the more pleased and grateful for the successful interviews, such as those with Mircea Eliade, Georges Duplain, Georg Gerster, Gordon Young, Richard Evans, and John Freeman. Aniela Jaffe, Jung's Last Years, Page 125.

A distinguishing mark of his [Jung's] correspondence is that the great bulk of it was conducted with people unknown to him. Letters to the well-known or famous were in the minority. Aniela Jaffe, Jung's Last Years, Page 125.

It was one of Jung's exaggerations to say that the "man of the people" understood him better than the intellectuals,... Aniela Jaffe, Jung's Last Years, Page 125.

It was a particular joy to him [Jung] that an abbess in Alsace read his "Answer to Job" with her nuns. Aniela Jaffe, Jung's Last Years, Page 126.

When Jung was writing, he enclosed himself in an invisible shell. Nothing could distract him or break through his concentration; it was a cardinal law that he was never under any circumstances to be spoken to while writing. Aniela Jaffe, Jung's Last Years, Page 128.

Very early on Jung had taken to giving the typescripts to his pupils to read before sending them to the printer. All criticisms, all suggestions for changes, cuts or additions were carefully weighed and were generally accepted. Aniela Jaffe, Jung's Last Years, Page 128.

"Jung smoked a water-cooled pipe." "By choice he smoked Granger tobacco." Aniela Jaffe, Jung's Last Years, Page 129.

The [Tobacco] mixture was kept in a dark bronze box, which for some unaccountable reason bore the name "Habbakuk." Aniela Jaffe, Jung's Last Years, Page 129.

Jung was no cigarette smoker, but after luncheon he allowed himself a Brazilian cigar, which he would offer also to his friends. Aniela Jaffe, Jung's Last Years, Page 129.

We had been sitting on the terrace shortly before his death, after a stroke had made speaking infinitely difficult for him. Even then he wanted to be told about what was going on in the world, about the letters, people, telephone calls, and gave brief indications of answers, hints of thoughts. Aniela Jaffe, Jung's Last Years, Page 130.

Jung liked playing patience. He had no compunction, now and then, in an emergency, in helping fate a little by switching the cards around. The game had to come out, dammit! The scandalization of others who caught him out in such unabashed cheating did not disturb him in the slightest, it may even have spiced his enjoyment. Aniela Jaffe, Jung's Last Years, Page 131.

He liked English thrillers, but Simenon was his favorite. Aniela Jaffe, Jung's Last Years, Page 131.

There was the laughing head of the trickster that Jung said looked like Balzac, and a naked female form with arms outstretched towards a mare-he called it Pegasus. Aniela Jaffe, Jung's Last Years, Page 133.

There was also a relief of a bear with a ball and one of a snake. Thus these stones lived. Aniela Jaffe, Jung's Last Years, Page 135.

Then followed a simple but delicious meal: soup-generally an enriched. Knorr or Maggi packet-soup-a dish filled with an abundance of cheeses, butter, bread, and fruit. A cup of coffee and sometimes a liqueur ended the meal. Aniela Jaffe, Jung's Last Years, Page 135.

"It is well known that Jung was a connoisseur of wine." "Cocktails he detested." Aniela Jaffe, Jung's Last Years, Page 135.

Jung died in his house in Kusnacht, amid the great images that filled his soul. As the thought of death had been his familiar for many decades, it did not come as an enemy, although he was familiar also with the pain caused by the finite11ess of life. Aniela Jaffe, Jung's Last Years, Page 135.

The spectacle of eternal nature makes me painfully aware of my weakness and perishability, and I find no joy in imagining an equanimity in conspectu mortis. As I once dreamt, my will to live is a glowing daimon, who sometimes makes the consciousness of my mortality hellish difficult for me. One can, at most, save face like the unjust steward, and then not always, so that my lord wouldn't find even that much to commend. But the daimon reeks nothing of that, for life. At the core is steel on stone. Carl Jung, Jung's Last Years, Page 136.

For relaxation, Jung played solitaire in the evenings, occasionally "helping fate a little by switching the cards around" in "unabashed cheating." Aniela Jaffe, Last Years, Pages 114-115.

We had been sitting on the terrace shortly before his death, after a stroke had made speaking infinitely difficult for him. Even then he wanted to be told about what was going on in the world, about the letters, people, telephone calls, and gave brief indications of answers, hints of thoughts. Aniela Jaffe, Jung's Last Years, Page 130.

For Jung the figure of the detective was a modern version of the alchemical

Mercurius, solver of all riddles, and he was entertained by his heroic deeds. He also enjoyed science fiction. Aniela Jaffe, Jung's Last Years, Page 131.

"It is exceedingly difficult to write anything definite or descriptive about the progression of psychological states. It always seemed to me as if the real milestones were certain symbolic events characterized by a strong emotional tone. " Carl Jung, Jung's Last Years, Page 137.

"At that moment I heard from outside and above me my mother's voice. She called out, 'Yes, just look at him. That is the man-eater!' That intensified my terror still more, and I awoke sweating and scared to death.' Carl Jung, Jung's Last Years, Page 137.

I had to obey an inner law which was imposed on me and left me no freedom of choice. A creative person has little power over his own life. He is not free. He is captive and driven by his daimon. This lack of freedom has been a great sorrow to me. Carl Jung, Jung's Last Years, Page 141.

" A few weeks later I returned to school, and never suffered another attack. The whole bag of tricks was over and done with! That was when I learned what a neurosis is." Carl Jung, Jung's Last Years, Page 143.

"For the time being I am undergoing the curse of letter-writing. Only through submission to detestable duties can one gain a certain feeling of liberation which induces a creative mood. In the long run one 1 cannot steal creation." Carl Jung, Jung's Last Years, Page 143.

"The high degree of assurance and composure that distinguish you [Freud] is not yet mine generally speaking. Countless things that are commonplaces for you are still brand-new experiences for me, which I have to relive afterwards until they tear me to pieces." Carl Jung, Jung's Last Years, Page 144.

"And let those who go down with the sunset way do so with open eyes, for it is a sacrifice which daunts even the gods." Carl Jung, Jung's Last Years, Page 150.

"After the parting of ways with Freud, a period of uncertainty began for me. It would be no exaggeration to call it a state of disorientation. I felt totally suspended in mid-air, for I had not yet found my own footing." Carl Jung, Jung's Last Years, Page 150.

"I had wanted to go on with the scientific analysis of myths which I had begun in Symbols of Transformation. That was still my goal-but I must not think of that! I was being compelled to go through the process of the unconscious. I had to let myself be carried along by the current, without a notion of where it would lead me." Carl Jung, Jung's Last Years, Page 153.

I had no choice but to return to it and take up once more that child's life with his childish games. This moment was a turning point in my fate, but I gave in only after endless resistance and with a sense of resignation. For it was a painfully humiliating experience to realize that there was nothing to be done except play childish games. Carl Jung, Jung's Last Years, Page 153

A few years later the dream came true: Jung fell into a neurotic conflict between creativity and inertia. Aniela Jaffe, Jung's Last Years, Page 141.

When Jung was twelve years old, the "fatal resistance to life in this world" obtruded once more and led to a neurosis. Aniela Jaffe, Jung's Last Years, Page 142.

He [Jung] suffered from more or less genuine fainting spells and stayed out of school for a half year or more. "I frittered away my time with loafing, collecting, reading, and playing. But I did not feel any happier for it; I had the obscure feeling that I was fleeing from myself." Aniela Jaffe, Jung's Last Years, Page 143.

The dissertation, "On the Psychology and Pathology of So-Called Occult Phenomena" (1902), dedicated to his fianc6e and written at the suggestion of Eugen Bleuler, his chief, formed the prelude to the first creative period. Aniela Jaffe, Jung's Last Years, Page 144.

The real divergence between Jung's standpoint and Freud's first came to light in the theme of the mother-son incest. Jung dealt with it in the last chapter of

Symbols of Transformation, entitled "The Sacrifice." Aniela Jaffe, Jung's Last Years, Page 148.

"A true assessment of Freud's achievement would take us into areas of the mind that concern not only Jews but Europeans in general, areas that I have sought to illuminate in my works. Without Freud's 'psychoanalysis' I wouldn't have had a clue." Aniela Jaffe, Jung's Last Years, Page 152.

Jung wrote to Erich Neumann: "In the case of bad books, it is enough that they get written. Good books, however, want to realize themselves and begin to pose questions which one would rather leave others to answer" Aniela Jaffe, Jung's Last Years, Page 153.

...although Jung certainly did spend some time playing with building blocks, during this long regressive period, stretching out over nearly six years (until 1918), he lived a normal middle-class life as psychiatrist and psychotherapist with a large international practice, and his family never had to suffer on account of his preoccupation. Aniela Jaffe, Jung's Last Years, Page 154.

The building game was only a prelude, a rite d'entre. It released a stream of fantasies and had a calming effect on the emotions bound up with these inner images. Aniela Jaffe, Jung's Last Years, Page 154.

It was the concept of individuation, already sketched out in " Septem Sermones," that gave him relief, peace of mind, and the will to return to the world of scientific research; for the individuation process brings about the conjunction of opposites for which Jung had struggled during the preceding years. Aniela Jaffe, Jung's Last Years, Page 160.

Jung never completely recovered from Wilhelm's premature death in 1930. Aniela Jaffe, Jung's Last Years, Page 162.

These visions filled Jung with indescribable bliss: "One cannot imagine the beauty and intensity of feeling during the visions. They were the most powerful things I have ever experienced." Aniela Jaffe, Jung's Last Years, Page 163.

Having been stimulated by Karl Kerenyi's book on the Aegean Festival in Faust Part II, he began working on Mysterium Coniunctionis in his sixty-sixth year; he finished the two volumes sixteen years later. Aniela Jaffe, Jung's Last Years, Page 165.

"My lifework is essentially an attempt to understand what others apparently can believe" Carl Jung, Jung's Last Years, Page 167.

Jung's mother, Emilie Jung (nee Preiswerk, 1849-1923), had a similar gift and was interested in the "supernatural." She left behind a diary in which she noted down all the premonitions, "spookish" phenomena, and strange occurrences she had experienced. Aniela Jaffe, Jung's Last Years, Page 2.

Every week, at a fixed hour, he [Dr. Jung's Maternal Grandfather] used to hold intimate conversations with his deceased first wife, very much to the chagrin of the second! Jung's psychiatric diagnosis was that he suffered from "waking hallucinations," though at the same time he dismissed this as a "mere word." Aniela Jaffe, Jung's Last Years, Page 2.

Samuel's second wife, Augusta (nee Faber, 1805-1862), Jung's maternal grand-mother, was gifted with "second sight" and could also see "spirits." Aniela Jaffe, Jung's Last Years, Page 2.

As Oeri indicates, Jung did not confine himself to reading "occult" literature, but began his own experiments and, during the years 1899 and 1900, organized regular seances. Aniela Jaffe, Jung's Last Years, Page 3.

"Although on the one hand our critical arguments cast doubt on every single case [of apparitions], there is on the other hand not a single argument that could prove that spirits do not exist. In this regard, therefore, we must rest content with a non liquet." Carl Jung, Jung's Last Years, Page 9.

In the early twenties Jung, together with Count Albert Schrenk-Notzing and Professor Eugen Bleuler, carried out a series of experiments with the Austrian medium, Rudi Schneider, at the Burghölzli. Aniela Jaffe, Jung's Last Years, Page 10.

Jung told me later that in one series of experiments, papier-mache objects (cutouts of angels and beer mats) which had been covered with luminous paint and placed out of reach of the medium rose up in the air and sailed through the room as soon as the medium fell into a trance. Aniela Jaffe, Jung's Last Years, Page 10.

At one seance, four of the five people present saw an object like a small moon floating above the abdomen of the medium. It was absolutely incomprehensible to them that Jung, the fifth person, could see nothing of the sort, although they repeatedly pointed out to him exactly where it was. From this Jung inferred the possibility of collective visions on such and other occasions-for instance, the sightings of flying saucers. Aniela Jaffe, Jung's Last Years, Page 11.

"If such things can occur," wrote Jung, "then it is also conceivable that persons in the vicinity of mediums might act as a source of ions-in other words, nourishment might be effected by the passage of living molecules of albumen from one body to another." Aniela Jaffe, Jung's Last Years, Page 12.

In later years Jung no longer concerned himself with spiritualistic or occult phenomena and he never evaluated his parapsychological experiments scientifically, yet he did not by any means dismiss them as worthless. Aniela Jaffe, Jung's Last Years, Page 12.

Loneliness is for me a source of healing that makes my life worth living. Talking is often a torment to me, and I need several days of silence to recover the futility of words. Carl Jung

"In this vast and shadowy region, where everything seems possible and nothing believable, one must oneself have observed many strange happenings and in addition heard, read, and if possible tested many stories by examining their witnesses in order to form an even moderately, sure judgment," he says in his foreword to Fanny Moser's book. Aniela Jaffe, Jung's Last Years, Page 13.

From earliest times death and the idea of a life after death have filled man's thoughts, and in religion, philosophy, and art have prompted answers to what is

rationally unanswerable. To throw all this to the winds is, from the psychological standpoint, symptomatic of an atrophy of instinct and a willful disregard of one's psychic roots, both of which must be paid for dearly. Aniela Jaffe, Jung's Last Years, Page 13.

Jung expressly emphasized, however, that the principle of synchronicity should be applied only when a causal explanation is unthinkable. "For, whenever a cause is even remotely thinkable, synchronicity becomes an exceedingly doubtful proposition." Aniela Jaffe, Jung's Last Years, Page 20.

In the last essay he wrote before he died, Jung recapitulated the salient points in a dream series of an eight-year-old girl. Aniela Jaffe, Jung's Last Years, Page 20.

it was a momentous event when he became acquainted with Wilhelm in 1928. Their first meeting, which soon developed into a friendship, took place when Wilhelm, with the help of his learned friend Lau Nai Suan in China, had after ten years of work just completed a new translation of the I Ching, along with a commentary on the oracles. Aniela Jaffe, Jung's Last Years, Page 26.

The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities. Aniela Jaffe, Jung's Last Years, Page 31.

He [Jung] pointed out that the proton radiation from the sun is influenced to such a degree by the conjunctions, oppositions, and quartile aspects of the planets that the occurrence of electromagnetic storms (sunspot periods) can be predicted with a fair amount of probability. The astronomical positions of the stars are merely quantities named by man for measuring and determining time but do not tell us anything about its qualities. Aniela Jaffe, Jung's Last Years, Page 32.

"Astrology seems to require differing hypotheses, and I am unable to opt for an either-or. We shall probably have to resort to a mixed explanation, for nature does not give a fig for the sanitary neatness of our intellectual categories of thought." Carl Jung, Jung's Last Years, Page 32.

"I incline. in fact to the view that synchronicity in the narrower sense is only

a special instance of general acausal orderedness that, namely, of the equivalence of psychic and physical processes." Carl Jung, Jung's Last Years, Page 42.

Although the year 1000 did not mark the expected end of the world, it secretly initiated the "kingdom of the second Fish" -traditionally interpreted as the age of Antichrist-whose culmination, no one will deny, we are experiencing in the present century. Aniela Jaffe, Jung's Last Years, Page 33

In reality the archetype must be regarded as the "arranger" of synchronistic phenomena. It is their condition, not their cause. Aniela Jaffe, Jung's Last Years, Page 37.

Even in apparently banal synchronistic events it is possible in most cases to uncover the organizing archetype. Aniela Jaffe, Jung's Last Years, Page 38.

Jung's method of research was pre-eminently historical. It consisted essentially in comparing his ideas and intuitions, and the insights he had gained from the empirical material provided by his patients, with the historical evidence. Aniela Jaffe, Jung's Last Years, Page 46.

He would let the contents rise up from the unknown psychic depths, not only carefully observing them but treating. them as realities to be lived with, felt, and experienced through active participation. Aniela Jaffe, Jung's Last Years, Page 47.

This experimental phase began at the end of 1912 and lasted till about 1919. Aniela Jaffe, Jung's Last Years, Page 47.

The study of Gnostic traditions nevertheless left him [Jung] unsatisfied. For one thing, they were not less than seventeen or eighteen hundred years old and too remote historically for him to establish a living link with them. For another, the tradition that might have connected the Gnostics with the present seemed to him to have been broken. Aniela Jaffe, Jung's Last Years, Page 47.

Soon afterwards he acquired the first alchemical work for his library from a

bookseller in Munich. It was the two volumes of Artis Auriferae, a compilation of some thirty Latin treatises, published in Basel in 1593. Aniela Jaffe, Jung's Last Years, Page 53.

In the course of his psychological interpretation of alchemical texts, which were then not understood at all, Jung came to realize the truth of the alchemical saying "liber librum aperit" (one book opens another). Aniela Jaffe, Jung's Last Years, Page 54.

In his old age Gerhard Dorn, a learned natural philosopher, doctor, and Paracelcist from Frankfurt-am-Main, who lived in the sixteenth century, came to mean more to Jung than most other alchemists. Aniela Jaffe, Jung's Last Years, Page 55.

The Book of Krates (ninth century) presents the whole alchemical doctrine in the form of a dream. Aniela Jaffe, Jung's Last Years, Page 58.

From the numerical standpoint they differ in that the alchemical conception is characterized by the quaternity-in keeping with the Gnostic saying "In the Four is God" whereas the Christian conception found its most differentiated expression in the Holy Trinity. Aniela Jaffe, Jung's Last Years, Page 63.

Elsewhere Jung contrasted the transformation in the Mass with an analogous transformation process described in the visions of Zosimos of Panopolis, an alchemist of the third century, and compared the Christian ideas of redemption with those of the alchemists. Aniela Jaffe, Jung's Last Years, Page 66.

His [Jung's] observations on the religious aspect of evil start from the ancient numerical dilemma that runs through alchemy-the opposition and interplay of the trinity and the quaternity, where the "fourth" takes over the role of evil. Aniela Jaffe, Jung's Last Years, Page 66.

Behind the bond between the sexes stands the self, the archetype of wholeness, which contains and at the same time unites the opposites in human nature. Aniela Jaffe, Jung's Last Years, Page 67.

The dogma of the Assumption of the Virgin Mary, promulgated by Pope Pius XII in 1950, contains several allusions to the "heavenly marriage," thus proving how the unconscious world of images reasserts its timeless significance as a dark counterpart to the spiritual world of Christianity. Carl Jung, Jung's Last Years, Page 68.

He described it as "psychoid," that is, not purely psychic but to a certain extent physical and organic. One might say that it too is utriusque capax. Aniela Jaffe, Jung's Last Years, Page 69.

Reverting to this idea of a transcendental unitary reality. In his memoirs, Jung admitted that he had reached the bounds of scientific understanding, for which reason he called Mysterium Coniunctionis the culmination of his work. Aniela Jaffe, Jung's Last Years, Page 70.

The "subtle body," or "breath body" as it is sometimes called, is an archetypal idea that can be traced back to classical antiquity. It occurs in Poseidonius and Plotinus, in Proclus and Synesius, and later in Paracelsus. Aniela Jaffe, Jung's Last Years, Page 72.

For the Paracelsists, matter acquired the ineffable quality of an "increatum," and hence was coexistent and co eternal with God. Carl Jung, Jung's Last Years, Page 59.

I devoured the manuscript at once, for the text gave me undreamed-of confirmation of my ideas about the mandala and the circumambulation of the centre. That was the first event that broke through my isolation. I became aware of an affinity; I could establish ties with something and someone. Carl Jung, Jung's Last Years, Page 50.

One of the books most frequently quoted by Jung is the anonymous Rosarium philosophorum; it was first published in Frankfurt in 1550 and is also contained in the second volume of Artis Auriferae. Jung's monograph "The Psychology of the Transference" Carl Jung, Jung's Last Years, Page 50.

"Consequently alchemy gains the quite new and interesting aspect of a projected psychology of the collective unconscious, and thus ranks with mythology and folklore. Its symbolism is in the closest relation to dream symbolism on the one hand, and to the symbolism of religion on the other." Carl Jung, Jung's Last Years, Page 57.

"Novum lumen": "To cause things hidden in the shadow to appear, and to take away the shadow from them, this is permitted to the intelligent philosopher by God; through nature. All these things happen, and the eyes of the common men do not see them, but the eyes of the understanding and of the imagination perceive them with true and truest vision." Michael Sendivogius, Jung's Last Years, Page 58.

"The conventional guises are dropped and the true man comes to light. He is in very truth reborn from this psychological relationship. [Transference]" Carl Jung, Jung's Last Years, Page 67.

The organizing factor would then be the archetype of wholeness, which is as much physical as psychic and may thus be thought of as a "subtle body." Aniela Jaffe, Jung's Last Years, Page 75.

Synchronicity, Meier says, "presupposes a tertium, higher than soma or psyche, and responsible for symptom formation in both-approximating to the theory of the 'subtle body.' Aniela Jaffe, Jung's Last Years, Page 75.

The phenomenon is in accord with the alchemical conception of imaginatio as a half corporeal, half spiritual being, whereby the soul is enabled to bring about "many things of the utmost profundity outside the body" by imagining them. Aniela Jaffe, Jung's Last Years, Page 76.

Michael Sendivogius says: "Moreover the soul by which man differs from other animals operates inside his body, but it has greater efficacy outside the body, for outside the body it rules with absolute power." Aniela Jaffe, Jung's Last Years, Page 76.

For Jung the stone "contained and. at the same time was the bottomless mystery of being, the embodiment of spirit," and his kinship with it was "the divine

nature in both, in the dead and the living matter." Aniela Jaffe, Jung's Last Years, Page 76.

"The experiences of the alchemists were, in a sense, my experiences, and their world was my world. " Carl Jung, Jung's Last Years, Page 76.

Yet, unlike the alchemists, what fascinated Jung his lifelong was not Matter, but Psyche. For the scientist in him she was the object of rigorous empirical research; as a physician he succored her with deepest understanding; as a man he was the master and servant of her transformations. Aniela Jaffe, Jung's Last Years, Page 77.

At the Congress of the International Society at Bad Nauheim in May 1934, Jung stipulated that the German-Jewish doctors who had been ejected or excluded from the German section could individually become members of the International Society with equal rights, thus preserving their professional and social status. Aniela Jaffe, Jung's Last Years, Page 81.

Jung, to put it briefly, saw the Jews as a "race with a three-thousand-year-old civilization," whereas he attributed to the "Aryans" a "youthfulness not yet fully weaned from barbarism." Aniela Jaffe, Jung's Last Years, Page 81.

Yet he himself, long before the advent of Hitler, had warned in 1918 about "the blond beast menacingly prowling about in its underground prison, ready at any moment to burst out with devastating consequences. " But who took the warning seriously then? Aniela Jaffe, Jung's Last Years, Page 91.

"The doctor who, in wartime, gives his help to the wounded of the other side will surely not be held a traitor to his country." Carl Jung, Jung's Last Years, Page 81.

In psychology the object of knowledge is at the same time the organ of knowledge, which is true of no other science. If the organ of knowledge is its own object, we have every reason to examine that organ very closely indeed, since the subjective premise is at once the object of knowledge which is therefore limited from the start. Carl Jung, Jung's Last Years, Page 87.

"Are we really to believe that a tribe which has wandered through history for several thousand years as 'God's chosen people' was not put up to such an idea by some quite special psychological peculiarity? " Carl Jung, Jung's Last Years, Page 89.

When Hitler seized power it became quite evident to me that a mass psychosis was boiling up in Germany. But I could not help telling myself that this was after all Germany, a civilized European nation with a sense of morality and discipline. Hence the ultimate outcome of this unmistakable mass movement still seemed to me uncertain, just as the figure of the Fuhrer at first struck me as being merely ambivalent. Like many of my contemporaries, I had my doubts. Carl Jung, Jung's Last Years, Page 89-90.

The driving forces of a psychological mass movement are essentially archetypal. Every archetype contains the lowest and the highest, evil and good, and is therefore capable of producing diametrically opposite results. Hence it is impossible to make out at the start whether it will prove to be positive or negative. Carl Jung, Jung's Last Years, Page 90.

While lying in a trance, the young medium would utter the words of "personalities" which Jung interpreted as personifications of unconscious· "part-souls." This suggested that the psyche was a plurality, or rather, a multiple unity; the part-souls or unconscious parts of the personality anticipated the concept of "autonomous complexes" in the unconscious. Aniela Jaffe, The Life and Work of C.G. Jung, Page 4

In France his [Jung's] books were burned. At that moment a stumbling-block to the Nazis was the fact of his having written a foreword to a book by his Jewish pupil, Jolande Jacobi, Die Psychologie von C.G. Jung (Zurich, 1939). Gerhard Adler, From the Life and Work of C.G. Jung, Page 59.

In this paper he [Jung] explained spirits and other occult phenomena as unconscious autonomous complexes which appear as projections, or, in other words, as "the exteriorized effects of unconscious complexes," thus taking up again the argument of his dissertation. Aniela Jaffe, The Life and Work of C.G. Jung, Page 6

I will not deny that Jung underwent a severe test of personal courage when he studied spiritualistic literature, did a good deal of experimentation in that field, and stood by his convictions unless they were modified by more careful psychological studies. He was up in arms when the official science of the day simply denied the existence of occult phenomena instead of investigating and trying to explain them. Thus spiritualists like Zollner and Crookes, whose theories he could discuss for hours, became for him heroic martyrs of science. Among friends and relatives he found participants for spiritualistic seances I enjoyed enormously listening to Jung holding forth on this subject when I came to see him in his lodgings. His charming dachshund would look up at us so gravely, as if he understood everything, and Jung used to tell me that the sensitive little creature sometimes whimpered piteously when some occult force manifested itself in the house. Albert Oeri, Jung's Last Years, Pages 3-4

Carl Jung "1925 Seminar"

After all, we really can think, even if not with an absolute independence from nature; but it is the duty of the psychologist to make the double statement, and while admitting man's power of thought, to insist also on the fact that he is trapped in his own skin, and therefore always has his thinking influenced by nature in a way he cannot wholly control. Carl Jung, 1925 Seminar, Page 83

A man may, as I have said, know the real woman also as lightness and darkness, but when he sees in a woman the magical quality that is the essence of She, he at once begins tremendous projections of the unconscious upon her. Carl Jung, 1925 Seminar, Page 120

I assume that the fact of the discovery of the four functions is equivalent to a statement about the world, that is, that the world has these four aspects of reality. Carl Jung, 1925 Seminar, Page 134

We have no way of knowing whether the world is Cosmos or Chaos, for, as we know the world, all the order is put into it by ourselves. Carl Jung, 1925 Seminar, Page 134

Douglas, Claire - The Woman in the Mirror - Analytical Psychology & the Feminine

Jung's older brother had died when a few days old. states, however, that Jung was the third child: two older boys having died in infancy; all other biographers name a single brother, Paul, named after the father. Claire Douglas, The Woman in the Mirror, Pages 25-26

I had grown up in the country, among peasants, and what I was unable to learn in the stables I found out from the Rabelaisian wit and the untrammeled fantasies of our peasant folklore. Carl Jung, The Woman in the Mirror, Pages 26

Jung experienced his parents' marriage as fraught with unhappiness and tension. He diagnosed his own childhood eczema as a somatic consequence of his parents' marital turmoil. When Jung was three, his father and mother temporarily separated; Jung's mother was hospitalized for several months during that time, most probably as a consequence of her marital problems. Claire Douglas, The Woman in the Mirror, Pages 27

Not in vain are little children afraid of their own mothers in the night. Primitive mothers can kill their children. It is absolutely incompatible with the daytime, for then they are most devoted mothers. But in the night they take away the mask and become witches; they upset children psychically, even kill them. Tor the more they are devoted to them in the wrong way the worse it is. Carl Jung, The Woman in the Mirror, Page 31

Jung told me he "had the whole problem of the father to solve," he said, "I am always unpopular-with ·the theologians and with the doc tors. I am always mettant mes pieds sur le plat. " K. Lambert, Four Contacts with Jung, Page 160

Jung married Emma Rauschenbach (1881-1955) on Feb. 14, 1903. From the first time he saw her as a girl, without knowing who she was or anything about her, he again had the feeling, somehow, of "having known her always;' and he knew intuitively that she would be his wife. Claire Douglas, The Woman in the Mirror, Page 35

Jung credits her [Emma [practicality, her housewifely and motherly skills for creating a comfortable setting that kept him in touch with the real world. Claire Douglas, The Woman in the Mirror, Page 35

Of all the wives of the early psychoanalysts, she [Emma] was the only one to become an analyst herself (Ellenberger, 1970). This was a tribute both to her interest and skills and to Jung's encouragement of women taking their place in the outside world. Claire Douglas, The Woman in the Mirror, Page 36

She [Emma Jung] is "of another order -muted, intangible, profound . . . the mere presence of her beauty . . . the natural spontaneous depth dimension that completed the whole enterprise" Henry Murray, The Visions Seminar, Page 518

Your face haunted me for a while . . .. You are always a living reality to me whereas other former patients fade away into oblivion . . . You are keeping on living. There seems to be some sort of living connection (but I should have said that long ago I suppose). You probably need a confirmation from my side of the ocean just as well. But my dear, dear (!!) Christiana Morgan, you are just a bit of a marvel to me. Carl Jung, Letters Vol. I, Pages 48-49

I was a young doctor, so she took me on as a second son and said to herself: .. I will perform a miracle for him." And that is what she did: she created a big bubble of reputation around me that brought me my first patients: my practice of psychotherapy was started by a mother putting me in place of her unsatisfactory son. Carl Jung, Visions Seminar, Page 309

I didn't want to belong to the band of women disciples that surrounded him; but the attraction of his personality would probably have been overpowering also for me. Today I think I can sense that also for him, in his great inner loneliness, the unconditional support of this band was almost a necessity. Gutta von Graevenitz, J.E.T., 27-31.

It is a foregone conclusion among the initiated that men understand nothing of women's psychology as it actually is, but it is astonishing to find that women do not know themselves. Carl Jung, CW 18, Page 807

As a general psychological phenomenon . . . sex makes no difference either; one finds the same contrast among women of all classes. . .. It is probably logos and Eros, impersonal and personal, which are the most fundamental differences between man and woman. Carl Jung, Letters Vol. I, Page 48

Many souls are young; they are promiscuous;. they are prostitutes in the unconscious and sell themselves cheaply. They are like flowers that bloom and die and come again. Other souls are older, like trees or palms. They find,. or must seek, one complete animus, who shall perhaps be many in one. And when they find him it is like the closing of an electric circuit. Then they know the meaning of life. Carl Jung, C.G. Jung Speaking, Page 29

There arose in me profound doubts about everything my father said . . . What he said sounded stale and hollow, like a tale told by someone who knows it only by hearsay and cannot quite believe it himself. I wanted to help him but I did not know how . . . Our discussions invariably came to an unsatisfactory end. They irritated him and saddened him. "Oh nonsense:' he was in the habit of saying, "you always want to think. One ought not to think but believe." I would think, "No, one must experience and know," but I would say, "Give me this belief," whereupon he would shrug and turn resignedly away. Carl Jung, The Woman in the Mirror, Page 32

People often think when I speak of inferior feeling that I mean weak in intensity. That is by no means true. It is something fearfully strong but primitive, barbarous, animal-like, and you cannot control it-it controls you. Carl Jung, The Woman in the Mirror, Page 32

***"Wounded Healer of the Soul" by Claire Dunne:**

He [Jung] told Laurens van der Post that he worked through 67,000 dreams with patients and helpers before even attempting to theorize about them. Claire Dunne, Wounded Healer of the Soul, Page 85.

On May 6, 1961, too frail for his daily walk, Jung was driven around some of his favorite roads, saying goodbye to the countryside. Claire Dunne, Wounded Healer of the Soul, Page 214.

I have been alternately accused of agnosticism, atheism, materialism and mysticism. Carl Jung, Wounded Healer of the Soul, Page 207.

When he [Jung] said, "Pull up your chair, for I am getting deaf and old and stupid," I could not help smiling as I reminded him that he had made exactly the same remark to me, just eleven years earlier. He replied with a chuckle "Well, it doesn't seem to get any better." Mary Crile, Wounded Healer of the Soul, Pages 194-195.

His "autobiography" he came to reluctantly; it was "the one thing I am not going to write" he had said in 1948. Strictly speaking, it is not an autobiography. He always spoke and wrote of it as "Aniela Jaffe's project," with contributions made by him in the form of childhood, travel, and closing chapters. Claire Dunne, Wounded Healer of the Soul, Page 194.

The publication of Jung's deepest book, Mysterium Coniunctionis, was met with "stony incomprehension at least for the time being." Although he wrote, "I have resigned myself to being posthumous," he also confessed, "sometimes I feel like an anachronism even to myself." Claire Dunne, Wounded Healer of the Soul, Page 182.

When I asked him what he was writing he said, "My biography, it is purgatory. Frau Jaffe is writing it but I must check it all because no one knows someone else's life. I have done the first twenty years because one can be more objective there." Mary Crile, Wounded Healer of the Soul, Pages 194-195.

He paused and then added thoughtfully, "I don't know the meaning of life." As he said this I felt that, even for Jung, who more than anyone else in our day saw life steadily and saw it whole, there still remained an unsolved mystery. Mary Crile, Wounded Healer of the Soul, Pages 194-195.

He [Jung] corresponded with international writers Hermann Hesse, James Joyce, Erich Neumann, Miguel Serrano, Sir Laurens van der Post, Sir Herbert Read, Upton Sinclair, J. B. Priestley, H. G. Wells, and Count Keyserling. Claire Dunne, Wounded Healer of the Soul, Page 166.

"The Christian symbol is a living being that carries the seeds of further development in itself." "its foundations remain the same eternally," "Christianity must

be interpreted anew in each aeon," otherwise "it suffocates in traditionalism." Carl Jung, Wounded Healer of the Soul, Page 149.

“God must be born in man forever the creator sees himself through the eyes of man’s consciousness." Carl Jung, Wounded Healer of the Soul, Page 147.

***The Jung-White Letters:**

I have a huge correspondence, see innumerable people but have only two real friends with whom I can speak about my own difficulties; the one is Erich Neumann and he lives in Israel and the other is Father Victor White in England. Carl Jung, The Jung–White Letters, Page 334

Victor White was one of the very few, possibly the only person in the inner circle who really stood up to the old man [Jung], and slugged it out over a period of years until they were both exhausted with it (Arraj 2015).

I am by profession a theologian. But I am a theologian to whom, something happened. Suddenly, or perhaps not so suddenly, theology ceased to have any meaning to me at all … and so I was forced to turn to the psychologists … I did have a hunch that the method and approach of Jung might have something that spoke to my condition. Victor White, The Story of Jung’s ‘White Raven” Page 16

An elementary study of (for instance) St.Thomas’s sections in the Prima Pars On the Good, On the Goodness of God, On Evil, and On the Cause of Evil, should suffice to dispel Dr Jung’s misunderstandings and misgivings, and to supply a metaphysic which would account for the phenomena which concern him at least as satisfactorily as the quasi-manichaean dualism which he propounds. These some-what confused and confusing pages might be dismissed as just another infelicitous excursion of a great scientist outside his own orbit … It is regrettable indeed that, supported only by such naïve philosophizing, the most pregnant movement in contemporary psychology should be burdened with an irrelevant association with Gnostic dualism. Victor White, The Story of Jung’s ‘White Raven” Page 399

There are very understandable reasons which have made it difficult for theologians and philosophers to take Jung’s work seriously. The obstacles to understanding are

considerable, and should not be minimized … Regarding evil as having (apparently) some positive existence and reality of its own, Jung logically enough requires the admission of evil, not only into the "self", the human totality, but also into the Godhead itself … which orthodox Christians must find quite inadmissible. Victor White, The Story of Jung's 'White Raven" Page 75

Jung has our keenest support and sympathy in deploring the minimizing of evil which leads to its repression, with its devastating results for the individual psyche and society; but we are unable to find evidence that the conception of the privatio boni has contributed to this Victor White, The Story of Jung's 'White Raven" Page n1.

… is he, after the manner of his own "Yahweh" duped by some satanic trickster into purposely torturing his friends and devotees? Or is he, more rationally, purposely putting them to test to discover how much they will stand rather than admit the fallibility of their master—or how many, more Job-like, will venture to observe that the Emperor has appeared in public without his clothes? Victor White, The Story of Jung's 'White Raven" Page 352

… Generally speaking it [Answer to Job] cannot be read. For Jung deliberately reads the Scriptures through a pair of highly distorted spectacles. Although he is not writing of God but of God-images, he is not writing directly even of Job's images of God, but rather of his own images of Job's images … Even an instructed Christian may expect an explosion when an adult, whose religious development had become fixated at the kindergarten level of bourgeois morality … becomes confronted with the realities of life, of the ways of God both in the Bible and in contemporary events. It is understandable that he feels a close kinship with the disillusioned, tortured Job … The violence of the abreaction is understandable … his grievance is hardly adult … the only reaction is that of the spoiled child. Victor White, Jung-White Letters, Page 353-354

I can confirm and prove the interrelation of the God-image with the other parts of the psyche, but I cannot go further without committing the error of metaphysical assertion, which is far beyond my scope. I am not a theologian and have nothing to say about the nature of God. Carl Jung, Jung-White Letters, Page 2007

I am frankly relieved that "Answer to Job" has not yet appeared in the USA! … Already of course I am getting perplexed and indignant letters from England asking "What the hell…" It cost quite some sleepless nights, trying to write an article to explain what I think … I hope you find the result (which I will send you if

and when is published) not too distressing; and especially that you will take into consideration for whom it is written Victor White, Jung-White Letters, Page 254

I am grateful for the fact that you call me to order and that your judgment—be it correct or not—does not spare me, so I assume God will listen to a mortal voice, just as much he has given His ear to Job, when this little tortured worm complained about His paradoxical, amoral nature. Just as Job lifted his voice so that everybody could hear him, I have come to the conclusion, that I better risk my skin and do my worst or best, to shake the unconsciousness of my contemporaries. […] in our time everything is at stake, and one should not mind the little disturbance I am causing […]. I have hesitated and resisted long enough, until I have made up my mind to say what I think Carl Jung, Jung-White Letters, Page 261-262

Your criticism, of my motive concerning "Job" is certainly unjust and you know it. It is an expression of the mental torment you had to undergo in USA—and in Europe [...]. Having chosen the life of a monk you have separated yourself from the world and exposed yourself to the eternal fires of the other. Somewhere you have to pay the toll either to Man or to God and in the end you will discover that both overcharge you. Carl Jung, Jung-White Letters, Page 263

Answer to Job is presumably to be read, not as an essay in theology, metaphysics or exegesis, but in practical psychology… What then is its practical psychological content and implication? First and foremost it seems to be this: God (not me) is unconscious, divided in himself, moody, capricious, purposeless—but notably evil as well as good. Evil is an ultimate and irreducible constituent of reality to be accepted—not a privation which can be supplied by good, or out of which good can be brought. My 'evil' is no more my concern. It is 'all God's fault' and I can and should lay all the blame there … the personal shadow is transferred to the 'divine', 'collective' sphere and left there. If these are not the psychological implications of the book, they are the obvious ones which in fact are being drawn, and urgently need the author's corrections. Victor White, Jung-White Letters, Page 268-272

For myself, it seems that our ways must, at least to some extent, part. I shall never forget, and please God I shall never lose, what I owe to your work & your friendship … 'I hope you do not doubt my friendship, wrong-headed & heartless though it sometimes is. Poor Job at least had friends—however stupid. Victor White, Jung-White Letters, Page 273

'Thank you a million for "Hiob"… I can hardly put it down. It is the most exciting and moving book I have read in years.' Then, in the same letter he complained:

‘I do wish we could somehow resolve this deadlock about privatio boni,’ and towards the end he concluded in a most warm way: ‘I’ll be eternally grateful to you, whatever befall this difficulty with privatio boni.’ Victor White, Jung-White Letters, Page 181-182

As long as Evil is “non-being”, nobody will take his own shadow seriously. Hitler and Stalin go on representing a mere “accidental lack of perfection”. The future of mankind very much depends upon the recognition of the shadow. Evil is—psychologically speaking—terribly real’ Carl Jung, Jung-White Letters, Page 143

… their God simply isn’t my God any more: my very clerical clothes have become a lie … I am just indescribably lonely, and it’s some relief to me to tell you … I must confess there are times when I wish to heaven I had never heard of your psychology (and some of your disciples!); and yet I tremble to think what would have happened if I hadn’t! Victor White , Jung-White Letters, Page 216-217

I am somehow moved to send you the assurance of my love for you… I have been, & still am, sorely perplexed to understand when & where I am supposed to have done this… and, although [there are] matters on which I cannot see eye to eye with you, I would never question your sincerity (let alone publicly), as you have appear to question or deny mine… Carl Jung, Jung-White Letters, Page 283-284

I am more convinced than ever of the importance of your pioneer work for humanity, even for those who cannot agree with every word you say but have to take part in the “dialectic discussion” with you … I do not know if it is true that you have been a “petrus scandali” to me (as you say you have), but to the extent that you may have been, I think that I can honestly say that I am grateful for it. Carl Jung, Jung-White Letters, Page 291-292

‘I have now seen quite a number of people die in the time of a great transition, reaching as it were the end of their pilgrimage in sight of the Gates where the way bifurcates to the land of Hereafter and to the future of mankind and its spiritual adventure.’ Carl Jung, Jung-White Letters, Page 306

Yesterday I had a marvellous dream: One bluish diamond-like star high in heaven, reflected in a round, quiet pool—heaven above, heaven below—. The imago Dei in the darkness of the Earth, this is myself. It seems to me as if I were ready to die, although—as it looks to me—some powerful thoughts are still flickering

like lightnings in a summer night. Yet they are not mine, they belong to God, as everything else which bears mentioning. Carl Jung, The Jung–White Letters, Page 60.

Before my illness I had often asked myself if I were permitted to publish or even speak of my secret knowledge. I later set it all down in Aion. I realized it was my duty to communicate these thoughts, yet I doubted whether I was allowed to give expression to them. During my illness I received confirmation and I now knew that everything had meaning and that everything was perfect. Carl Jung, Jung–White Letters, Page 103.

I cannot tell you how glad I am that I know a man, a theologian, who is conscientious enough to weigh my opinions on the basis of a careful study of my writings! Carl Jung to Victor White, 5Oct1945

Thus, when I said that God is a complex, I meant to say whatever He is, he is at least a very tangible complex. You can say, He is an illusion, but He is at least a psychological fact. I surely never intended to say: He is nothing else but a complex. Carl Jung to Victor White, 5Oct1945

I never allow myself to make statements about the divine entity, since such would be a transgression beyond the limit of science. Carl Jung to Victor White, 5Oct1945

My personal view in this matter is that man's vital energy or libido is the divine pneuma alright. Carl Jung to Victor White, 5Oct1945

#Toni Wolff:

"I shall always be grateful to Toni [Wolff] for doing for my husband what I or anyone else could not have done at a most critical time." Emma Jung, Laurens Van Der Post Jung: The Story of our Time; Page 177.]

"Either she did not love me and was indifferent concerning my fate, or she

loved me – as she certainly did – and then it was nothing short of heroism. Such things stand forever, and I shall be grateful to her for all eternity. Carl Jung speaking of Toni Wolff [Jung: His Life and Work by Barbara Hannah; Page 120.]

“You see, he [Jung] never took anything from me to give to Toni [Wolff], but the more he gave her the more he seemed able to give me. Emma Jung [Jung: His Life and Work by Barbara Hannah, Page 119.]

In Black Book 2, Jung noted that it was this dream that made him decide to embark on a relationship with a woman he had met three years earlier (Toni Wolff). In 1925, he remarked that this dream “was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there.” [Red Book; Liber Novus; Page 198; Footnote 37; The Black Book; Pages 17 – 19]

One can easily throw dust into one’s own eyes with theories. Carl Jung; "Analytical Archetypes are complexes of experience that come upon us like fate, and their effects are felt in our most personal life. The anima no longer crosses our path as a goddess, but, it may be, as an intimately personal misadventure, or perhaps as our best venture. When, for instance, a highly esteemed professor in his seventies abandons his family and runs off with a young red-headed actress, we know that the gods have claimed another victim. Carl Jung, CW 9, Page 62.

Carl Jung never said: “There is no coming to consciousness without pain. People will do anything, no matter how absurd, in order to avoid facing their own Soul. One does not become enlightened by imagining figures of light, but by making the darkness conscious.”

What Dr. Jung said in three separate and unrelated statements was:

Seldom, or perhaps never, does a marriage develop into an individual relationship smoothly and without crises; there is no coming to consciousness without pain. Carl Jung, Contributions to Analytical Psychology, P. 193

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practise Indian yoga and all its exercises, observe a strict

regimen of diet, learn theosophy by heart, or mechanically repeat mystic texts from the literature of the whole world—all because they cannot get on with themselves and have not the slightest faith that anything useful could ever come out of their own souls. Carl Jung, CW 12, Page 99

What is stirred in us is that faraway background, those immemorial patterns of the human mind, which we have not acquired but have inherited from the dim ages of the past. Carl Jung, CW, Page 315.

The woman is increasingly aware that love alone can give her full stature, just as the man begins to discern that spirit alone can endow his life with its highest meaning. Fundamentally, therefore, both seek a psychic relation to the other, because love needs the spirit, and the spirit love, for their fulfillment. Carl Jung; Contributions to Analytical Psychology; Page 185.

Of course, thinks every time, all previous times had been biased, and now we think it more than ever, and has therefore just as wrong as all the previous times, thought so. How often have you experienced it, that the truth has been condemned? It's sad but unfortunately true, that man learns nothing from history. This fact will cause us the most trouble, because when we are about in such dark somehow enlightened one thing to collect empirical data, we will find it quite sure where all the authorities have assured us that nothing could be found. Carl Jung; Synchronicity acausality and occultism, dtv Verlag, Munich, 1990.

I could not say I believe. I know! I have had the experience of being gripped by something stronger than myself, something that people call God. Carl Jung; "The Old Wise Man" published in Time, 1955. [Note: Dr. Jung's clarification of this quotation may be read at this link: http://carljungdepthpsychology.blogspot.-com/2012/11/dr-jung-said-i-dont-belie ve-i-know.html]

The psychic life-force, the libido, symbolizes itself… through phallic symbols. Carl Jung; Symbols of Transformation; para. 297.

Language, in its origin and essence, is simply a system of signs or symbols that denote real occurrences or their echo in the human soul. Carl Jung; Symbols of Transformation; para. 13.

Freud had a dynamic and penetrating manner: he expected something from his cases. Flournoy wanted nothing. He saw from a distance and saw clearly. Through Freud's influence, I acquired knowledge but was not enlightened. Flournoy taught me the need for distance from the object and supported and kept alive my effort to classify in a broad horizon. Carl Jung, Theodore Flournoy: A Remembrance, Page 14.

Whatever explanation or interpretation does to it, we do to our own souls as well, with corresponding results for our own well-being. Carl Jung; CW 9; Page 160

Tears, sorrow, and disappointment are bitter, but wisdom is the comforter in all psychic suffering. Indeed, bitterness and wisdom form a pair of alternatives: where there is bitterness wisdom is lacking, and where wisdom is there can be no bitterness. Carl Jung; CW 14, Para 330.

Our age is seeking a new spring of life. I found one and drank of it and the water tasted good. Carl Jung, C. G. Jung, Collected Papers on Analytical Psychology, Page 443.

You are light and life, like God the Father of whom Man was born. If therefore you learn to know yourself you will return to life. Corpus Hermeticum I, Poimandres, 21.

Conforming to the divine will I live for mankind, not only for myself, and whoever understands this message contained in and conveyed by my writing will also live for me. Carl Jung Letter to Victor White, 23 Jan 1947.

I conceive it to be a duty of everyone who isolates himself by taking his own path (of individuation), to tell others what he has found or discovered whether it be a refreshing spring for the thirsty, or a sandy desert of sterile error. The one helps, the other warns. Carl Jung, Collected Papers on Analytical Psychology, Pages 443-444

The psyche is not of today; its ancestry goes back many millions of years. Individual consciousness is only the flower and the fruit of a season, sprung from the

perennial rhizome beneath the earth; and it would find itself in better accord with the truth if it took the existence of the rhizome into its calculations. For the root matter is the mother of all things. Carl Jung, Symbols of Transformation, Page xxv.

The word "belief" is a difficult thing for me. I don't believe. I must have a reason for a certain hypothesis. Either I know a thing, and then I know it—I don't need to believe it. Carl Jung; Interview in Hugh Burnett; Face to Face (1959); Page 51.

It is a fact that cannot be denied: the wickedness of others becomes our own wickedness because it kindles something evil in our own hearts. Carl Jung; CW 10, para. 408.

After the disgraceful defection of Adler, a gifted thinker but a malicious paranoiac, I am now in trouble with our friend, Jung, who apparently has not outgrown his own neurosis." Sigmund Freud to James Jackson Putnam, 20Aug1912.

Thank God I'm Jung and not a Jungian. Carl Jung, Jung: A Biography (Hannah), Page 78.

The reason I write to you about family matters is that no visitor since Jung has so much impressed the children and done me so much good Sigmund Freud to Oskar Pfister, Dec. 7, 1909.

It is a pity that you did not meet or speak to Jung. You could have told him from me that he is at perfect liberty to develop views divergent from mine, and that I ask him to do so without a bad conscience. Sigmund Freud to Oskar Pfister, April 7, 1912.

We need more understanding of human nature, because the only real danger that exists is man himself. We know nothing of man, far too little. His psyche should be studied because we are the origin of all coming evil. Carl Jung, BBC interview, 1959.

We must find out how to get everything back into connection with everything else. We must resist the vice of intellectualism, and get it understood that we cannot only understand. Carl Jung, C.G. Jung Speaking: Interviews and Encounter, Page 420.

I hope you agree with the Nuremberg decisions and will stand loyally by our Jung. I want him to acquire an authority that will later qualify him for leadership of the whole movement. Sigmund Freud to Oskar Pfister, Feb. 5, 1910.

The problem of crucifixion is the beginning of individuation; there is the secret meaning of the Christian symbolism, of blood and suffering. Carl Jung, unpublished letter, quoted in Gerhard Adler, Aspects of Jung's Personality and Work, p. 12.

If ego consciousness follows its own road exclusively, it is trying to become like a god or a superman. But exclusive recognition of its dependence only leads to a childish fatalism and to a world-negating and misanthropic spiritual arrogance. Carl Jung, The Mysteries: Papers from the Eranos, Page 324.

If Jung were to obtain the professorship without the administrative duties, it would of course be a huge gain for us, but I think that he himself regards it as improbable. Sigmund Freud to Oskar Pfister, Feb 5, 1912.

It is as if we are more inclined to ask the unknown 'What shall I do?,' while the East prefers the question: 'To what total order does my conduct belong? Marie Louise Von Franz, Number and Time, p. 120.

I had to understand that I was unable to make the people see what I am after. I am practically alone. There are a few who understand this and that, but almost nobody sees the whole. I have failed in my foremost task: to open people's eyes to the fact that man has a soul and there is a buried treasure in the field and that our religion and philosophy are in a lamentable state. Quoted by Gerhard Adler in "Aspects of Jung's Personality," in Psychological Perspectives 6/1 (Spring 1975), p. 14.

Suffering is the swiftest steed that bears you to perfection. Meister Eckhart cited in Edinger's The New God Image, Page 162.

Our concern with the unconscious has become a vital question, a question of spiritual being or non-being. Carl Jung, CW 9, § 43–52.

Emotional manifestations are based on similar patterns and are recognizably the same all over the earth. We understand them even in animals, and the animals themselves understand each other in this respect, even if they belong to different species. Carl Jung, Symbols of Transformation, Page 234.

Nothing is more ridiculous or inept than elderly people pretending to be young—they even lose their dignity, the one prerogative of age. Looking outwards has got

to be turned into looking into oneself. Carl Jung, published in the Sunday Times (London), July 17, 1960.

God has fallen out of containment in religion and into the unconscious of man, i.e., he is incarnating. Our unconscious is in an uproar with the God who wants to know and to be known. Edward F. Edinger, Creation of Consciousness, Page 86

The analysis of older people provides a wealth of dream symbols that psychically prepare the dreams for impending death. It is in fact true, as Jung has emphasized, that the unconscious psyche pays very little attention to the abrupt end of bodily life and behaves as if the psychic life of the individual, that is, the individuation process, will simply continue. … The unconscious "believes" quite obviously in a life after death. Marie-Louise von Franz (1987), ix.

Individuation is the transformational process of integrating the conscious with the personal and collective unconscious Carl Jung, Symbols of Transformation, Page 301.

Prudery is always the cover for brutality. Carl Jung, NY Times, 1912.

The chivalry of the South is a reaction against its instinctive desire to imitate the Negro. Carl Jung, NY Times, 1912.

In America you distrust a man if he has more than one idea. Carl Jung, NY Times, 1912.

American women rule the home because the American men have not yet learned to love them. Carl Jung, NY Times, 1912.

If you learn about yourself and if eventually you discover more or less who you are, you also learn about God, and who I shall always be grateful to Toni [Wolff] for doing for my husband what I or anyone else could not have done at a most critical time." Emma Jung; Laurens Van Der Post Jung: The Story of our Time; Page 177.

The mind which is in each of us is able to comprehend all other things but has not the capability of understanding itself. For as the eye sees all other things, but cannot see itself, so also the mind perceives the nature of other things but cannot understand itself. Philo the Jew; Allegorical Interpretations I.

Human beings do not stand in one world only but between two worlds and must distinguish themselves from their functions in both worlds. This is individuation. You are rejecting dreams and seeking action. Then the dreams come and thwart your actions. The dreams are a world, and the real is a world. You have to stand between the gods and men. Carl Jung to Sabina Spielrein January 21, 1918.

Circumambulation: A term used to describe the interpretation of an image by reflecting on it from different points of view. Circumambulation differs from free association in that it is circular, not linear. Where free association leads away from

the original image, circumambulation stays close to it. Daryl Sharp Lexicon.

Do not allow yourself to go gray over missing my 60th birthday. The abstract number 60 means nothing at all to me. I much prefer to know, through hearing from you, what you are doing. What the European Jews are doing I already know, but what the Jews are doing on archetypal soil—that interests me extraordinarily. Carl Jung, 22Dec1935.

Conversely, he can only adapt to his inner world and achieve harmony with himself when he is adapted to the environmental conditions. Carl Jung, "On Psychic Energy," par. 75.

What occurs between the lover and the beloved is the entire fullness of the Godhead. Both are unfathomable riddles to each other. For who understands the Godhead? / But the God is born in solitude, from the secret / mystery of the individual. / The separation between life and love is the contradiction between solitude and togetherness. Carl Jung, The Black Books, Feb. 23, 1920, Page 88.

[Soul:] "Tame your impatience. Only waiting will help you here." [I:] "Waiting- I know this word. Hercules also found waiting troublesome when he carried the weight of the world on his shoulders." [Soul:] "He had to await Atlas's return and carried the weight of the world for the sake of the apples" The Black Books, Page 60.

The body as a whole, so it seems to me, is a pattern of behavior, and man as a whole is an Archetype. Carl Jung, Letter to Medard Boss, 27June1947.

The ancients always thought of coming events as having shadows cast in front of them. Here we have an animal killed, a mythological animal in fact—that is, instinct. Carl Jung, Introduction to Analytical Psychology, Page 153.

My whole life I have worked to know the soul and these people [Valentinian Gnostics] already knew it. Carl Jung to Gilles Quispel, Meeting with Jung, Page 150.

Taking it in its deepest sense, the shadow is the invisible saurian tail that man still drags behind him. Carefully amputated, it becomes the healing serpent of the mysteries. Only monkeys parade with it. Carl Jung; The Integration of the Personality.

I don't believe, I know. Carl Jung, BBC Interview, Face to Face.

I observe myself in the stillness of Bollingen, with the experience of almost eight decades now, and I have to admit that I have found no plain answer to myself. Carl Jung, Jung Briefe, Page 386.

Personality need not imply consciousness. It can just as easily be dormant or dreaming. Carl Jung, CW 9, Para 508.

Anyone who overlooks the instincts will be ambuscaded by them. Carl Jung, CW 9, Para 620.

Our ambition is not to be the whole of ourselves, for that would be unpleasant. But the animals are themselves and they fulfil the will of God that is within them in a true and faithful manner. Carl Jung, Psychological Reflections, Pages 310-311.

I cannot love anyone if I hate myself. Carl Jung, Psychological Reflections, Page 221.

I live in my deepest hell, and from there I cannot fall any further. Carl Jung on how he could live with the knowledge he had recorded in the Book of Job, Jung: His Myth in Our Time, Page 174.

Yes, those are the people who will carry on my work, single individuals who are suffering and seeking, and who try to take my ideas seriously in their own lives, not the ones who satisfy their vanity by preaching them to others. Carl Jung, C.G. Jung: His Myth in Our Time, Page 6

Back in the 1930s, Carl Jung, the eminent thinker and psychologist, put it this way: Criticism has 'the power to do good when there is something that must be destroyed, dissolved or reduced, but [it is] capable only of harm when there is something to be built. — Donald O. Clifton, Now, Discover Your Strengths

In the last analysis, most of our difficulties come from losing contact with our instincts, with the age-old unforgotten wisdom stored up in us. And where do we make contact with this old man in us? In our dreams. Carl Jung, "Roosevelt 'Great' in Jung's Analysis." In New York Times, 4 October 1936.

He who cannot love can never transform the serpent, and then nothing is changed. Carl Jung, Psychological Reflections, Page 249.

"My dear Dr. Jung, Father Victor's beloved soul has returned to God. He died this morning between 11- 12 a.m. from a sudden thrombosis. He was fully awake, and praying before he became unconscious, and they say he had no great pain." The Mother Prioress, 8 May 1960.

A man who is possesses by his shadow is always standing in his own light and falling into his own traps. Carl Jung, CW 9.1, Para 222

Take an intellectual man and confront him with a woman who is a highly differentiated feeling type and there is a mutual disappointment, each finding the other empty and dry. Impersonal feeling and thinking are very relativistic. Carl Jung, 125 Seminar, Page 66

If I get another perfectly normal adult malingering as a sick patient I'll have him certified! Carl Jung to Emma Jung. [Vincent Brome Biography]

We constantly build our lives by our ego-decisions and it is only in old age when one looks back that one sees that the whole thing had a pattern. Marie Louise Von Franz, The Interpretation of Fairy Tales, Pages 6-7

[Image: Christian Dirce by Henryk Siemiradzki (National Museum, Warsaw) shows the punishment of a Roman woman who had converted to Christianity.]

A true religion is exceedingly simple. It is a revelation, a new light. Carl Jung, Dream Analysis Seminar, Page 419.

Thinking is an act of the soul whereby it becomes conscious of itself and of other things outside itself. Carl Jung; Symbols of Transformation; Page 11, Foot-note 2.

The earth has a spirit of her own, a beauty of her own. Carl Jung, Visions Seminar, Page 133

Dr. Jung never said: "I am not what happened to me, I am what I choose to become."

What Dr. Jung said was:

It is not I who create myself, rather I happen to myself. Carl Jung, CW 11, Para 391

I did not say in the broadcast [BBC], "There is a God." I said, "I do not need to believe in a God; I know." Carl Jung, The Listener, 21 Jan. 1960

Nothing is possible without love, not even the processes of alchemy, for love puts one in the mood to risk everything and not to withhold important elements. Carl Jung, Jung and Hesse: A Diary of Two Friendships, Page 75

No, the demons are not banished; that is a difficult task that still lies ahead. Now that the angel of history has abandoned the Germans, the demons will seek a new victim. And that won't be difficult. Every man who loses his shadow, every nation that falls into self-righteousness, is their prey. We should not forget that exactly the same fatal tendency to collectivization is present in the victorious nations as in the Germans, that they can just as suddenly become a victim of the demonic powers. Carl Jung, C.G. Jung Speaking, Page 154.

I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his personal equation" conditions his philosophy.

"I cannot define for you what God is I can only say that my work has proved empirically that the pattern of God exists in every man, and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being. Not only the meaning of his life but his renewal and his institutions depend on his conscious relationship with this pattern in his collective unconscious." Carl Jung Letter to Laurens Van der Post, Jung and the Story of our Time,

The genius, too, has to bear the brunt of an outsize psychic complex; if he can cope with it, he does so with joy, if he can't, he must painfully perform the "symptomatic actions" which his gift lays upon him: he writes, paints, or composes what he suffers. Carl Jung, CW 1, Para 176

The totality of the psyche can never be grasped by intellect alone. Whether we will or no, philosophy keeps breaking through, because the psyche seeks an expression that will embrace its total nature. Carl Jung, 7, Para 201

What happens to a person is characteristic of him. He represents a pattern and all the pieces fit. One by one, as his life proceeds, they fall into place according to some predestined design. Carl Jung, Men, Women, and God. Daily Mail, April 1955.

In the last one hundred and fifty years we have witnessed a plethora of Weltanschauungen—a proof that the whole idea of a Weltanschauung has been discredited, for the more difficult an illness is to treat, the more the remedies multiply, and the more remedies there are, the more disreputable each one becomes. 5-732

Has mankind ever really got away from myths? Everyone who has his eyes and wits about him can see that the world is dead, cold, and unending. Never yet has he beheld a God or been compelled to require the existence of such a God from the evidence of his senses. On the contrary, it needed the strongest inner compulsion, which can only be explained by the irrational force of instinct, for man to invent those religious beliefs whose absurdity was long since pointed out by Tertullian.

The psyche pre-existent to consciousness (e.g., in the child) participates in the maternal psyche on the one hand, while on the other it reaches across to the daughter psyche. We could therefore say that every mother contains her daughter in herself and every daughter her mother, and that every woman extends backwards into her mother and forwards into her daughter. This participation and intermingling give rise to that peculiar uncertainty as regards time: a woman lives earlier as a mother, later as a daughter. The conscious experience of these ties produces the feeling that her life is spread out over generations—the first step towards the immediate experience and conviction of being outside time, which brings with it a feeling of immortality. The individual's life is elevated into a type; indeed it becomes the archetype of woman's fate in general.

One should not be deterred by the rather silly objection that nobody knows whether these old universal ideas—God, immortality, freedom of the will, and so on—are "true" or not. Truth is the wrong criterion here. One can only ask whether they are helpful or not, whether man is better off and feels his life more complete, more meaningful and more satisfactory with or without them. Carl Jung, Face to Face, Pages 48-51

Similarly, a man who is drowned in the unconscious behaves like the animus of a woman. A possessed man — Hitler, for example - has all the animus traits; he

is carried away by every emotion, is full of unconsidered opinions, and expresses himself sloppily and didactically, often in an emotional uproar. Marie Louise von Franz, Interpretation of Fairy Tales, Page 64.

Marie-Louis von Franz reports that Jung once told her symbolic enactment with the body is more efficient than 'ordinary active imagination' but he could not say why. Marie-Louise Von Franz, On Active Imagination, Page 126

1. https://smile.amazon.com/Psychology-Kundalini-Yoga-C-Jung/dp/0691006768/ref=sr_1_1?crid=1LJW8RHZ16BQL&dchild=1&keywords=jung+kundalini+yoga&qid=1614361704&spref

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The Burgholzli Hospital: Its history and legacy (2021-05-14 04:56)

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[1]The Burgholzli Hospital Legacy

Introduction

The starting and development of the Burgholzli Hospital in Zurich are a must-read for all those interested in the history of psychiatry.

Working here, Eugene Bleuler had coined the term schizophrenia in 1911 to replace “dementia-praecox.”

The establishment of this hospital is often considered as the beginning of the modern era in Swiss psychiatry.

It was here, famous names in psychiatry such as Wilhelm Griesenger, Eugene Blueler, Carl Jung, Karl Abraham, Adolf Meyer, Ludwig Binswanger, Eugene Minkowski, Hermann Rorschach, Manfred Bleuler and others had once worked. Burgholzi is now the Psychiatric University Hospital of Zurich.

As students of psychiatry for DPM (1978–1980), we were first introduced to Burgholzli by Prof. A Venkoba Rao in Madurai Medical College.

This interest was continued after I joined PGIMER, Chandigarh, as a junior resident for MD psychiatry in 1982, where Prof. Vijoy Varma talked to us about Sigmund Freud, Carl Jung and the psycho-analytic movement.

Hence, I eagerly looked forward to a visit to this hospital, which finally materialized on April 14, 2016, through my friend Hans Pfeifer, a practicing psychiatrist and psychotherapist in Zurich, who had earlier worked in Burgholzli for 7 years.

At the hospital, we were received by Florian Riese who is the co-chair of our WPA Section for Early Career Psychiatrists.

Florian took us for a tour of not only the entire hospital but also the neighboring woods and the hill surrounding the hospital. Burgholzli in German meant “castle in the woods.”

We also visited the first-floor residential rooms where Eugene Bleuler lived for nearly 30 years.

We also heard about Freud’s visit to Jung at the Burgholzli. Rumors say, Freud came here without informing the director of the hospital, Eugene Blueler, had sneaked past his room and met his friend Carl Jung. Moreover, when Blueler finally came to know about this, it led to damage in his relationship with Jung!

Others spoke to us about the Beverian King who was treated here, who later went for boating with his treating psychiatrist and both having got drowned! The truth, of course, could not be verified!

[2]Go to:

HISTORICAL PERSPECTIVES

The parliamentary committee enquiry (1815) into the “madhouses of England” and the exposure of the pitiable conditions at the Bethlem and other hospitals are well known. Similar conditions were existing in Switzerland even in the 1850s.

The condition of the mentally ill was quite appalling.

They were sometimes herded together or isolated in cell blocks. There was a severe deficiency of nursing staff; the situation made worse with untrained administrators.

While the humane treatment in England was initiated by Prichard, Conolly, and Henry Maudsley, it is attributed to Griesinger in Switzerland after he became Professor Medicine in Zurich University.

Burgholzli is often compared to the Maudsley Hospital in England, although the former was founded nearly five decades after the latter.

The two respective founders Griesinger and Henry Maudsley were contemporaries and had respect for each other.

Griesinger published his book “Pathology and Therapy of Mental Diseases” in 1871 at the age of 28 years and Maudsley wrote his book “The Physiology and Pathology of Mind” (1968) at the age of 32 years – both at almost the same period in history!

Both have been accused of “biological reductionism” but it should be understood, their fight was primarily against the concept, mental illness was a punishment for evil deeds and against other superstitious beliefs.

While Maudsley became superintendent of the mental hospital in 1860, Griesinger started his first psychiatric clinic at the University of Zurich at the same time.

HISTORY OF BURGHOLZLI

While at the University of Zurich, Griesinger started work on an institution which provided humane treatment for the mentally ill in the 1860s.

Within 2 years, Griesinger had purchased the present property of Burgholzli with public funds for starting a mental hospital!

Although he died before the completion of the hospital in 1870, he is considered the founder of Burgholzli.

Griesinger and the other early directors at Burgholzli such as Gudden, Huguenin, and Hitzig strongly believed in the biological causation of mental illness.

It was Auguste Forel as the director here for nearly two decades who combined the “dynamic approach” of the French psychiatry and the “biological model” of the German psychiatry.

In 1894 Gottlieb Hagi, a former employee of Burgholzli made a publication highly critical of the asylum model and its management.[

This received wide-spread attention and investigation. However, the government was largely supportive of the sincere efforts being made at the hospital to improve the situation.

This encouraged psychiatry in the 19th century.

EUGENE BLEULER

E. Bleuler became the director here in 1898 and served at this post until 1927.

This period is considered the “golden age” of Burgholzli. It was in a lecture in Berlin on August 24, 1908, that Bleuler introduced the term “Schizophrenia” for the first time, replacing Emil

Kraepelin’s “dementia-praecox.”

In 1911 in his work “Dementia-praecox, or the group of schizophrenias,” Bleuler expanded and refined his new concept arguing that ambivalence, affective impairment, association loss, and autism (Bleuler’s four A’s) were the primary symptoms, and dementia if at all, was only secondary.

He spoke about the splitting between the emotional and intellectual aspects of the personality. He was interested in hypnotism and favorably reviewed “Studies on Hysteria” by Josef Breuer and Freud.

Although he encouraged the study of the unconscious mind by bringing in psychoanalytic teachings into practice here, along with by Carl Jung, he later found Freud’s theories to be over-dogmatic and resigned from the International Psychoanalytic Association in 1911.

He had believed, dogma is harmful to science. Bleuler taught against institutionalization and recommended early discharge.

He was thus one of the founders of community psychiatry movement.

His “Text book of Psychiatry” (1916) also became very popular. Bleuler had the gift of keen clinical observation and skillful writing.

CARL JUNG

Carl Jung had worked in Burgholzli under Bleuler from 1900 to 1909 and became a senior physician in 1905.

Jung had received his doctorate in 1902 after positive appraisal from Blueler.

One case that received great attention during the period was the treatment of Sabina Spielrein.

Jung became deeply and emotionally involved with her, often regarded as a conflicted personal relationship.

It is believed, Sabina was discharged well but in need of personal dependency.

Jung had resigned from Burgholzli in 1909 actually because his proposal for a “psychopathologic research laboratory” was rejected.

THE LEGACY OF BURGHOLZLI

Burgholzli is now the Psychiatric University Hospital of Zurich and it is one of best teaching, academic, clinical, and research centers of the world.

The name Burgholzli evokes memories of the old lunatic asylums and is still stigmatizing in Zurich and Switzerland.

However, the hospital has always kept pace with the current advances in medicine and psychiatry.

To cite an example, in 1985, it participated in the “WHO Collaborative Study on the Assessment and Reduction of Psychiatric Disability,”

underlining its social commitment. Several postgraduate programs in psychiatry, clinical psychology, psychiatric nursing, and other disciplines of mental health are offered here. Its environment is healthy and welcoming.

Burgholzli is one of the best examples for the developing world on how a “mental hospital” can be converted to a “center of excellence.”

Today, the hospital with its progressive outlook, beautiful, and ancient buildings and pristine environment engage our attention and appreciation.

1. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4919972/
2. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4919972/

In reading Dr. Jung’s writings I felt this man had found a new one, fit for our own period. **(2021-05-15 03:19)**

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THE IMPRESS OF DR. JUNG ON MY PROFESSION by Henry R. Zimmer

The first teaching which I personally received from Professor Jung, when I first met him at Zurich in 1932, was not an oral one nor was it written.

I was taught by the pictorial script of a mere gesture after the famous manner of the masters of Zen Buddhism, who prefer to teach without words by mere gestures and attitudes.

In this case it was a gesture of both his hands and in one of them he held a bottle of gin.

You remember how the outstanding doctrine of Zen Buddhism came into existence.

Once, in an assembly of monks, the Buddha took a lotus flower and, lifting it above his head, showed it to his pupils.

One among them grasped the meaning of this gesture, that it contained the whole essence of the transcendental wisdom on reality.

He smiled at the Buddha and the Enlightened smiled back at him.

That was the whole teaching and that is how Zen Buddhism came into being, quite unnoticed, to be handed down in this way for ages.

The Zurich lake has no lotus flowers and I have never seen Dr. Jung waving flowers in his hands.

He taught me by pouring a generous drop of gin into a glass of lemon-squash I had in my hand.

We were standing together at the buffet in the Zurich club, after I had my first lecture in his presence on Hindu yoga psychology.

I was rather excited about this privilege to meet the man who after my opinion knew more about the human psyche than other men alive.

So I was eager to get his criticism and asked him naively what was his opinion about the Hindu idea of the transcendental Self, in-dwelling man, underlying his conscious personality as well as the vast depth of the unconscious including the archetypes.

But he, without so much as disclosing his lips, while from the bottle in his right hand he poured the gin, with the forefinger of his left persistently pointed to the rising level of the liquid in the glass, until I hastily said, "Stop, stop, thank you."

That was the gentle and inspiring indirect way of the Zen master to make me say "stop, stop" to my own talking.

It implied his advice to come down from the lofty level of my question to more earthbound facts and enjoyments, to abandon the soaring speculative flight to transcendental spheres which can’t be reached by mere words or abstract conceptions.

I found my way to Dr. Jung neither as a doctor nor as a patient, but as did Richard Wilhelm, the eminent interpreter of Chinese wisdom: as an Oriental scholar interested in Hindu symbolism, mythology, and psychology of yoga.

Years before I met him, when first I delved into his inspiring work on symbols and transformations of libido, I felt that Dr. Jung in his solitary way knew more about mythology than most of us.

Since my early studies in Sanskrit philology I have been attracted by the spectacular riches of Hindu tradition in religion, mythology, and philosophy and had been merged into their breathtaking sphere.

I had tried to decipher the pictorial script of Hindu idols through their function of guiding the soul in rituals and yoga practice.

For years I had translated Hindu myths for my own sake, without publishing them, and tried to decipher their hidden script offered by faithful tradition, enhanced by glowing colors and teeming with exciting details.

What struck me in my lonely delights was the fact that Indian philology at large rather turned the back on this field, looking for editions and emendations of texts, for inscriptions and historical details.

Mythology, in as far it was cared for, was dealt with in a purely positivistic unimaginative way with no sense for its secret meaning.

In plunging into the deep sea of mythology full of monsters and marvels, one is shown a lot in roaming through the depth of the waters,

but one is not taught very much explicitly about the very meaning of the features one is privileged to watch in perusing the old tradition.

One has to use one’s intuition in deciphering these dreams of the collective genius of a great civilization.

In fact, Hindu mythical tradition, instead of explaining its amazing features to the understanding, unfolds them to the pious intuition of the Hindu masses; it impresses their imagination and guides their souls by an immediate impact on the unconscious which is stirred to correspond to the dreamlike features and events of the mythological tales as they evolve in being told.

There are many keys to unlock the mysteries of symbolism, but for each period seldom more than one or two are available—if any at all.

In reading Dr. Jung’s writings I felt this man had found a new one, fit for our own period.

By the analysis of dreams he had got down to the very core of the inner depth, from which at all times the visions and images of mythology, the pictorial script of its figures and epics, have welled up.

He had descended to their source in the deeper layers of the human psyche which have remained relatively unaltered through the changes of civilization and environment affecting the surface of man’s conscious behavior.

I felt it was a master key, unlocking many treasures—in fact, the whole range of variegated mythology and ethnology with rituals and institutions, customs and superstitions of peoples bygone and present.

Here, I felt, a new sort of collaboration between modern psychology on the one hand, and Oriental philology and ethnology on the other

hand, had been inaugurated, and I was delighted by the privilege to join in.

I have been warned and rebuked over and again by friends and colleagues not to make so much of Dr. Jung's teachings, not to overrate

their importance.

Looking, however, on these eminent colleagues who advised me, and watching the results of their dealings with the inspiring though bewildering messages of the Hindu genius, sometimes they gave me the impression of being cool hens hatching indefinitely golden eggs.

Before meeting Dr. Jung I had come across another solitary master who in his way knew how to deal with mythology, a Swiss too, Johann

Jacob Bachofen, who started from ancient Roman Law and the symbolism of Roman burial rites and tombs to decipher the pictorial script of

Greek, Roman, and Oriental mythology.

He is the author of a famous book on the Maternal Order—Das Mutterrecht—written before the dawn of modern ethnology.

With him I learned to read mythology as expressing in its symbols the rise and decline of social and religious orders.

It proved to be a most inspiring lesson for interpreting Hindu mythological tradition as mirroring the conflicts and triumphs of creeds and social and religious features through the rise and vanishing of divinities, through the ever renewed battles between gods and demons, through the love affairs and strife among its main figures.

Bachofen, however, was dead, and the major task to decipher mythology as the everlasting romance of the soul, as le drame interieur, as the play staged in the playhouse of the psyche—this task was left for Dr. Jung.

In him, I felt, I met the master magician alive, whom I had met in so many mythical tales, playing a decisive part, but whom I never hoped

to encounter in flesh.

When I first met him and watched him over a weekend I spent in his house, at his table and in his garden, in his boat on the lake and in meeting people, he struck me as the most accomplished embodiment of the big medicine man, of the perfect wizard, the master of Zen initiations.

I had never imagined to see his like.

I realized the unique chance to be privileged to offer him the results of my research, to read to him my decipherings of the pictorial script of the Hindu genius by which I was

spellbound.

In fact, so I had done before without knowing.

Six years before I met him, in 1926,1 had published my first book which, dealing with Hindu art, was the first to pay attention to mandalas and similar drawings and to point out that Hindu idols would be interpreted on their lines.

I Quite unconsciously I had hit upon a thing which had preoccupied Dr. Jung since many years, ever since he inaugurated the interpretation of the drawings from the unconscious and, by enjoining his patients to draw their visions, had invented this most important branch of psychoanalysis, which in its turn offers so striking a material to read the symbolism offered by ethnology and the history of religions.

In meeting Dr. Jung I felt I was privileged to [encounter] an incomparable teacher, who taught by listening, and who inspired me by taking

interest in my work.

In the meetings of his clubs and in his private conversations I felt a happy union was about to be accomplished between different lines of research which were bound to merge since they are centered around a common topic, the human soul and its various expressions in the history of mythology and in the conflicts of modern life.

The animal, I have been told, which constitutes the totemic symbol of Dr. Jung's personality is the bear.

The bear, this huge and strong animal, nimbly and quietly rambling through the wild forest, hankering after the sweet honey which the diligent bees have stored in the hollows of trees.

He takes it out of their hives, as if it were meant for him, swallows it, relishes it, and walks on.

Likewise does Dr. Jung with the various gifts we may offer him in the way of dreams, tales, and mythologies.

That is one of the most convincing and enlightening attitudes of his: when you offer him something he likes, he takes it as a matter of course.

You will get it back, somehow and unawares, transformed and enhanced, maybe while you watch him talking to others, or walking, or enjoying his Chateauneuf du Pape, or carving the roast beef for his guests.

The most essential among the lessens he bestows are imparted without much talking, by his mere attitudes and behavings.

Some slight remark, now and then, sheds a flash of light on what is obvious for the intuition, but might pass by unnoticed by mere rational understanding.

In this way Dr. Jung completely behaves like a Zen master.

He knows one cannot teach very much to anybody what he is not yet able to grasp by himself.

He watches you and leaves you to your own way, and he guides you, as far as possible, by silently and involuntarily exhibiting his own way.

Thus he is just behaving like Nature herself which constantly unfolds her eternal secret wisdom by the pictorial script of clouds and sunshine, of the cycle of the seasons and all other features of its vast realm.

The Chinese followers of Taoism know how to make sense of this continuous revelation, by conforming to it.

In the same way the wisdom of life is taught by Dr. Jung continuously through the way in which he deals with persons, things, and situations which are at hand.

We need not go far in order to reach the threshold of initiations.

In fact it is everywhere.

We carry it inside ourselves and may behold it in every object.

The gift, however, which is bestowed on us, in crossing this threshold, consists in new means of understanding things which seemingly are far off or enwrapped in mysterious symbols.

The intuitive art of deciphering the hidden script in-dwelling things and traditions is the very boon which Analytical Psychology and its Master bestow on us and our professions.

In this way Dr. Jung's teachings have opened a new era of how to understand and enjoy the rich, everlasting tradition of the mythology of the human soul and how to put it to use in modern therapy. Heinrich Zimmer, The Impress of Dr. Jung in my Profession, Page 2-6

The web of destiny really is the fabric of one's unconscious fantasies. **(2021-05-15 03:46)**

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The web of destiny really is the fabric of one's unconscious fantasies.
~Marie-Louise Von Franz, The Cat: A Tale of Feminine Redemption, Page 70

[1]The Cat: A Tale of Feminine Redemption by Marie-Louise Von Franz

The web of destiny really is the fabric of one’s unconscious fantasies.

You see that for instance when people in analysis complain of bad luck all the time.

They find the wrong partner, they get into the wrong position, they make wrong choices, and then when you go into it deeper you find that they say to themselves, "I always knew it would go wrong, I knew that."

Their animus, or anima, had already woven the fantasy that they were unlucky and always would be.

That is like a curse, a destiny that makes them do all the wrong things.

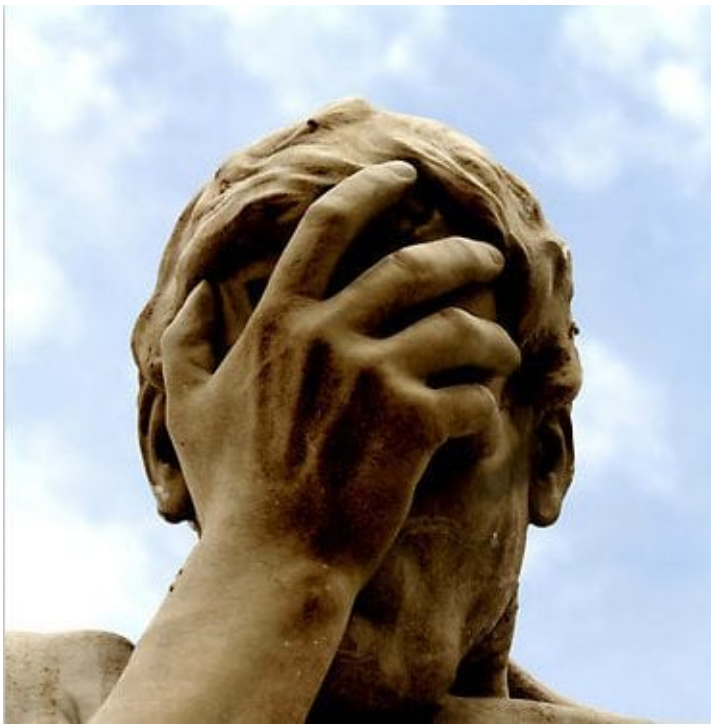
When they go from one bad situation to another, they always have that feeling inside,

"I knew it would all turn out wrong. With me it could not be otherwise. With me it will go wrong again."

If you can fish up such a destructive fantasy from the back of their mind, make it conscious, then you can sometimes break the spell and stop that run of bad luck.

So weaving has to do with unconscious associations, unconscious fantasies that have a suggestive influence.

And you can apply that to all the amplifications I have made. Marie-Louise Von Franz, The Cat: A Tale of Feminine Redemption, Page 70



Alcoholism is a famous abandonment syndrome. Many cases of alcoholism are due to either imagined or real abandonment.

Every alcoholic will talk about feeling unloved, alone, and so on, but sometimes it’s not true.

Sometimes there are people who care for them but they still feel that way. Others really are abandoned and drink for that reason.

Abandonment is an element that always comes with alcoholism, so you have to look for it.

That is why Alcoholics Anonymous is so successful.

The intense personal care is absolutely necessary to get over this abandonment syndrome.

To ensure the person really feels cared for, somebody must care daily, so to speak.

Otherwise one can’t pull people out of it. I would say that largely it is a love problem, a partner problem, an eros problem.

With women alcoholics it is generally a man problem.

In men it naturally takes the form of an anima problem, their eros problem, a woman problem.

Something doesn't function with their anima; they don't have the right contact with her.

And vice versa for women, contact with the animus is poor.

The way to the unconscious is blocked.

So there is a longing for an ecstatic religious experience. And that leads to alcoholism or other drugs.

Addiction in general, you can say, is a longing for an ecstatic religious state because life is dreary, meaningless and boring.

One's work has no meaning, or the home life is cold and unsympathetic. Then there is this longing for an ecstatic state.

The dryness is not always in outer circumstances.

Sometimes the dryness is also in the individual. I have known cases where the person couldn't touch their own emotion.

It was blocked, so to speak, imprisoned in a rational attitude and could not come out.

And in one case, a normally very shy woman drank because then she could be outgoing, and she enjoyed it, being emotional and talking to people, so she drank all the time to be able to do so.

It was a means to make the bridge to the unconscious.

So we see the emperor is not only cut off from the feminine, but also from the unconscious.

We can say that is a dried-out situation, which would mean that ruling in this country is one area of Christian civilization that has lost its inspiration, its inspired feeling, and has probably just become a kind of routine duty.

Thus there is a compensatory longing for an ecstatic experience.

In the other empire, it's just plain no more love and no fertility and therefore, in the feminine realm, a kind of restless roaming about to find a solution.

All the movement in this story happens through the feminine. The empress goes over the sea. Then the cat takes the initiative.

The cat tells the hero to go home or back again. The cat tells the hero how to redeem her. The cat rules the whole story.

So, all the action is initiated by the feminine.

The story shows how the feminine principle brings up a healing compensation by becoming active.

The men just follow the orders of the women. That is clearly compensating a too patriarchal conscious situation.

One must understand that such fairy tales emerge to compensate the ruling attitude. Marie-Louise Von Franz, The Cat: A Tale of Feminine Redemption, Page 130-131

1. https://smile.amazon.com/gp/product/B012HTFDT4?pf_rd_r=GGVY6H480R0WFJBF0D44&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=5be12a5e-b114-4f8c-b1c9-98f33db

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Mrs. Jung: Is Seele to be understood as the anima? (2021-05-15 05:33)

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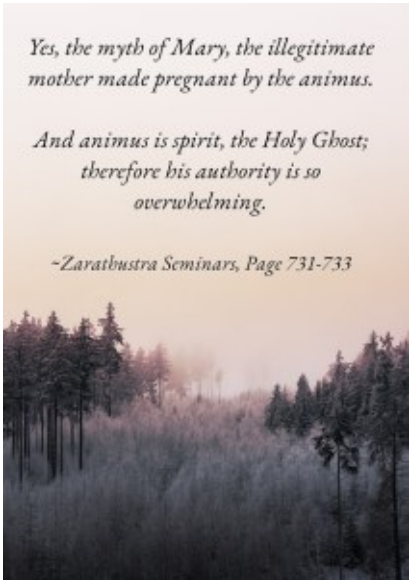
Yes, the myth of Mary, the illegitimate mother made pregnant by the animus.
And animus is spirit, the Holy Ghost; therefore his authority is so overwhelming.
~Zarathustra Seminars, Page 731-733

[1]Zarathustra Seminars

Prof Jung: Yes, the myth of Mary, the illegitimate mother made pregnant by the animus.

And animus is spirit, the Holy Ghost; therefore his authority is so overwhelming.

Then how, according to the old tradition, did that act take place? How was she impregnated?

Prof. Fierz: The angel came to her.

Prof. Jung: But by what way instead of the via naturalis?

Miss Wolff: By the ear.

Prof.. Jung: Yes, according to that famous hymn: Quae per aurem concepisti, which means, "Thou that hast conceived by the ear."

Buddha was also not conceived in the regular way.’

So Mary conceived through the ear, she heard the Word, the Word came to her. Now, here the anima has heard something.

That is the way an animus opinion comes into existence in a woman: father always used to say, or the uncles said, or the parson or the doctor said, and therefore it is the eternal truth.

And in a man’s case, it is exactly the same: his anima has heard something, she had an audition, she conceived the Word.

So, expressed in Christian symbolism, that passage would be the conceptio immaculata through the Word, and she is pregnant with a savior.

Of course we don’t know whether this child is really a savior-it might be something else because the case is not clearly Christian.

We are quite in doubt what the father means in this case, and also what the child means.

Mrs. Jung: Zarathustra says here that the old woman spoke to his "Seele." Is Seele to be understood as the anima?

Prof. Jung: Well, the word soul would have the traditional meaning to Nietzsche, and the idea of the Christian soul has nothing to do with
the anima concept.

The Christian soul is understood to be the innermost thing, and it is said to be immortal, the part of one that survives, and so on.

The soul can be anything which is covered by the unconscious.

While the anima is a specific, empirical concept, it is more like the primitive idea of a soul.

The primitives believe that there are several souls, sometimes as many as six.

That simply means that it is a psychical complex which is detachable or relatively autonomous-an archetypal constituent-and it is more personal than the Christian idea of the soul, which means completeness, totality, the essence of man.

But that is not empirical, but metaphysical and dogmatic; while in the anima concept we have very definite empirical qualities which we can substantiate by evidence.

For instance, the anima is an ambiguous kind of person, female, with a sort of immortality; she lives much longer than man, or she has a peculiar adventurous fate, not only here on

earth but in the land of the hereafter, as one can read in Rider Haggard and such stories.

The interesting thing here is that this anima has heard the Word, has obviously been impregnated, and we don't know what that child may
be, but apparently it is a lively child and it wants to make itself heard.

And a child that has been conceived by the Word will be a logos, a word of authority. so Zarathustra, without knowing it, is threatened here with the birth of a child that might cry aloud, and it might say something in a voice which is not his own.

You see, that is what Zarathustra risks when he is in solitude without a friend: he will hear voices; while if a friend were there, he would naturally think it was the friend's voice. In this case, he really spoke of being alone, so we must assume that Zarathustra attempted to be alone with himself.

Then as he could not put down any voices he might hear to another human being, he would be forced to admit that there was another reality than himself, some other thought than his own.

That would of course prove fatal, because it would bring the identity of Nietzsche and Zarathustra to an end; for whether it happened to Nietzsche or to Zarathustra, there would be something outside.

Either of them would have to admit that somebody other than himself had spoken.

From this we may draw the conclusion that sooner or later something will come out which will cast a very peculiar light upon this identity of Nietzsche and Zarathustra. Zarathustra Seminars, Page 731-733

Miss Wolff: If you don't take the child literally, is there not more truth it it-if you say that the relation of the woman to the man is far
more purposeful than the relation of the man to the woman, and he is in that respect a means to an end to her?

Prof Jung: Well, naturally I remain within Nietzsche's style here when I speak of a child; it is not necessarily a child, but is the purposiveness
of a woman's Eros.

And that is what a man does not understand at all.

Of course, in speaking of a child, Nietzsche is using a drastic kind of language; if he were speaking more psychologically he would say a
woman's Eros is purposeful while a man's Eros is playful.

The Eros or the function of relatedness in a man's case is not his serious side.

His serious side is the mind-he means business with his mind; and there a woman is playful: she talks in order to have talked. When a man talks, he means business; it is always for some definite purpose.

He is laying down the law, or making a contract or a statement, or giving an opinion; only an idle man who is possessed by the anima will talk for the sake of talking.

But for the woman that is perfectly legitimate, because it is the additional charm in any kind of relationship that she can say what she has to say; if a man does not give that chance to a woman, naturally she feels curtailed, maimed, and the relationship suffers.

While to a man the relationship suffers when he has to do just that kind of talking-usually men dislike that form of playfulness; to talk for the sake of talking is like a misuse of something which ought to be businesslike and rational.

Now, when it comes to the Eros it is just the reverse.

There a man wants to play and doesn't want to be responsible.

He wants Eros for its own sake, and the purpose of Eros is fulfilled in itself.

As women like talking around, as their aim is thus fulfilled, so a man's Eros fulfils itself within its own sphere, and then-well, it is just fulfilled and he can go.

When wooing and lovemaking have led up to the culmination, a man walks away because his circle is thus completed: he has had what he
wanted.

But for a woman it is the beginning, not the end, and that is what a man does not understand. Well, one has to learn that as a

woman talks in order to have talked, so a man loves because he wants to love; for him it is finished when for a woman it has just begun.

Of course that is a source of endless misunderstanding.

You see, to a woman relatedness and Eros, which are identical, have purpose-she means business. It is not empty talk about love:

On ne badine pas avec l'amour but she really wants to bring about something.

Just as a man's mind is not there for what he calls empty talk—-:just as he means that something should be produced-so a woman means that something should be produced out of

relatedness.

It is not done in order to have done with it, but in order to bring something about-it may be to breed a child or anything else, but something must come of it.

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1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=3J56820VS2401QGS944E&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=2399e3b0-19b4-45e1-9222-a93d5cf

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Carl Jung on “Eternity” - Anthology (2021-05-15 12:35)

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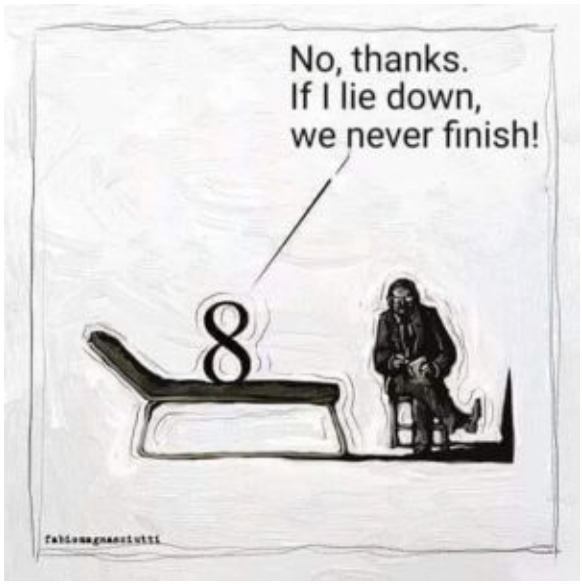

Carl Jung on “Eternity” - Anthology

From ancient times any relationship to the stars has always symbolized eternity. The soul comes “from the stars” and returns to the stellar regions. “Ursanna’s” relation to the moon is indicated by the “moon-bowl” Carl Jung, CW 9i, Para 343.

The eye is also a well-known symbol for God. Hence Böhme calls his “Philosophique Globe” the “Eye of Eternity,” the “Essence of all Essences,” the “Eye of God” Carl Jung, CW 9i, Para 594.

The process of transformation has to make a halt in order to digest and assimilate the utterly impractical things that the genius has produced from the storehouse of eternity. Yet the genius is the healer of his time, because anything he reveals of eternal truth is healing Carl Jung, CW 10, Para 1004

But in omniscience there had existed from all eternity a knowledge of the human nature of God or of the divine nature of man. That is why, long before Genesis was written, we find corresponding testimonies in the ancient Egyptian records. Carl Jung, CW 11, Para 631

These psychological connections are seen most clearly in the ancient conceptions of the Original Man, the Protanthropos, and the Son of Man. Christ as the Logos is from all eternity, but in his human form he is the "Son of Man." Carl Jung, CW 11, Para 400

In a Basuto legend reported by Frobenius, the hero is left stranded by his pursuers on the bank of a river. He changes himself into a stone, and his pursuers throw him across to the other side. This is the motif of the transitus: the “other side” is the same as eternity Carl Jung, CW 13 Para 133

The better we understand the archetype, the more we participate in its life and the more we realize its eternity or timelessness. Carl Jung, CW 18, Page 695.

The spirit of this time has condemned us to haste. You have no more futurity and no more past if you serve the spirit of this time. We need the life of eternity. Carl Jung, The Red Book, Page 253.

You are blessed, virgin soul, praised be your name. You are the chosen one among women. You are the God-bearer. Praise be to you! Honor and fame be yours in eternity. Philemon to Carl Jung's Soul, Liber Novus, Page 344.

You can face eternity properly only when you have "forgotten the world." Carl Jung, Letters Vol. 1, Pages 373.

The dissolution of our time-bound form in eternity brings no loss of meaning. Rather does the little finger know itself a member of the hand. Carl Jung, Letters Vol. 1, Page 343.

If we designate the Assumptio as a fact in time and space we ought to add that it happens really in eternity and everywhere, and what we perceive of it through our senses is corruptible matter, i.e., we don't see it, but we infer or believe in the idea. Carl Jung, Letters Vol. I, Page 568.

The provisionalness of life is indescribable. Everything you do, whether watching a cloud or cooking soup, is done on the edge of eternity and is followed by the suffix of infinity. Carl Jung, Letters Vol. II, Page 126.

It is only the ingrained belief in the sovereign power of causality that creates intellectual difficulties and makes it appear unthinkable that causeless events exist or could ever occur. But if they do, then we must regard them as creative acts, as the continuous creation of a pattern that exists from all eternity, repeats itself sporadically, and is not derivable from any known antecedents. We must of course guard against thinking of every event whose cause is unknown as "causeless." This, as I have already stressed, is admissible only when a cause is not even thinkable. . .. This is necessarily the case when space and time lose their meaning or have become relative, for under those circumstances a causality which presupposes space and time for its continuance can no longer be said to exist and becomes altogether unthinkable. For these reasons it seems to me necessary to introduce, alongside space, time, and causality, a category which not only enables us to understand synchronistic phenomena as a special class of natural events, but also takes the contingent partly as a universal factor existing from all eternity, and partly as the sum of countless individual acts of creation occurring in time. Barbara Hannah, Jung: His Life and His Work, Page 220

The result is an image of the insoluble tension between limitedness and eternity, reality and dream, actuality and ideal, body and soul, mortality and immortality. Carl Jung, Children's Dreams Seminar, Page 287

The West is the land of the dead, the sun sinks in the West, it is there that the day, and life itself, sink, so to speak, into eternity. Carl Jung, ETH, Page 210.

... I caught sight of two figures, an old man with a white beard and a beautiful young girl. ... The old man explained that he was Elijah, and that gave me a shock. But the girl staggered me even more for she called herself Salome! She was blind. What a strange couple: Salome and Elijah. But Elijah assured me that he and Salome had belonged together from all

eternity. Carl Jung, MDR, Page 181

Certain souls, I imagine, feel the state of three-dimensional existence to be more blissful than that of Eternity. But perhaps that depends upon how much of completeness or incompleteness they have taken across with them from their human existence. Carl Jung; MDR; Page 321.

True, the unconscious knows more than consciousness does; but it is knowledge of a special sort, knowledge in eternity, usually without reference to the here and now, not couched in language of the intellect. Carl Jung, Memories Dreams and Reflections, Page 311

We lack concrete proof that anything of us is preserved for eternity. At most we can say that there is some probability that something of our psyche continues beyond physical death. Carl Jung, Memories Dreams and Reflections, Page 322

“Either she did not love me and was indifferent concerning my fate, or she loved me – as she certainly did – and then it was nothing short of heroism. Such things stand forever, and I shall be grateful to her for all eternity. Carl Jung speaking of Toni Wolff [Jung: His Life and Work by Barbara Hannah; Page 120.]

The orderedness which is illustrated in synchronistic happenings differs from that of the properties of natural numbers or the discontinuities of physics in that the latter have existed from eternity and occur regularly, whereas synchronistic events are acts of creation in time. Carl Jung, Number and Time, Page 12

When I lived with the Indians, time seemed not to exist. It had no importance. I was part of nature, one with nature and so experienced still another type of time: eternal time eternity that has no beginning nor end. Maud Oakes, The Stone Speaks, Page 104

One called Window on Eternity, though painted long before his [Jung] meeting with Wilhelm, is included in the "examples of · European mandalas" accompanying The Secret of the Golden Flower, of which the· dream magnolia was obviously an example. Laurens van der Post, Jung and the Story of our Time, Page 205

Henri Bergson once remarked that humanity has from all eternity been surrounded by electricity, but that it took milleniums until man discovered it. Gerhard Adler, Dynamics of the Self, Page 97

I have always thought,’ I said, ’that the Hindu tries to get rid of the Ego in order to escape from the wheel of Samsara; eternity for him would be like a continuous state of insomnia, and he therefore wants to blend himself into the concept of the Whole. Miguel Serrano, Jung-Hesse A Friendship, Page 50

"In death, I shall join all of my other selves." "In death, we shall have eternity and ubiquity." "something must remain after death," "but it is so difficult to figure out!" Marie-Louise Von Franz, Homage to MLVF, Page 165

Jung said to them [Barbara and Marie]: "Look carefully around, take in the grasses, the trees below, the stones at our feet, the flowers, the ringing bells of the cows. Since we sat down on this bench, the world has ever so slightly changed; it can never go back. When I am

gone, come back in your minds to this bench . . . we will sit here, together, for eternity." David Eldred, Homage to MLVF, Pages 227

Jung said God and man were two sides of the same coin. To the side pointing inward and creating the entire person Jung gave the word Self, the side facing into eternity was God. Tom Laughlin, Homage to MLVF, Page 319

Eternity is in love with the productions of time. William Blake, William Blake's "Proverbs of Hell." – A Jungian Commentary, Page 51

"To see a World in a Grain of Sand / And a Heaven in a Wild Flower, / Hold Infinity in the palm of your hand / And Eternity in an hour" (Auguries of Innocence). William Blake, The Black Books, Vol. II, Page 185, fn 186

"Dear scarab, my father, I honor you, blessed be your work-in eternity. Amen." Carl Jung, The Black Books, Vol. III, Page 108

Without knowing it you [Satan] enlighten me. You are personal life-but the apparent standstill is the forbearing life of eternity, the life of divinity. Carl Jung, The Black Books, Vol. IV, Page 244

The human has fallen from you. You have come closer to the stars. The kingdom of what is to come will open. Let silence enter, the silence of eternity, since all paths, even the most winding, lead to the valley of silence. Philemon, The Black Books, Vol. VI, Page 213

Miss Wolff: Peter Gast was an unimportant person. **(2021-05-16 03:02)**

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[1]Zarathustra Seminars

Miss Wolff: Peter Gast was an unimportant person. Nietzsche could not accept a man who was his equal as his friend; he was a human being who just needed to be alone. If he had such a friend, he was a rival at once, it was too much on the basis of competition.

Prof. Jung: The friendship with Peter Gast was rather an unhappy story.

Peter Gast felt terribly emptied and found it exceedingly difficult, and everybody else who had to deal directly with Nietzsche found it difficult.

You may remember that little anecdote about Nietzsche:

Once when he was talking very enthusiastically about Italy in his lecture at Basel, he happened to catch the eye of one of the young men in
his audience, and Nietzsche instantly imagined that there was a friend for him.

So after the lecture he said to him," We will go together to Italy!"

But the young man had no money and naturally thought of his empty pocket.

"But Herr Professor!" he stammered, and then the bottom dropped out of the world and Nietzsche simply made off disgusted.

That is Nietzsche.

He did not think of the reality, that the poor student had not the necessary money to take a trip to Italy, and of course he never would have thought of paying for him.

If the young man has said, "Yes, I am coming with you," of course Nietzsche would have

been delighted, without thinking that the fellow had no money to do it; you see, the reality which presented itself at that moment was enough to put him off completely, and the man was simply lost to him.

That was his kind of friendship.

The friend ought to exist, and then in the right moment he ought to disappear, and then he should be there again-that is exactly what Nietzsche expected of him, and that of course is the inevitable result if one is identical with the self.

"Be at least mine enemy!"-thus speaketh the true reverence,
which doth not venture to solicit friendship.
If one would have a friend, then must one also be willing to
wage war for him: and in order to wage war, one must be capable
of being an enemy.
One ought still to honour the enemy in one’s friend. Canst thou
go nigh unto thy friend, and not go over to him?
In one’s friend one shall have one’s best enemy. Thou shalt be
closest unto him with thy heart when thou withstandest him."

This is surely very wise and in a way very true, but it is again a truth which is too high.

It is so exaggerated and so paradoxical that it cannot be believed in a human atmosphere of human feeling; the ordinary feeling simply does not stand such a strain.

This is tremendously exaggerated because of the utterly overwrought feeling. Zarathustra Seminars, Page 628-629

There you have it, men are not capable of friendship either.
Oh! your poverty, ye men, and your sordidness of soul! As
much as ye give to your friend, will I give even to my foe, and will
not have become poorer thereby.
If he gives to his friend what he gives to his foe, it is a pretty bad bargain.
I would not wish for a friend who gave as much to his foe as he
gave to me.

There is comradeship: may there be friendship!

Thus Spake Zarathustra.

I must say I should prefer comradeship, because that is just and generous
and human above all; I care not at all for a friendship that is such
a hysterical and unvalued thing. You see, this chapter allows us a
rather interesting view into the soul of the neurotic.

Miss Wolff: Of course he tried to have reasons for his projections onto women. He put too much feeling into his men friends so he wanted a woman friend, but she had to be a disciple. He always wanted to be accepted with his ideas. That is of course why it did not work with

women; they didn’t want to be mere disciples.

Prof. Fierz: Did he have any experience with women of society, a worldly friendship?

Prof. Jung: I happen to know a woman who tried to get at him, but I always thought she was trying to catch him just as a cat catches a bird;
she was after his biography.

Miss Wolff: That was Lou Salome; she told him she would be a wonderful disciple; he wrote and tried to give her his ideas.”

Prof .Jung: Well yes, but she had nothing of the sort in her mind, she was trying to catch a bird.

Mrs. Jung: I think one should consider the time in which Nietzsche wrote, I think it was not merely his own psychology. That was the time
when everybody left too much to the persona and did not realize the shadow side, and Nietzsche was the first to point to this background.
In this chapter on friendship, there is a lot of ordinary psychology and I think it was very important that somebody said it. For instance, where he speaks of the woman here, I think it is because she, the anima, represents the relating function, and when he speaks of friendship he must have this function, so he has to bring in this anima psychology here.

Prof. Jung: That is surely true.

He could not form any kind of relation without considering his anima: that is the conditio sine qua non.

Therefore, he had to consider this psychology which was unknown in his days, as you rightly say.

The psychology of the eighties when he wrote Zarathustra consisted of bourgeois ideas, of persona ideas-it was all on the surface-though I should say it was known before that time that man had a shadow.

But the nineteenth century began to forget it because the intellect became so all-powerful through the development of science and technique; consciousness attained to such autonomy that it really could walk off the earth and leave the shadow behind ape a sort of perfect man with perfect ideas-until that whole fantastical show broke down utterly with the world war.

But to the people of that time it was a valid psychology.

Mrs. Jung: Then I also wanted to point out that it appears to be somewhat prophetic, as in Germany now friendship between men plays such a role.

Prof. Jung: Yes, it looks exactly as if Nietzsche had anticipated a great deal of the future of his people, and that he faced problems which
were the problems of his nation.

It is a most remarkable characteristic of modern German psychology that the Puer Aeternus

motif plays a much greater role than the anima.

Very characteristic literary manifestations have appeared representing both kinds of psychology.

In the West, Benoit's L'Atlantide is the most conspicuous example of anima stories, but there are lots of others, such as Rider Haggard's in the English language.

There are certain anima figures in German literature naturally, but none is any way comparable to the English or French examples.

But one finds there very conspicuous examples of the Puer Aeternus psychology-Das Reich Ohne Raum, the kingdom without space, by Goetz, is the most characteristic one I have come across.

Then that psychology is marvelously organized in the school of Stefan George, the poet, which is imbued with a kind of homosexuality.

For the Puer Aeternus always contains homosexuality, real or imaginary: it is the psychology of the enterprising youth.

The woman only plays a role as wife and mother and appears to be thoroughly unproblematic.

While in the West woman is most problematic, and the friendship between men seems to have attained the unproblematic level-I mean as a social phenomenon, not as a personal problem or phenomenon.

Miss Wolff I think many women have almost a Puer Aeternus psychology; they are men's comrades or friends, but they are not women,
but sort of boys.

Prof Jung:

Those are more modern developments.

Miss Wolff: Yes, there is a great difference between the women in the time of Nietzsche and women of today.

Mrs. Sigg: It seems to me that Nietzsche had very good friends, at least until he was thirty-five. He wrote Zarathustra in '83, which was before his friendship with Peter Gast, when of course he was in a terrible state of mind. But before that his relation was very good with Overbeck, and with the two friends of his youth, Wilhelm Pinder and Gustave Krug.

Prof. Jung: If you study those friendships carefully you will see that they were very far away; they wrote nice letters to each other.

Overbeck always handled Nietzsche with gloves; I knew him.

He was a typical, refined historian, a very learned man, and in all his ways exceedingly

polite and careful not to touch anything that was hot; he appreciated the great genius in Nietzsche, but the man Nietzsche he handled most carefully.

Of course Nietzsche called anybody a great friend of his, and people were very polite naturally, but they could not touch him.

For instance, I knew a man whom Nietzsche considered one of his great friends.

He was a professor of internal medicine, a highly educated man, very musical, and Nietzsche would often go to his house-one never knew exactly when; he would appear suddenly and sit down at the piano and play for hours on end.

He spoke to nobody and nobody could speak a word to him. And then he went away and said what a nice evening it had been.

Exactly like those two men from the Canton Grison who had not seen one another for twenty years: they said, "Ciao" and made a movement suggesting that they might go to the inn, so they had their wine together and stayed until twelve o'clock, speaking not a word, till when they left one could not help saying, "Wasn't it a nice evening?"

So if you surrounded Nietzsche with care and let him enjoy himself, you were a great friend, but woe unto you if you had some impulse of your own.

Overbeck was really a loyal friend: he went to Turin when he heard that Nietzsche had gone over the border and fetched him back to Basel; he was the only one who took any care of him.

But in his personal relation I am quite certain that he had to be very careful with him.

So I think those good friendships are doubtful though there was a great deal of appreciation. Zarathustra Seminars, 633-637

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=MV4MKY6X2VGP07TJCBAK&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=04c2bfa2-1213-4e17-8cc9-88d2ff2

Jung describes this nekyia in his Black Books, and narrativises it in his Liber Novus, (2021-05-16 04:52)

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Jung describes this nekyia in his Black Books, and narrativises it in his Liber Novus, which was published in 2009.

However, his closest disciples had long known about the experience and existence of Liber Novus (Toni Wolff and Tina Keller for example, as will be discussed later).

The public learned about it in 1962, when Jung's Memories, Dreams, Reflections—-wrongly viewed by many as his autobiography—-came out.

Since Liber Novus represents a new testimony of this time of crisis in Jung's life, a troubled and controversial chapter of the history of psychology has opened up again with its publication: Jung's alleged madness. Quentin Schaller, Jung's Alleged Madness: From Mythopoeia to Mythogisation, Page 3

Hence, Jung's days were devoted to his family and professional activities, compensating, in an effort to find the right psychic balance, for the introversion of his visionary evenings (Shamdasani 2009:201).

The professional isolation Jung addresses in Memories does not seem as unintentional as it appeared in the narration.

However, Maeder emphasized that even if Jung kept relationships with his disciples and some colleagues, he was, between 1914 and 1919, 'extremely reserved and somewhat distrustful, even toward his most faithful disciples.

None of them suspected the interior experience he was then undergoing' (Ellenberger 1970:673).

One understands thus that Jung, even surrounded by a crowd, could have been plunged into loneliness at that time.

But what about his personal isolation?

Another figure of major importance supported him during this confusing time and gave him comfort in the solitude of his evenings: Toni Wolff. Quentin Schaller, Jung's Alleged Madness: From Mythopoeia to Mythogisation, Page 19

1. https://phanes.live/phanes-2-2019/

A symbol that is dead is called an idol and the worship of it is idolatry. (2021-05-17 02:41)

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[1]Zarathustra Seminars

Mrs. Jung: In the German text it is Gedanke which is not the same as concept, it is something more living. Would it not be rather translated
by "idea"?

Prof. Jung: That is true, Gedanke is milder; concept is much too sharp, too definite.

It is less offensive in the German text; you can leave it as it is. Gedanke is wide enough.

You see, conceptus means something that is completely caught, a concept, a thing you have grasped, while Gedanke is not necessarily: you can have Gedanke, ideas, which you have not grasped; as a rule our ideas are like free birds in the air which we have not yet caught or grasped.

Mrs. Crowley: It is "thought" in this translation. Would "your highest thought" be the equivalent in English.

Prof. Jung: Yes, "thought" is acceptable.

Mrs. Crowley: May I ask what you mean by Zarathustra being the self of everybody-doesn't that make him collective?

Prof. Jung: Well, inasmuch as Zarathustra is Nietzsche's Superman, or Nietzsche's self, and inasmuch as we accept the idea that man has a
self and that "Zarathustra" is an apt expression for the self, we can say that "Zarathustra" might symbolize the self of everybody.

For instance, instead of calling Zarathustra the self, call him Nietzsche's genius, or god; then inasofar as we accept the possibility that everybody has a relation to God we can say he is the God of everybody.

Mrs. Crowley: Yes, I can see it that way, but not in the way of command.

Prof Jung: Well, if there is a god, you will be under a command; otherwise it is not a god.

So if you accept the idea of the self you are under the command of the self because your ego is only a part.

Mrs. Crowley: You mean of a self, not the self. How could everybody be under the command of the same self?

Prof. Jung: The point is that we don't know how far that self reaches.

Inasmuch as we agree that Zarathustra is very modern and vital, we can be in doubt whether "Zarathustra" does not express, at least to a
certain degree, the self under whose command we are actually living.

The last sentences are mere rhetoric:

So live your life of obedience and of war! What matter about long life! What warrior wisheth to be spared!

I spare you not, I love you from my very heart, my brethren in war!

Now, we come to the chapter called, "The New Idol," and that new idol, as you will have seen in the first verse, is the state. What is the transition?

How does the chapter on war and warriors lead over to the new idol, the state?

You see, we are just following the steps of history.

Mrs. Baumann: If the chapter we have just finished is dealing with the individual, as it seems to be, then the next thing will probably be a collective consideration.

Prof Jung: Yes, if it is dealing with individuals, but I am afraid that it is not just dealing with individuals.

The two aspects are confusing.

You see, Nietzsche's intuition is right as applied to the individual, but through the identification of the human individual Nietzsche with the archetype Zarathustra, it becomes generalized and has also a collective aspect.

So he anticipates the possibility, which for us is already a historical fact, that what ought to be taking place in the individual is happening collectively in a nation, and not only in one nation but in several.

It is as if the process of individuation, which is now constellated, were happening on a lower story, on the lowest story of collectivity, where it is not the business of one individual but the business of a whole group.

We already have spoken of that; it is a sort of compromise between the individual and humanity.

You see, humanity is universal, not even a matter of a group; but what actually is happening is very clearly a matter of national groups, namely, the idea of autarkia, the autonomy and self-sufficiency of nations.

That has become the leading idea instead of individuation.

It is just as if God himself were split up from a universal existence into a national existence, so there is a god of France, a god of Italy, a god of Germany, a god of England.

Nietzsche says God himself has become a Jew, and one could say God himself had become German or Italian; that is expressed by a leader, whether they call him Duce or Fuhrer is all the same.

Miss Wolff: War is always made by a state or a monarch, and the warrior means the army, so in the very idea of war the state is implied.

Prof. Jung: That is perfectly true: the very idea of warriors, or soldiers, presupposes a general will above them, a monarch or a general or a state. That would be the cause of the existence of warriors, but the question is, how do we progress from the idea of warriors and war to the state?

Mrs. Fierz: When the kind of individuation which he describes here is taking place in collectivity, the state is a sort of persona, the incarnation of this individuation, and the change taking place will be described as happening within that form or that personality, the individuating collectivity.

Prof. Jung: Yes, but that is all expressed in my interpretation of the chapter about the warriors.

I want to know how we can make the transition in Nietzsche's language, and we have always seen that the very end of the preceding chapter is really an answer to the main issue.

Dr. Elliot: One has the sense that in talking about the warriors, one is not clear about the way war is going to happen, whether it would be
individual or collective. If collective, the state would have to follow.

Prof. Jung: But why does the state follow? Why nothing else?

The state would be the new idol, the thing that is going ahead, but why just the state?

Mrs. Jung: War and warriors mean an outburst of primitive libido which calls for order and law, and that is what the state stands for.

Prof Jung: Yes, it becomes clear in the end of the chapter that some sort of authority is wanted. And why?

Mrs. Jung: Because the instincts are aroused.

Prof. Jung: Exactly.

The chapter is about war and warriors, about people participating in war, and war is disorder, a wild upheaval of instincts, and naturally that calls for order.

If it is collective, it must be a collective organization; if it is individual, then what is wanted?

Mrs. Crowley: Individuation.

Prof Jung: Well, individuation as a condition of order, and how does that express itself?

Mrs. Jung: In limitation.

Prof. Jung: Well yes, that would be a result. But how does it express
itself?

Dr. Strong: By the symbol.

Prof. Jung: Yes, the symbolic way; the expression through the symbol is the way of individuation.

That is indispensable: it always expresses itself in a symbol, and that is again the ambi-

guity.

Therefore Nietzsche does not call the next chapter "About the State," but calls it, "The New Idol." So what he really means is that this whole situation of war and warriors, of instincts, disorder, conflagrations and catastrophes-all this needs an answer, say a principle of order or control.

It would need an idol. And what is an idol?

An idol is a symbol which possesses authority, which is mana. In the individual case, if it is a question of individuation, the symbol creates order; but if it is a question of collective events, it must be an organization, and then it is no longer a symbol.

Then the symbol becomes an idol.

For one only uses the word idol to depreciate the symbol; as long as a picture or a monument is a symbol, it works, it lives, but the moment it becomes an idol it is dead.

A symbol that is dead is called an idol and the worship of it is idolatry.

But one never would call the symbolic use of such a thing idolatry, because it is working through itself, it is living. That is just the difference between a living symbol and a dead idol.

In this title you can see that ambiguity going on; it is as if Zarathustra or Nietzsche were feeling the right thing, feeling that it ought to be a symbol and not an idol.

So the New Idol would mean the new-old error, always that collective so-called symbol which is nothing but an idol.

And now instead of what we had before, we have a state.

Mind you, we experience history in our time-we are actually living history, and that is no small matter; formerly people read history, now
they live it.

Of course we always had a state in Christianity, the church, but we did not live in the time when the church was the idol.

The church then had the so-called totalitarian claim, she was the ultimate authority, with no authority beyond.

As we know, the Catholic church has greater authority than the Holy Scriptures, because there was a church long before the Evangels were written.

St. Paul, for instance, lived in a time when the Evangels were not considered to be books of revelation; even after his time they were only thought to be quite useful books.

So the church, because she is older, always declares that she is the only competent interpreter of the Scriptures.

The worldly power has always tried to liberate itself from the totalitarian claim of the church, and now the church has lost prestige to such an extent that the claim has had to change its abode. You see, that totality claim always exists.

That is the need of the symbol, or the idol: somewhere we must have that supreme authority.

For a time, it was invisible and we were seeking it everywhere.

Of course we had the illusion that people didn't need a supreme idol, but secretly science began to flirt with the idea that perhaps science or rationalism was the idol.

H. G. Wells has just published four articles in the Manchester Guardian about his recent trip to the United States, and if you want to read the story of a true adherent to the idol of science and rationalism, read H. G. Wells.

He believes that if we had a science of money and property, and if there were better universities, if certain learned men only would speak, then the world could be improved.

That is like thinking that if we would only hear the word of God, everything would be all right, as they formerly thought.

Now you see that totality claim, after having had a short flirtation with science, has, not very proudly, appeared on the scene of the
world in the totalitarian claim of the state, first in Russia to the horror of the world, then in Italy, then in Germany, and perhaps it will go further. Zarathustra Seminars, Page 571-575

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=3J56820VS2401QGS944E&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=2399e3b0-19b4-45e1-9222-a93d5cf

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Abraxas is a Gnostic god who existed long before Christ. **(2021-05-17 03:55)**

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[1]Jung-Hesse: A Record of Two Friendships

Abraxas

Although Life is an Affair of light and shadows, we never accept it as such.

We are always reaching towards the light and the high peaks.

From childhood, through early religious and academic training, we are given values which correspond only to an ideal world.

The shadowy side of real life is ignored, and Western Christianity provides us with nothing which can be used to interpret it.

Thus the young men of the West are unable to deal with the mixture of light and shadow of which life really consists; they have no way of linking the facts of existence to their

preconceived notions of absolutes.

The links connecting life with universal symbols are therefore broken, and disintegration sets in.

In the Orient, and especially in India, the situation is very different.

There, an ancient civilization based on nature accepts a cosmos of multi-faceted gods; and thus the Easterner can realize the simultaneous existence of light and shadow and of good and evil.

Absolutes do not exist, and if God is thus disarmed, so is the devil. But the price of such an understanding a direct tribute to nature itself. Consequently the Hindu finds himself less individualized than the Westerner; he is little more than a part of nature, one element in the collective soul.

The question which the Western Christian now has to face in whether, without losing his individuality, he can accept the coexistence of light and shadow and of God and the devil.

To do so, he will have to discover the God who was Christian before the personalized Christ and who can continue in a viable form after him.

Such a deity would be the Christ of Atlantis, who once existed publicly, and who still continues to exist–even though submerged under the deep waters of our present civilization. Such a god would also be Abraxas, who is God and the devil at the same time.

The first time I heard of Abraxas by name was in Demian, but I had really known about him from my childhood days.

I had sensed his existence in the heart of the Cordillera of the Andes and in the unfathomable depths of the Pacific Ocean which beats against our coasts. This ignis fatuus, the flames of heaven and hell which exist in him, flickered even in the foam of these waves.

Abraxas is a Gnostic god who existed long before Christ.

He may be equated too with the Christ of Atlantis, and is known by other names by the aborigines of the Americas, amongst them the Indians who inhabited my country.

Hermann Hesse speaks of him in this way:

Contemplate the fire, contemplate the clouds, and when omens appear and voices begin to sound in your soul, abandon yourself to them without wondering beforehand whether it seems convenient or good to do so.

If you hesitate, you will spoil your own being, you will become little more than the bourgeois facade which encloses you, and you will become a fossil.

Our god is named Abraxas, and he is both god and the devil at the same time.

You will find in him both the world of light and of shadows.

Abraxas is not opposed to any of your thoughts or to any of your dreams, but he will abandon you if you become normal and unapproachable.

He will abandon you and look for another pot in which to cook his thoughts.

The modern Christian and the Western world as a whole has now reached a point of crisis, and the choices open seem less than attractive.

We neither want one of those apocalyptic catastrophes which have so disfigured our past history, nor do we want the de-humanizing path of the Orient which would result in an irremediable lowering of our standards.

Perhaps then the· only possibility that remains is Abraxas, that is to say, ·’ projection of our souls both outwards and inwards, both to the light and to the deep shadows of our biographical roots, in hopes of finding in the combination of the two the pure archetype.

This pure archetype would be the authentic image of the god which is within ourselves and which has been sunk for so long, like Atlantis, under the waters of our consciousness.

Thus Abraxas would also come to mean Total Man. Miguel Serrano, Jung and Hesse A Record of Two Friendships, Page 5-7

1. https://smile.amazon.com/C-G-Hermann-Hesse-Miguel-Serrano/dp/3856305580/ref=sr_1_1?dchild=1&keywords=jung+hesse&qid=1612955325&sr=8-1

Miss Wolff I would like to read to you what Jakob Burckhardt says about the new state." (2021-05-18 03:06)

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A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche`s Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminars

Miss Wolff I would like to read to you what Jakob Burckhardt says about the new state."

In a letter to a German friend, Friedrich von Preen, he gives a prophecy of future conditions.

He says:

Oh, how many things dear to educated minds they will have to throw overboard as mental "luxury." And how strangely difficult to us the new generation will grow up. It may happen that we shall appear to the younger ones as wholly based on luxuries as the French emigrants appeared to those people to whom they fled. The essential political nature (commonwealth) of people is a wall, in which this or that nail still can be driven, but the nail has no hold any longer. Therefore in the agreeable twentieth century, Authority will again raise its head, and it will be a terrible head. At last the taking of everything as merely provisional, this right to every wilful innovation, this privilege of every cupidity, will come to its end.

Alas, what will happen to so many interests dear to us? To science, for instance, which is so used to take the back seat on the car of "Progress in general"! How little will the new authority care about science.

Prof Jung: That is a very remarkable prophecy. It must have been written before the end of the eighties because Nietzsche "died" then.

Miss Wolff: Then when Nietzsche was sending Zarathustra to Gottfried Keller,:l he wrote him a letter (Rome, June 1883) describing his
condition while writing the book as follows:

How strange! Out of a very abyss of feelings in which I was thrown by this past winter, the most dangerous of my whole life,
all of a sudden I rose and for ten days I was as if under the brightest sky and high over lofty mountains. The fruit of these days is
now lying before you.

Prof .Jung: That is a valuable contribution.

Well, the feeling of such a condition brings up the realization of what the differentiated individual must feel when forced to live in such a state, and that we now find
in the chapter on "The Flies in the Market-Place."

He admonishes his friend to flee to solitude, to nature, to be like a tree, because, he goes on:

Where solitude endeth, there beginneth the market-place; and where the market-place beginneth, there beginneth also the noise of the great actors, and the buzzing of the poison-flies. In the world even the best things are worthless without those who represent them: those representers, the people call great men.

He says that the best things are of no account in the world characterized by such a state; because no individual is allowed to stick out, the
best things can hardly exist.

If they do exist, they must be shown, and for that demonstration there are special individuals like actors.

So if the role of a king is to be demonstrated, an actor is needed who demonstrates a king-or the hero, or the god-and then people call those showmen or actors the great men.

Little do the people understand what is great-that is to say, the creating agency. But they have a taste for all representers and actors of great things.

The great things come into the world through people who are invisible, and then they must be shown by people like play actors, who have
just as much relation to the great things as a playactor has to his role.

You know that famous passage in Hamlet, "What is Hecuba to him, or he to Hecuba, that he should weep for her? ... "4

Around the devisers of new values revolveth the world:-invisibly it revolveth.

Here he describes the very important fact that when a great thing is created, it is in the world; but since it is unconsciously in the world,
since it is not visible, it is only known by the collective unconscious.

It is in the collective unconscious of everybody, and therefore everybody will turn to it; they are made to turn to it quite against their conscious will perhaps. And they don’t know to what they turn-if they notice at all that they are turned!

"But around the actors revolve the people and the glory; such is the course of things."

They are turned to the real thing, yet what they discover is the play actors who show it, so they see the mere outer appearance of the thing.

"Spirit, hath the actor, but little conscience of the spirit. }

He can act it as if it were his own product, as if it were really himself, and that could be called a lack of intellectual conscience.

"He believeth always in that wherewith he maketh believe most strongly-in himself."

If he does not believe in himself, he is a bad actor.

He must believe in himself, must believe that he is the very thing he represents-or he does not represent it.

While the one who invents it always presents it in a way which is inspired by intellectual conscience; he doesn't say: "This is myself," and so people don't see it.

They cannot, it is too subtle. They only see the man who is acting it.

"Tomorrow he hath a new belief, and the day after, one still newer. Sharp perceptions hath he, like the people, and changeable humors."

"To upset-that meaneth with him to prove. To drive mad-that meaneth with him to convince. And blood is counted by him as the best of all arguments."

Here we come to modern history.

"A truth which only glideth into fine ears, he calleth falsehood and trumpery. Verily, he believeth only in Gods that make a great noise in the world!"

Nowadays, you hear many such great noises. A noise is the evidence that it is something; the more one makes a noise about it, the more one convinces people. We have it in our ears in recent events in Switzerland.

That should be an argument.

"Full of clattering buffoons is the market-place. The playactors who identify themselves with the best thing. and the people glory in their great man! These are for them the masters of the hour.
But the hour presseth them; so they press thee. And also from thee they want Yea or Nay."

Those people are also in a hurry, speak of conquest and cannot wait:

This is the day of the Lord! Now is the time! Step up to be a witness! Don't wait any longer because we are in a hurry to secure our success!

Alas! thou wouldst set thy chair betwixt For and Against?

On account of those absolute and impatient ones, be not jealous, thou lover of truth! Never yet did truth cling to the arm of an absolute one.

That hardly needs any comment.

On account of those abrupt ones, return into thy security: only in the market-place is one assailed by Yea? or Nay?
Slow is the experience of all deep fountains: long have they to wait until they know what hath fallen into their depths.
Away from the market-place and from fame taketh place all that is great: away from the market-place and from fame have ever dwelt the devisers of new values.
Flee, my friend, into thy solitude: I see thee stung all over by the poisonous flies. Flee thither, where a rough, strong breeze bloweth!

Now what does he mean by poisonous flies? Why just this peculiar figure of speech?

Mrs. Fierz: Could they not be words which are in the air, stinging and poisonous?

Prof. Jung: Well, swarms of flies are poison in the air, so it might mean the thoughts that are flying about, the rumors, the newspapers, or a slogan of the day. And from poisonous flies one gets terrible infections like blood poisoning; they are an awful pest.

This symbol of blood poisoning or infection often turns up in dreams where a collective infection is meant, frequently represented as a venereal or tubercular infection, or any other contagious disease.

You see, the one on the way of individuation is naturally exposed to collective infection; all the obvious truth he hears out in the marketplace is decidedly poisonous because it is absolutely against his way, his attempt. It tells him how wrong he is and how things ought to be done, which is all against his grain.

If he allows himself to be infected by such views, he will soon die as an individual and be part of a flood or a great river; he will rush along and think himself a great fellow, but he is only one fat sheep perhaps in a whole herd, no more.

So it is an almost mortal danger to expose oneself to the flies of the marketplace.

Of course one could ask, is there no possibility of immunity-a protection against this infection?

Should such a differentiated individual not be particularly protected just by his differentiation? And I should say, yes he ought to be protected:

I don’t think differentiation is of any use if one is simply more exposed to such dangers

than before. But this danger of infection
comes from a certain condition. Do you know what that is?

Mrs. Baumann: By being in participations through his unconscious.

Prof Jung: Yes, and by his likeness to the flies in the marketplace.

Nietzsche is a fly too, and he forgets all about it when he aims at the Superman.

You see, identifying with the Superman means that he is no longer a fly in the market-place.

If he could only realize that he is just one of those ordinary people, he would be aware that it was quite natural that he should participate in that movement, and then it would not be dangerous.

He would say, "Naturally, the collective man in myself is feeling for them or against them, but inasmuch as I am not a collective man, I don't mix in with all that."

One could say, "Inasmuch as I am a body I am in the same swing; yet inasmuch as I am human I am out of it. I don't identify with it as I don't identify with my body or with the lower layers of my psyche."

So the danger Nietzsche describes here is only valid inasmuch as he has an inflation; he identifies with the Superman and leaves the ordinary man behind, as we saw long ago.

And naturally he has then no longer the protection of the collective being that surely would allow him to be one of the crowd in the marketplace without getting a dangerous infection.

Such infections only happen when one is not humble enough, when one immodestly and immoderately identifies with one's ideals or the ideals of the Superman; then naturally one has no basis, but is suspended in the air, only to come down and wake up, perhaps, having fallen into a deep black hole.

"Flee into thy solitude! Thou hast lived too closely to the small and pitiable. Flee from their invisible vengeance! Towards thee they have nothing but vengeance.

That would not be the case if he could accept his shadow, the collective man in himself; inasmuch as he cannot, naturally he will have the
whole world against him.

"Raise no longer an arm against them! Innumerable are they, and it is not thy lot to be a fly-flap."

You see, he should accept the fact that he is one of the flies; he cannot wipe out the ordinary man because he is one of them, and if he tries to do so he simply creates a hysterical dissociation in himself.

"Innumerable are the small and pitiable ones: and of many a proud structure, rain-drops and

weeds have been the ruin."

If you don’t take care of it, sure enough that will come.

"Thou art not stone; but already hast thou become hollow by the numerous drops. Thou wilt yet break and burst by the numerous drops."

One can only say, don’t be a stone because you are human; if you are a stone as well as a human being, you will hollow yourself out by your own raindrops: your own life will hollow you out.

You should not be stone, you should be flexible.

"Exhausted I see thee, by poisonous flies; bleeding I see thee, and torn at a hundred spots; and thy pride will not even upbraid. Blood they would have from thee in all innocence; blood their bloodless souls crave for-and they sting, therefore, in all innocence.

But thou, profound one, thou sufferest too profoundly even from small wounds; and ere thou hadst recovered, the same poison-worm crawled over thy hand."

What does he mean by this peculiar figure, the poisonous creature, der Giftwurm, in the German text?

Mrs. Fierz: Did he not once dream that he had a toad on his hand?

Prof. Jung: Yes. Bernoulli published the correspondence between Nietzsche and his friend Overbeck, a professor of church history in
Basel-it was he who fetched Nietzsche back from Turin to Basel when he broke down.

Now in this correspondence, he mentions the fact that Nietzsche always suffered from the peculiar phobia that when he saw a toad, he felt that he ought to swallow it.

And once when he was sitting beside a young woman at a dinner, he told her of a dream he had had, in which he saw his hand with all the anatomical detail, quite translucent, absolutely pure and crystal-like, and then suddenly an ugly toad was sitting upon his hand and he had to swallow it.

You know, the toad has always been suspected of being poisonous, so it represents a secret poison hidden in the darkness where such creatures live-they are nocturnal animals.

And the extraordinary fact is that it is a parallel to what actually happened to Nietzsche, of all people-that exceedingly sensitive nervous man has a syphilitic infection.

That is a historical fact-I know the doctor who took care of him. It was when he was twenty-three years old.

I am sure this dream refers to that fatal impression; this absolutely pure system infected by the poison of the darkness.

But that kind of thing happens to such people; I don’t say it is always venereal disease-

any other infection or injury may happen to people
who are too intuitive, who live beyond themselves, without paying attention enough to the body, to the reality of life.

We of course hate to talk of disgusting or evil or dangerous things; we are like primitives in that respect. It is unfavorable to mention them. Yet we cannot live in a world which is not, but have to live in a world which is.

If Nietzsche had paid attention enough to the reality of his extraordinary sensitive nervous system on the one side, and to the fact of the world on the other side, he would have been very careful to avoid situations in which he could have gotten such an infection; he would have known the effect

it would have in his life. Such a situation is not unavoidable.

But it is to just those people whose reality sense is defective that those things do happen.

To anybody else it would not be so terrible, but to a nervous system such as Nietzsche possessed it was a horrible fatality, and I think
that this dream expresses it.

Sitting beside that young woman the fact came back to him unconsciously and he felt forced to tell her of the dream in order to inform her:

"Don’t touch me! I am unclean-marked by my fate. He had to give her full information.

People do that when they talk to you unconsciously; they always provide you with the necessary information about themselves.

It often happens that perfect strangers tell you all about themselves, provided you cock your ears and provided it is important to them to do so.

So I think the poisonous creature that creeps over his hand is really the quintessence of what the world did to Nietzsche.

But it could do such a thing to him only through the fact that he did not pay attention.

He was not aware of the world, did not see it as it was, because he did not see himself as he was.

In this way it could happen.

"Too proud art thou to kill these sweet-tooths. But take care lest
it be thy fate to suffer all their poisonous injustice!
They buzz around thee also with their praise: obtrusiveness, is
their praise. They want to be close to thy skin and thy blood."

It is perfectly true that as soon as somebody sticks out-when he goes ahead, for instance-many leeches try to get to the foreground by
drinking his blood; but they can only do it when such a man is absolutely unaware of his body, of his real existence. If he is aware of it he
simply brushes the flies away.

Miss Wolff: The flies could get at Nietzsche, also, because he was too isolated. He frightened his friends away, being very intolerant with
them. Yet, even if they did not understand him, they were really very good friends. He was too much alone, and because he did not attend
enough to his relationships, that amount of psychic energy which is to be applied to them was being sucked out of him by collectivity. So he could not just brush off the flies.

Prof Jung: Well, if he had known the collective man in himself he would have been protected, but he was too much alone and so was separated from the open door to himself through which all the leeches could creep in.

'They flatter thee, as one flattereth a God or devil; they whimper
before thee, as before a God or devil. What doth it come to? Flatterers
are they, and whimperers, and nothing more."

That that flattery is another source of the infection is of course perfectly obvious.

You see, projections can happen through hostility or a negative attitude as well as through a so-called positive attitude; those are simply two different ways of carrying projections or infections.

"Often, also, do they show themselves to thee as amiable ones.

But that hath ever been the prudence of the cowardly. Yea! the
cowardly are wise!
They think much about thee with their circumscribed soulsthou
art always suspected by them!"

Well, he describes here the condition of a general idea which had not yet reached consciousness, which is in the collective unconscious, causing as I said, an infection of consciousness which can show, for instance, in a peculiar inflation.

You know, when a person has an unconscious content-say a certain archetype is constellated-then his conscious, not realizing what the matter is, will be filled with the emanation or radiation of that activated archetype.

And then he behaves unconsciously as if he were that archetype, but he expresses the identity in terms of his ego personality, so that everybody who is clearsighted and not prejudiced will say, "Oh, well, that fellow is just inflated, he is a pompous ass, he is ridiculous."

For he unconsciously plays a role and tries to represent something which he has taken to be his own self-of course, not the self in the philosophic sense-but merely his ego personality exaggerated by the influx and emanations of the unconscious archetype.

You see, the unconscious, activated archetype is like a rising sun, a source of energy or warmth which warms up the ego personality from
within, and then the ego personality begins to radiate as if it were God knows-what.

But it radiates its own colors, expresses the archetype in its own personal way, and therefore it appears as if the ego were all-important.

Whereas the ego is of no importance at all in reality, but is simply urged from within, pushed forward and made to perform as if it were important.

The importance is the greatness that is behind.

For instance, you find in the Upanishads the cosmogonic myth of Prajapati, the first being who, when he found that he was all alone, that
there was nothing which was not himself, began to talk to his own greatness, or the greatness within himself spoke to him.'

You see, the original philosophic mind makes that difference-the ego thinks, "I am all alone," a pretty miserable condition.

But there is also a greatness which is peculiarly myself, yet it is not myself; it speaks to me and even tells me that which I did not know.

So this is merely a projection of that original mind which knows very clearly that the opinions of consciousness are of little importance, and that it is a greatness behind that consciousness which speaks the truth.

But if one is unconscious of it, then naturally one has an inflation and behaves as if one were the greatness. Zarathustra Seminars, Page 603-612

Footnote: Burckhardt wrote further: "It has long been clear to me that the world is moving
towards the alternation between complete democracy and absolute lawless despotism .
. . . Only people do not like to imagine a world whose rulers utterly ignore law, prosperity, enriching work, and industry, credit, etc. ... " (Basel, 13 April 1802). The Letters of
Jacob Burckhardt, eel. Alexander Dru (;\lew York, I9.'i:)).

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=PC8XPH60ZKFTHYT3Q572&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=b7999c95-e9ab-40a3-9601-de3d6fd

For many, Toni Wolff, with her extraordinary intuition (which was one of her main gifts as an analyst), (2021-05-18 04:06)

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[1]Phanes Volume 2 -2019

Toni Wolff's name does not appear in Memories, although Jung stressed the vital importance of her help during his crisis years, as evidenced in the 'Protocols of Aniela Jaffé's interviews with Jung for Memories, Dreams, Reflections'.

This 'omission' is by no means insignificant. As Jung told Aniela Jaffé in these interviews, and as notably Barbara Hannah, Tina Keller and Liliane Frey explained, without Toni Wolff's help, Jung would undoubtedly not have been able to throw himself in the experience he began in 1913, or maybe he would not have come out unscathed (Healy 2017:127 and Swan 2006:503).

For many, Toni Wolff, with her extraordinary intuition (which was one of her main gifts as an analyst), was able to accompany her patients in the world of the unconscious like no other, and thus for Jung she played the role of the Anima, of the Soror Mystica, so that some scholars consider her, in some sense, to have been Jung's analyst during this time (see Swan 2006:503, 506; Hannah 1976:118; Wehr 1985:171; for references regarding this discussion, see Healy 2017:349, n.78).

And indeed, Jung explains in the Protocols that with the beginning of the relationship with Toni Wolff, he entered the great chaos of the unconscious.

He also states there, contrarily as earlier certified by Barbara Hannah and Tina Keller, who reckoned that Wolff never had the ability to practice the method of active imagination and

had ‘difficulty to let her own images emerge’ (Swan 2006:506; Hannah 1976:118f.), that Wolff entered a similar stream of images, which he thought he himself unintentionally triggered, and that both their interior experiences were in such a ‘participation mystique’, that it was a common stream and a common task.

One understands thus the importance of the relationship and the level of intimacy he had with his former patient. Jung declared in this same interview that nobody could help him, and that he could speak of this experience with nobody else (not even with his wife, Emma) but Wolff, who also found herself completely disoriented in the same chaos as him.

Toni Wolff seems however to have also been a further help in this crisis. Jung explained the importance of the rational interpretation within the symbolic experience, which enables one to emerge from the chaos of images and not to allow oneself to be possessed by this chaos (Jung 1962b:192, 1929:§64).

In this process of understanding, the young woman’s help and skills were precious: she understood the depth of what he was going through and was ‘recognizing and identifying elements in his visions that C.G. himself may have not seen’ (Healy 2017:124).

According to Jaffé, she helped him with the ‘intellectual penetration of the world of psychic images’ (Jaffé 1971:174; Healy 2017:124).

Another valuable testimony concerning Jung’s therapeutic practice during this time of crisis comes from Tina Keller who was his patient between 1915 and 1924 (Swan 2006:493).

She reported that her analysis began during Jung’s confrontation with the unconscious—-the year Jung began the drawings of Liber Novus—-and therefore the book was often placed on an easel during the sessions, within sight of the patients (Swan 2006:501) and it helped him to explain his introspective method to his patients (Swan 2006:497).

While the therapeutic work Tina Keller did with Toni Wolff (who served as her analyst between 1924 and 1928) was based upon the confrontation with the unconscious, the work she did with Jung prior to this aimed at reinforcing the ego (Swan 2006:498, 506) to ‘withstand the impact of unconscious images’, a psychological condition required for the exploration of the unconscious, of which Jung was aware at least from 1915. Quentin Schaller, Jung’s Alleged Madness: From Mythopoeia to Mythogisation, Page 20-21

1. https://phanes.live/phanes-2-2019/

On The Blissful Islands with Nietzsche and Jung. In the Shadow of the Superman, (2021-05-19 03:59)

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C.G. Jung, Zarathustra Seminars
"It is absolutely necessary that, in the process of individuation, everybody should become aware of their creative instinct, no matter how small it is."

[1]Phanes Volume 1 - 2018

In the second section of the second part of Nietzsche's Thus Spoke Zarathustra [Also sprach Zarathustra] (1883-1885), Zarathustra is on a piece of land called the 'Blissful Islands', delivering a speech to his 'friends'.

The subject of the speech concerns the liberating power of 'willing' to create the 'super-man' [Übermensch], as opposed to the heaviness of Christian values and God.

Zarathustra concludes: 'Now my hammer rages fiercely against its prison. Fragments fly from the stone: what is that to me? I will complete it: for a shadow came to me —- the most silent, the lightest of all things once came to me! The beauty of the Superman came to me as a shadow. Ah, my brothers! What are the gods to me now!' (Nietzsche 1978: 109-112).

Paul Bishop's book On the Blissful Islands is an attempt to interpret these final lines in the light of an aesthetics of the shadow and notions of self-sculpting.

The book traces these two ideas (and practices) to the Platonic and Neo-Platonic traditions, and follows their development in the Italian
Renaissance, in German Idealism (where he claims they culminate), and all the way to C. G. Jung, who is reckoned to have embraced them.

This book displays an impressive array of sources, which it weaves into a densely patterned story of an inherently fascinating topic.

Readers of this review should bear in mind, however, that this is not a historical study in the true sense of the word, but rather a meditation on the symbolical constellation 'blissful islands-shadow-self-sculpting', developed upon an interdisciplinary kind of hermeneutics.

Such hermeneutics handles literary, psychological and philosophical topics, trying to merge them together in a wider understanding, thus recalling Jung's very own interpretative method.

Bishop's investigation is developed on three different levels that correspond to elements from Jung's analytical psychology: the shadow;
the need for sculpting—-in the sense of both the actual art form and the symbolical meaning of self-sculpting—-; the idea of self-transformation.

Seemingly based upon Jung's understanding of Nietzsche's Übermensch Review of Paul Bishop.

On The Blissful Islands with Nietzsche and Jung. In the Shadow of the Superman. London and New York: Routledge, 2017.
ISBN: 978-1-138-79161-6 (pbk). 237 pp. PHANÊS Vol 1, 2018 • PP. 138-141 as the self, this latter topic is in reality at the basis of 'an important aurea catena in the central tradition that links Goethe, Nietzsche and Jung' (xxi).

The first chapter, 'On the Blissful Islands. In the Shadow of the Superman' is dedicated to contextualising the image of Nietzsche's 'blissful
islands' in a wider tradition, commencing with the Greeks.

Dwelling upon the image of the shadow, as interpreted by Jung in his seminar on Zarathustra, Bishop argues that Jung has missed the main question: 'why is it that what comes to Zarathustra as a shadow is not simply the superman, but the beauty of the superman?' (10).

To answer his own question, Bishop develops the rest of the chapter, grounding it on both Nietzsche's aestheticising ethics and Jung's idea of the shadow—-developed throughout an entire tradition: from the Hermetic, Kabbalistic and Neoplatonic schools, through alchemy and Gnosticism, to European mysticism.

Finally, Bishop highlights the centrality of the pregnancy theme in Nietzsche's idea of the Übermensch, whose announcement is 'analogous to that of the Old Testament God', but aims at replacing 'the divine'.

Bishop concludes: 'Because he represents a totality, the superman is beautiful, hence it is the beauty of the superman that came to Zarathustra as a shadow. Beauty is totality; it is both light and dark, both illumination and shadow, both good and evil' (62-63).

‘“Never Cease Chiselling”.

Statues and Self-Sculpting’ is the title of the second chapter, which dwells on the idea of self-sculpting.

In ‘On the Blissful Islands’, Nietzsche wrote that Zarathustra saw ‘an image sleeping in the stone, the image of [his] visions’ (Nietzsche 1978: 111).

The ‘sequence vision to action via questioning and resolution’ constitutes the core of Bishop’s investigation (79).

Such an investigation explores the meaning of sculpture and statues in Platonism, Neoplatonism, Christian Mysticism, Italian Renaissance, Enlightenment, German Idealism—-wherein Bishop, loyal to his own idea, places Nietzsche as well—-, Klages, Cassirer, Manly P. Hall, Heidegger and finally Jung.

Again, the author sees continuity between ‘the path of ascent (Plato)’, the alchemical transformation of ‘the materia prima into the Philosopher’s Stone’ and Nietzsche’s Übermensch: ‘[t]aken together, these ideas constitute a persistent appeal to their reader to embark on the path of self-transformation as well’ (129).

In chapter 3, ‘Shadows or Forms. Life and the Ideal’, this very idea of self-transformation is taken up through a comparison between ‘On the Blissful Islands’ and Schiller’s poem ‘The Ideal and Life’ [Das Ideal und das Leben] (1795).

Here, Bishop notes how Schiller shifted from the first working title ‘The Kingdom of the Shadows’ [Das Reich des Schatten], to ‘The Kingdom of the Forms’ [Das Reich der Formen], to the final one, in order to point out the closeness between shadows, forms, ideal
life and beauty—-not only in Schiller’s thought, but in the whole tradition he is examining.

Again, what is common to Schiller and Nietzsche is the necessity of sculpting to bring the image to reality, while rising up ‘into the aesthetic realm’ (154).

So, Bishop concludes, ‘[r]ead in the light of Schiller’s poem [...] Zarathustra’s reference to “the beauty of the superman” coming to him “as a shadow” can be seen as an example of rhetorical repetition, for the shadow (in the Schillerian sense) is beauty’ (165).

The last chapter of On the Blissful Island with Nietzsche and Jung, ‘Journey’s End. Platonic, Nietzschean, and Jungian Attitudes to the
Body’, focuses on the role of the body in Plato, Nietzsche and Jung.

As opposed to many scholars, Bishop sees not only continuity in Nietzsche’s understanding of the body and Plato’s, but also ‘affinities’ between the two, founded in the notion of ‘hierarchy’ (204).

Bishop concludes his argument by unveiling a lexicological connection in German between ‘power’ [Macht] and ‘to do’ [machen], which he extends to ‘love’ and ‘beauty’:

‘ultimately the will to power is the will to love; and its highest expression is—-beauty’ (208).

In this sense Jung comes back in the discourse with the inscription ‘love never ends’ on the crown brought by the ‘white bird’ at the end of Liber Novus (Jung 2009: 326).

According to Bishop, Liber Novus and analytical psychology must be understood as ‘a new kind of vitalist aesthetics’—-re-articulating the old ‘relation between life and love’ (209).

With these three big claims Bishop makes his point very clearly: ‘Beauty is totality’ (63); ‘the shadow […] is beauty’ (165); love is beauty
and, by extension, life (209).

Such claims are held together by the idea of ‘self-transformation’, which undoubtedly plays a major role in both Nietzsche’s and Jung’s thoughts. Exploring how that very idea originates in such a wide philosophical and literal tradition is helpful as well as fascinating.

Bishop’s writing style, which courses freely along a wide swath of the history of Western thought, requires an in-depth familiarity with continental philosophy, German literature and classical studies.

This is not a book for first-time readers of Nietzsche or Jung—nor for someone not fully steeped in German and classical literature and philosophy.

Moreover, despite Bishop’s extensive knowledge of both Nietzsche and the German language, to endorse his hypotheses, he sometimes draws on The Will To Power.

This is a book that Nietzsche decided not to publish—-despite the many plans he had drawn up—-and which was released after his death, compiled by his sister and Peter Gast (Heinrich Köselitz), with omissions and substitutions, based on their own ethical principles.

Since all of Nietzsche’s Nachlaß is freely accessible online and easy to consult, the question needs to be posed as to why Bishop would prefer to cite this questionable source.

Lastly, despite the plausibility of Bishop’s argument, Jung’s interest in creating ‘a new kind of vitalistic aesthetics’ is implied throughout
but never explicitly proven.

Such a reading, however, can open up new perspectives in the exegesis of Jung and of his literal and philosophical sources, which can really enrich the history of analytical psychology. Gaia Domenici, Review of Paul Bishop. On The Blissful Islands with Nietzsche and Jung. In the Shadow of the Superman, Page 1-4

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1. https://phanes.live/539-2/

This is a lame analogy, like all analogies, for in the psyche there is nothing that is just a dead relic. (2021-05-19 05:33)

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Finally we reach the naked bed-rock...

Carl Jung CW 10

[1]Civilization in Transition

This is a lame analogy, like all analogies, for in the psyche there is nothing that is just a dead relic.

Everything is alive, and our upper storey, consciousness, is continually influenced by its living and active foundations.

Like the building, it is sustained and supported by them.

And just as the building rises freely above the earth, so our consciousness stands as if above the earth in space, with a wide prospect before it.

But the deeper we descend into the house the narrower the horizon becomes, and the more we find ourselves in the darkness, till finally we reach the naked bed-rock, and with it that prehistoric time when reindeer hunters fought for a bare and wretched existence against the elemental forces of wild nature.

The men of that age were still in full possession of their animal instincts, without which life would have been impossible.

The free sway of instinct is not compatible with a strongly developed consciousness.

The consciousness of primitive man, like that of the child, is sporadic, and his world, like the child's, is very limited. Indeed, in accordance
with phylogenetic law, we still recapitulate in childhood reminiscences of the prehistory of the race and of mankind in general.

Phylogenetically as well as ontogenetically we have grown up out of the dark confines of the earth; hence the factors that affected us most closely became archetypes, and it is these primordial images which influence us most directly, and therefore seem to be the most powerful.

I say "seem" because what seems to us the most important thing psychically is not necessarily the most important, or at least need not remain so. Carl Jung, CW 10, Para 55

1. https://smile.amazon.com/Civilization-Transition-Collected-Works-Jung/dp/0691097623/ref=sr_1_1?crid=3NXSKCJISF5R4&dchild=1&keywords=carl+jung+vol+10&qid=1614336

What Really Happened in Ravenna? C.G. Jung and Toni Wolff's Mosaic Vision.
(2021-05-19 06:20)

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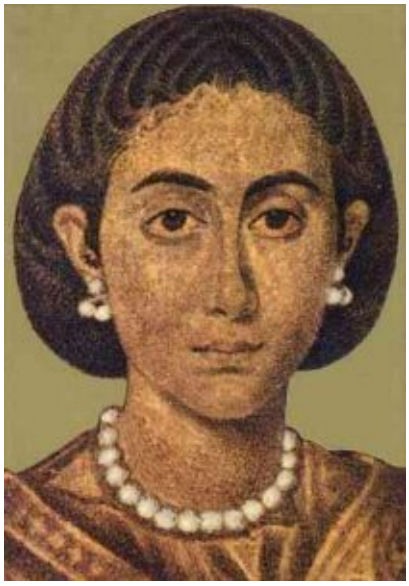

[1]Phanes Volume 3 - 2020

[Note from Blog Owner: Please click on the link to the article where you will find important Photographs and Footnotes]

In 1932, C.G. Jung and Toni Wolff, while visiting Ravenna's Baptistery of the Orthodox, had an experience that Jung later described as
'among the most curious events in my life' (Jung & Jaffé 1965 [henceforth MDR]:285).

They saw what they took to be four early Christian mosaics.

Jung had talked about the meaning of these mosaics at some length while Toni Wolff looked on and listened.

Not long afterwards, however, they were informed that the mosaics they thought they saw did not exist.

Jung spoke of the experience on at least five different occasions, in 1932, 1948, twice in 1957, and 1948.2

One of the 1957 accounts became the source from which was developed the version of the story now found in Jung's posthumous 'autobiography,' Memories, Dreams, Reflections (=MDR:284-287).

For Jung the experience represented a watershed moment in the development of his thought: '

Since my experience in the baptistery in Ravenna, I know with certainty that something interior can seem to be exterior, and that something exterior can appear to be interior.

The actual walls of the baptistery, though they must have been seen by my physical

eyes, were covered over by a vision of some altogether different sight which was as completely real as the unchanged baptismal font' (MDR:287).

Although the MDR version is the most familiar one, E.A. Bennet's account, also from 1957, is the most complete. Here it is in its entirety:

C.G. had spoken to Toni Wolff about the Baptistry of the Orthodox in Ravenna where Galla Placidia was buried.

Early in the fifth century, after surviving a stormy sea voyage to Ravenna, she had built a church there in fulfillment of a vow.

The original church was later destroyed, but her tomb is there.

After visiting the tomb they entered the Baptistry. It was filled with a bluish light, though there was no artificial lighting.

C.G. looked round the building and remarked to Toni, 'Isn't it curious?

Here are these beautiful mosaics on the west, the east, the south and the north in this octagonal building, and I can't remember seeing them before—it's most remarkable for they are so striking!'

In the centre was the font; it was big for it was used for immersion. For twenty minutes they studied the mosaics.

C.G. described them as about twice the size of a tapestry hanging on the verandah (which is about six feet by eight feet).

Each depicted a baptism scene: one of St. Peter sinking into the sea and our Lord saving him; one of the Israelites in the Red Sea, when the water drowned the Egyptians; one of Naaman the Syrian bathing in the water and being cured of leprosy; and one of our Lord's baptism.

The double symbolism of baptism as a saving of life and as a danger of death was shown in each mosaic.

C.G. was particularly impressed by that showing Peter sinking in the sea and stretching out his hand and Jesus reaching for him, this was a most beautiful mosaic of lapis lazuli.

On leaving the Baptistry they went to a shop opposite to get photographs of these mosaics—one of the small shops always found near such places.

They offered pictures of the Baptistry, but none of the mosaics.

They went to another shop—no luck—and to several others, but they could not find the photographs they wanted.

Soon after C.A. Meier was going to Italy and C.G. told him to be sure to visit Ravenna and see these mosaics and get pictures of them, or if he couldn't to take photographs.

Meanwhile C.G. was giving a seminar in the course of which he mentioned the wonderful mosaics he and Miss Wolff had seen in Ravenna, and he described them in detail.

When Dr. Meier returned from Italy he told C.G. that he had gone to the Baptistry in Ravenna but that there were no mosaics
there of the kind he had described. C.G. told this to Toni Wolff who said,

'That's ridiculous, I saw them with my own eyes and you talked of them for about twenty minutes!' 'Nevertheless,'
he said, 'there are no such mosaics.'

So at the seminar he said, 'Ladies and gentlemen, I'm sorry but there are no mosaics'. (Bennet 1985:80-81).

To this account MDR adds in addition Jung's recollection that on his previous visit to the Baptistery there had been windows, which were now covered over by the mosaics (184).

He also identifies the church that 'was later destroyed' in Bennet's account, as San Giovanni Evangelista, and says that it, 'together with its mosaics, was destroyed by fire' in the 'early Middle Ages' (286).

Also included in MDR is a footnote by Aniela Jaffé informing us that Jung 'explained the vision as a momentary new creation by the
unconscious (eine momentane Neuschöpfung des Unbewussten), arising out of his thoughts about archetypal initiation.

The immediate cause of the concretization lay, in his opinion, in a projection of his anima upon Galla Placidia' (286, n. 6; Jung & Jaffé 2013 [henceforth ETG]:314, n. 10).

Perhaps a better English word to bring across the sense of what Jung appears to have meant by Neuschöpfung would be 're-creation' rather than 'new creation,' since Jung seems to have had in mind that the mosaics he and Toni Wolff saw in the Baptistery of the Orthodox were actually visionary restorations of four, long-destroyed mosaics from the basilica of San Giovanni Evangelista.

Marie-Louise von Franz saw in the Ravenna incident a striking parallel to the strange experience of C.A.E. Moberly and E.F. Jourdain, who reported visiting Petit Trianon in 1901 and being transported back to the eighteenth-century 'Versailles of Marie Antoinette,' where, 'they
had not only seen people of that time but buildings which no longer existed, including having passed a little bridge which had disappeared since' (von Franz 1992:115).

However, when one peruses Moberly and Jourdain's book, An Adventure (1913), one immediately observes the striking difference in how they responded to their remarkably mysterious experience as compared to how Jung did. Moberly and Jourdain engaged in what von Franz rightly described as 'years of painstaking research' to determine whether what they saw in the past had really existed in the eighteenth century as they had experienced it.

In contrast, so far as we know, it never seems to have occurred to Jung to return to

Ravenna himself to try to make sense of what had happened there.

Our central purpose here, then, is to explore what Jung might have discovered had he returned to Ravenna to investigate the matter.

We shall suggest an account of what occurred that appears to provide a very straightforward solution:

What Jung and Toni Wolff saw was really there, but not precisely as Jung had described it.

This, we shall argue, was due partly to Jung's misremembering and partly to his misinterpreting what he saw.

Then, afterward, when C.A. Meier visited the baptistery later looking for the mosaics, the description Jung had given him caused him to miss the obvious solution, just as this author, with the same expectations informing him, missed it as well on his first visit to the baptistery.

SORTING OUT THE ACCOUNTS

So far as I have been able to discover, Jung never left an account of the Ravenna incident in his own hand.

All are based on notes taken down by others. All these accounts differ to one degree or another, even on questions as basic as where and when the event actually occurred.

The problem has been further magnified—sometimes understandably, other times quite inexplicably—by the reconstructions of the event in biographies of Jung and other secondary literature about him.

As a result, there is at present no consensus in the literature as to when the event took place, with proposed dates differing by more than twenty years.

This is remarkable since the evidence relating to the matter is actually quite straightforward and definitive, but it is the situation none the less. Furthermore, accounts deriving from Jung himself point to two competing locations as to where the vision occurred.

As a result, before we can address the issue of what Jung and Toni Wolff saw, we must first try to settle the matter of when and where they saw it.

WHEN?

So far as we know, Jung visited Ravenna only twice, once in 1914 on a bike trip with his friend and colleague Hans Schmid-Guisan, and once in 1932 with Toni Wolff. MDR is correct in indicating there were only two visits to Ravenna, but incorrect in placing those visits in 1913 and 'twenty years later,' or 1933 (MDR:284). Both dates, however, are only a year off.

How it came about that these dates were included in MDR is a mystery. Neither of them are supported in any of the drafts of Aniela Jaffé's report of her 3 August 1957 interview with Jung that served as the basis for the MDR version.

In that interview Jung correctly remembered 1932 as the date of his trip to Ravenna with Toni Wolff (who is explicitly mentioned) during which the Ravenna vision occurred. (Protocols [henceforth, Prot.] A.127, cf. B.46, F.621).

Jung also correctly identifies 'Dr. Schmid' as his traveling companion on his previous trip there (Prot. A.129, cf. B.48, F. 623).5

However, he incorrectly recalls, or else Aniela Jaffé incorrectly reports, the first trip's taking place '8 Jahre zuvor' the second, that is to say, in 1924.

Despite the fact that Jung speaks in the first person throughout MDR, he wrote only three chapters for the book, with the rest being mainly
the work of Aniela Jaffé.

By the time the book was finished things had become more complicated, effectively reducing Jung's direct involvement in the project even further.

MDR was never comprehensively reviewed and corrected by Jung, nor did he ever see the manuscript in its final form, much less 'authorize' it.

Consequently when evaluating details such as this in MDR or Jaffé's manuscripts underlying it (the Protocols), it is important to keep in mind the procedure used to produce them.

According to Jaffé, the recording of the original interviews was not a matter of Jung's in any sense dictating his story to her, nor was a recording machine used.

As Jaffé herself insisted, 'Jung never dictated one single sentence of this book [i.e., of MDR]' (Aniela Jaffé to H. S. Bailey of Princeton
University Press, 3 Jan 1984, WMcGP, Bx 50, Fd 9, MD,LOC).

The material was gathered in a relatively informal way.

As Jaffé recalled, Jung 'spoke and followed a sort of Freudian line of associations,' after which, 'When I came home, I took a cup of tea, went immediately to the typewriter: copied my notes and filled them out with [what] was still in my ears [...] out of these puzzle-pieces I had to make one whole story' (Aniela Jaffé to William McGuire, 26 Nov 1981. WMcGP, Bx 44, Fd 10, MD,LOC. Letter included on the microfilm copy of the Papers of C.G. Jung, MSS 21,057, MD,LOC).

Jaffé also tells us in another place that 'Jung never read them [i.e., the Protocols]' (Aniela Jaffé draft statement to the Library of Congress 'Concerning to the origin of the Protocols [Aug 1983],' WMcGP Bx 50, Fd 9. MD,LOC).

Despite the fact that the current edition of MDR continues to give 1913 as the date of Jung's first visit to Ravenna, it has been known for quite a long time that the correct date is 1914.

The date has already been corrected, for example, in Erinnerungen, Träume, Gedanken (henceforth ETG), the German edition of MDR (ETG:312).

Also, in 1975, Jung's son Franz complained that he'd informed Jaffé 'some years ago' about the incorrect date, noting that postcards to Emma proved 'that C.G. was on the 7.4.1914 [7 April 1914] the first time in Ravenna' (Franz Jung to William McGuire, 25 Feb 1975, WMcGP, Bx 3, Fd 3, MD,LOC).

Franz's date appears to be based on a postcard sent from Bologna, Italy, on 5 April 1914 in which Jung tells Emma: 'tomorrow we [he and Schmid-Guisan] will head to Ravenna'. Jung perhaps wrote the postcard on the evening of 4 April 1914, and posted it on the morning of the fifth as he and Schmid-Guisan were starting out on their bicycles for nearby Ravenna.

But although many now accept the 1914 date for Jung's first visit to Ravenna, a surprising number of writers astonishingly name not Schmid-Guisan as his companion on that journey, but Toni Wolff (Bair 2003:248; Healy 2017:124; Lachman 2010:129; Mehrtens 2012:71; Owen 2015:46; Clark-Stern 2010:25-26).

The implication is that the mosaic vision took place on the 1914 visit as well, which Bair clearly implies (cf. 248,729, n. 34) and Healy states outright (2017:124-125).

Ultimately the evidence makes 1914 as the date of the mosaic vision all but impossible. The Protocols specifically identify 'Dr. Schmid' as the one who accompanied Jung on his earlier visit (Prot. A.129, cf. B.48, F.623).

That Schmid-Guisan was indeed Jung's companion on that trip is confirmed as well by the previously mentioned 5 April 1914 postcard Jung sent to his wife Emma from Bologna.

Yet even supposing that Wolff was in Ravenna as well when Jung and Schmid-Guisan arrived there in 1914, as Bair seems to suggest, the
consistent details of the vision story as Jung repeatedly told it rule out the mosaic vision having taken place at that time, and places beyond reasonable doubt that Wolff was, in any case, also in Ravenna with Jung in 1932.

It was then, and not before, that they experienced the mosaic vision together. And this for a number of reasons.

A key feature of the vision story as Jung told it was that it occurred on his second visit to Ravenna and that he was struck not only by the
fact that he had no recollection of the mosaics being there before (Bennet 1985:80), but that he felt sure that on his first visit there had been windows where the mosaics now were (Prot. A.127, cf. B.46, F.621; MDR:284).

In other words, part of the reason the vision was remarkable in the first place is that things seemed different from what they were before.

Even more decisive against a 1914 date for the vision, is the crucial role played by Carl Alfred Meier (1905-1995) in the story.

A consistent feature in Jung's telling is that when he and Toni Wolff returned to Zurich he found that C.A. Meier was soon to travel to Ravenna himself, and so asked him to obtain pictures of the mosaics when he was there, which, as it turned out, Meier was unable to do.

While Meier is referred to only as an ‘acquaintance’ in MDR (285), other accounts specifically name him (Bennet 1985:81; Harding 1948:184; Prot. A.128, cf. B.47-48, F.622-23). The impression as well is given that Meier’s departure for Ravenna occurred, as Bennet has it, ‘soon after’ Jung’s return (Bennet 1985:81).

In MDR Jung simply says that ‘When I was back home, I asked an acquaintance who was going to Ravenna…’ (285).

The Protocols likewise say that Meier was traveling to Ravenna ‘soon’ (bald).

Meier’s role does not fit with an April 1914 date for the mosaic vision because it was on the 19th of that very month that the young Carl
Alfred Meier celebrated his ninth birthday!

Even supposing Jung misremembered its being Meier who went to Ravenna, that it had been somebody else who had returned from Ravenna in 1914 and informed him that the mosaics did not exist, it would make no difference, because Jung can be shown to still believe the mosaics did exist eighteen years later from his comments in the 1932 Kundalini Seminar.

In contrast, when we accept the 1932 date for the mosaic vision given by Jung in the Protocols, all the evidential details snap into focus.

In the various accounts where Jung tells of C.A. Meier’s unsuccessful trip to Ravenna, he speaks about how in the meantime he had spoken about the mosaics as actually existing in a seminar, only to have to admit to the same group after hearing from Meier that they did not (Bennet 1985:81).

The Protocols explicitly identify the seminar in question as the Kundalini Yoga Seminar, where, in the 12 October 1932 session, we actually find Jung speaking in a way that shows he is simply assuming the mosaics were real:

‘if you study the beautiful mosaics in the Baptistery of the Orthodox in Ravenna (which dates from the fourth or the beginning of the fifth century [...] you see four scenes depicted...’ (Jung 1932a:16).

This would mean that even though Jung believed the mosaics existed on 12 October 1932,

he no longer did by the time the last lecture in that series concluded on 2 November 1932.

The date fits as well the part played by Meier, who had replaced Helton Goodwin ‘Peter’ Baynes as Jung’s assistant the previous year
(Hannah 1991:204-205 [esp. n. n.]; Jansen 2003:238, 252-53), and who was actually present at the Kundalini Yoga Seminar, as was Toni Wolff (Jung 1932a:xiv).

All of this fits well a scenario that might have unfolded as follows:

Meier hears Jung’s description of the mosaics during the seminar, takes him aside be-

tween sessions and mentions what he had actually discovered in Ravenna, after which Jung has a word about it with Toni Wolff, who, according to Bennet, responded, 'That's ridiculous, I saw them with my own eyes and you talked of them for about twenty minutes!' (Bennet 1985:81).

And then, when the seminar members had reconvened, Jung tells the whole group what he had just learned from Meier.

WHERE?

Certain ambiguities in Jung's accounts of the mosaic vision have given scholars and Jung biographers false impressions as to the actual
setting of the mosaic vision.

From what Jung says, one might be led to believe that the long-destroyed basilica of San Giovanni, the tomb of Galla Placidia, and the Baptistery of the Orthodox were all part of a single building complex on a single site.

As we read in Bennet's account:

'The original church was later destroyed, but her tomb is there. After visiting the tomb they entered the Baptistry' (1985:80).

A similar impression of the near proximity of tomb and baptistery is given in MDR (284): 'we went directly from the tomb into the Baptistery of the Orthodox' (my italics).

The potential confusion caused by these statements can be seen, for example, in McLynn's mistake in placing the Tomb of Galla Placida
in the Church of San Giovanni (apparently forgetting Jung's claim that the church had been destroyed in the middle ages), and Kerr's apparently thinking the baptistery stands above the tomb when he speaks of how Jung and his companion 'meditated long on the stained-glass windows of the chapel above the tomb of Galla Placidia' (Kerr 1993:406).

But, of course, Kerr did not get his reference to stained-glass windows from Jung, who never mentions such, nor from any trustworthy source.

Neither the tomb nor the baptistery have (nor had) stain-glass windows.

The windows of the tomb are made of thinly-sliced, caramel-coloured alabaster, and those of the baptistery, of plain glass (which may or may not have been opaque in 1932 as they are today).

In the Spring of 1973 a five-page letter written on a small notepad arrived in the offices of Routledge & Kegan Paul Ltd, London.

The letter, dated 26 April, was entirely dedicated to pointing out what its author, a certain J. Fletcher of Essex, considered errors in the account of the mosaic vision in MDR.

In the process of 'correcting' the account, however, Fletcher makes a number of errors in fact and logic himself.

The first of his criticisms, however, was entirely just:

Dr Jung says [...] [']We went directly from the tomb [of Galla Placidia] into the Baptistry of the Orthodox['].

This statement is, I am sure, not correct because the Tomb of Galla Placidia is nowhere near the Baptistry of the Orthodox which lies the other side of the city (2 miles or so)!! one cannot go directly into one or the other. (J. Fletcher to [Routledge & Kegan Paul, Ltd], Apr [1973], 1-2. WMcGP Bx 3, Fd 3, MD,LOC).

Although the baptistery is not anything like two miles away from the tomb, it is in another part of the city, a considerable walk of many blocks amounting to a half a mile or so. And this truly does make the language of going directly from one to the other at the very least unusual.

In his 15 May 1973 response, Norman Franklin, writing on behalf of the publisher, bemoaned the fact that 'the Editor concerned with the
book did not bother to check Jung's memories [...] and he died about ten years ago,' making it impossible to correct.

He did however suggest the possibility that the matter might be rectified in 'a future critical edition.'

Franklin passed the letter on to William McGuire, who, in turn, sent it to Aniela Jaffé, at the same time writing to Fletcher as well explaining
that MDR was not part of Jung's Collected Works, and that it was Jaffé 'alone who decides on and approves changes in the text.' (William
McGuire to J. Fletcher, 18 May 1973. WMcGP Bx 3, Fd 3, MD,LOC).

McGuire suggested that, in his own view, 'Jung's apparent errors in remembering (some 30 years later) the religious sites of Ravenna are of equal interest with his fantasy of the mosaics'.

He also suggested that since Fletcher was apparently the first to take concrete issue with MDR's account of the Ravenna incident, he might consider writing up a small article and submitting it to Spring Journal then edited by James Hillman, whose address McGuire passed along.

And that is where the matter ended.

And yet all the while a possible solution to the conundrum suggested itself in a part of the Protocols that never made it into MDR.

For Jung the memory of his going directly from the tomb of Galla Placidia to the Baptistery of the Orthodox played an important part in
his explanation of the mosaics being a 'momentary new creation by the unconscious' whose 'immediate cause [...] lay [...] in a projection of his anima upon Galla Placidia' (MDR:286, n. 6).

'During a stormy crossing from Byzantium to Ravenna in the worst of winter,' explained MDR, 'she made a vow that if she came through safely, she would build a church and have the

perils of the sea represented in it' (286).

Similarly, in his 'confrontation with the anima,' Jung had also 'come close to drowning,' a connection which, as he suggested, might cast 'a certain light' on the mosaic vision (MDR:285).

From this perspective Jung could have merely wanted to stress that the visit to the second site occurred soon enough after the first for Jung's intense feelings of connectedness with Galla Placidia to still be active and psychically effectual.

But, in fact, there appears to have been more to it.

In MDR we are told that upon leaving the Baptistery Jung went to Alinari to buy pictures, but found none.

Given that time 'was pressing' since it 'was only a short visit,' he decided to postpone trying to obtain pictures until later (285).

At this point in the Protocols, Jung explains that the reason time was pressing was that they still wanted to see San Vitale.

The Tomb of Galla Placida is actually on the grounds of San Vitale, quite literally in its back yard, so that if you want to see it today you have to present your ticket at the San Vitale gate and approach the tomb either by walking around, or more conveniently, through San Vitale.

So, if for some reason Jung and Wolff went from the tomb to the baptistery and then back to San Vitale, that would indeed represent an unusual departure from the usual itinerary for visiting those sites.

In light of this, it seems perfectly natural for them to say they went 'directly' from the tomb to the baptistery, and only afterward back to San Vitale, rather than doing the more obvious thing of viewing the tomb and San Vitale together first and then going on to the baptistery.

Perhaps since San Vitale is one of the most magnificent churches in Ravenna, they wanted to visit the baptistery first, since it was small, and then save San Vitale for last.

DID JUNG MISREMEMBER WHERE THE MOSAIC VISION HAPPENED?

Disparities in the accounts led the author to consider another possibility.

What if Jung had gotten confused as to where he and Toni Wolff saw the mosaics?

What if he had simply sent C.A. Meier to the wrong place, with the predictable result?

What if the mosaics in question were to be found in some side chapel or alcove of one of Ravenna's other great, mosaic-clad UNESCO World Heritage ecclesiastical monuments:

Sant' Apollinare Nuovo, Sant' Apollinare in Classe,23 San Vitale, the Arian Baptistery, the Archiepiscopal Chapel, or the Tomb of Galla
Placidia itself?

I later learned that already in 1957 the same question had troubled publisher Kurt Wolff, who had instigated the MDR project.

Wolff sought an answer to the question from the eminent art historian Erwin Panofsky (Kurt Wolff to Erwin Panofsky, 7 Dec 1957.

Thanks to Sonu Shamdasani for telling me about this letter and providing a copy).

But, as I would soon discover, he need not have worried because Jung was not confused on that point.

This single exception, to be discussed later, is a confusion in the accounts as to whether the vision took place in the Arian Baptistery (the Protocols) or the Baptistery of the Orthodox (all the other accounts except Knoll).

Jung gave one other detail beyond the mosaics we may look to when trying to answer the where question, namely the reference in the Bennett account to the 'bluish light, though there was no artificial lighting' (1985:80).

Jung remarks on this unusual blue light in most of the other accounts as well.

The reference to the mysterious blue light endows the accounts with a certain numinous quality, especially given Jung's claim that there had been 'no artificial lighting.'

But for me it raised the more straightforward question as to which mosaic programs in which Ravenna buildings might cause such a phenomenon to occur under certain light conditions?

And it was actually in thinking about this blue light, that it became obvious that a trip to Ravenna itself would be necessary if I hoped to answer the question posed by my title.

In view of Jung's account, one of the most surprising things I encountered upon arriving in Ravenna and walking from the train station
along Viale Carlo Luigi Farini towards the centre of the old city was the imposing form of the 5th century basilica of San Giovanni Evangelista grandly rising to my left scarcely more than a block from the station (Fig. 2).

This was the church Galla Placidia had built and decorated with mosaics in fulfilment of the vow she made at sea while in danger of drowning, the church Jung reported as having been destroyed by fire along with its mosaics in the ‘early Middle Ages’ (MDR:286).

And yet, there it was, still standing.

To get into the basilica itself you must go around to the other end of the edifice and enter the atrium courtyard through a 14th century gothic marble gateway that depicts an incident in which John the Evangelist purportedly appeared to the Empress and left his sandal behind in order to provide the basilica with a proper relic (cf. Schoolman 2016:107-108).

As already noted, Jung seemed to imply, or at least that is how several writers have interpreted him, that the visionary mosaics he and
Toni Wolff saw in 1932 represented spontaneous recreations of mosaics that had perished long ago in the fire that had allegedly destroyed this basilica.

But, in fact, San Giovanni Evangelist wasn’t destroyed in their early Middle Ages (although it was badly damaged in World War II by a
bomb intended for the nearby rail yard), nor were its mosaics destroyed by fire. They were actually removed in 1568 and replaced with a new iconographic program partly at least consisting of frescos.

Image: Francesco Longhi, Vow of Galla Placidia (detail), 1568

Jung spoke of the existence of a sketch of Galla Placidia in a boat in the Ambrosiana in Milan, which he says he never saw (MDR:286;
Harding 1948:185; Knoll).

But there is also still extant a fresco painting by Francesco Longhi nearer at hand that is actually from San Giovanni entitled Vow of Galla Placidia during the Tempest.

It is on display in Ravenna itself in the Museo Nazionale Ravenna in the Cloister of San Vitale (Fig. 3).27 It was produced in 1568, that is to say, in the same year the old mosaics were taken down, and therefore may have been intended as a replacement for the mosaic version of the scene being removed

One of the first things I encountered upon entering the basilica were
two posters representing alternative reconstructions of the original mosaic
program (Fig. 4).28 Both contain the same basic elements but distributed somewhat differently on the apse wall.

The reason the original mosaics can be confidently recreated is that Girolamo Rossi (Hieronymus Rubeus) provided a full description of them, presumably from personal knowledge, in his Historiarum Ravennatum, libri decem, which was published in 1572, only four years after they were removed (Rossi 1572:85-86).

Yet even long before Rossi, the ninth-century writer Agnellus of Ravenna in his Liber pontificalis ecclesiae Ravennatis (Book of the Pontiffs [Bishops] of the Church of Ravenna) had also included descriptions of key details in the mosaic (Agnellus 2004:124,151).

Both reconstructions showed two images of Galla Placidia in a boat on either side of the top-most band.

The centrepiece of the entire iconographical program was Christ ‘seated on a throne and illuminating the whole basilica’ (Rossi in Davis-Weyer 1986:17).

He is surrounded by twelve sealed books and holds an open book in his hand that contains the words of Matthew 5:7, ‘Blessed are the merciful for the shall obtain mercy.’ In the centre above the bishop’s cathedra was a mosaic depiction of St. Peter Chrysologus (431-450) with his arms outstretched chanting the mass.

We shall have more to say about Chrysologus later.

According to the information we have, then, the mosaics Jung and Toni Wolff saw in the Baptistery of the Orthodox were likely not miraculous recreations of the mosaics that once decorated San Giovanni Evangelista.

The descriptions given by Agnellus, Rossi, and Muratori, in any case, do not match those given by Jung.

THE ‘SO-CALLED’ TOMB OF GALLA PLACIDIA

Another point of interest relating to the interpretation of Jung’s attribution of the mosaic vision to ‘a projection of his anima upon Galla
Placidia,’ is the question of where Galla Placidia’s body was actually buried, where her actual tomb is to be found. Jung felt that the fact that he and Toni Wolff went directly from the building now called Galla Placidia’s tomb to the baptistery was instrumental in bringing about the visionary event.

But whatever connection Jung experienced with the Empress Galla Placidia, it did not

arise from a nearness of her physical remains.

The tomb contains three sarcophagi, one of which is labeled ‘Sarcophagus so-called of “Galla Placidia”’, and goes on to explain that it is really not Galla Placidia’s, since she ‘was almost certainly buried in Rome, where she died in 450 A.D’.

Despite the little yellow signs outside the monument which still describe it as the ‘Mausoleo di Galla Placidia,’ in scholarly writing since Bovini ‘the structure has been more correctly referred to as the “so-called mausoleum”’ (Bovini 1950:14-18;1956:7, acc. to Deliyannis 2001:289-291, n. 2).

There is in fact no contemporary account as to where Galla Placidia was buried (Deliyannis 2001:289), nor of the construction of the cruciform chapel in Ravenna now identified as her tomb (Mackie 1995:396).

The claim that Galla Placidia was buried there dates from the 13th century (Deliyannis 2001:293), although in the 9th century Agnellus passed along a popular belief that she was buried in the monasterium of St. Nazarius, a part of San Vitale where a number of the bishops of Ravenna were buried.

San Vitale, however, was not built until the century after Galla Placidia’s death (Agnellus 2004:151, n. 33; Deliyannis 2001:293-294).

THE ARIAN BAPTISTERY OR THE BAPTISTERY OF THE ORTHODOX?

The confusion in the sources alluded to earlier, as to whether the mosaic vision took place in the Arian Baptistery and the Baptistery of
the Orthodox, it became immediately clear upon visiting both that the latter was eminently more likely. Both are built on more or less the
same pattern, although the Baptistery of the Orthodox is taller.

Both are octagonal with almost identical windows.

In his description of the setting of the vision Jung told Bennet that ‘In the centre was the font, it was big for it was used for immersion’ (Bennet 1985:80).

That is true of the Baptistery of the Orthodox, which indeed has an enormous baptismal font, but not of the Arian Baptistery, whose font is not present and was already gone before either of Jung’s Ravenna trips.

In addition, the walls of the Arian Baptistery are all of bare, sandy coloured, reused Roman bricks (Deliyannis 2010:180).

No ancient decoration of any kind remains on the walls.

There is only the famous central ceiling mosaic showing the baptism of Jesus. In contrast, the Baptistery of the Orthodox is heavily decorated throughout, and very much dominated by a deep-blue mosaic ground.

It further became clear that if Jung’s memory was correct in equating blue light with the

building where the mosaic vision took place,
it reduced the possibilities to three locations:

(1) the Tomb of Galla Placidia itself,

(2) the chapel in the Archiepiscopal Palace/Museum, and
(3) The Baptistery of the Orthodox.

The intensity of the effect in these three locations is due to the dominant dark-blue ground of the mosaics and differs somewhat according to light and weather conditions outside.

But as to Jung's claim that there was 'no artificial lighting,' at the time, while such might have been a possibility during his 1914 visit, by 1932 electric lights would have almost certainly been in place, probably since c. 1911 for the Tomb of Galla Placidia and c. 1919 for the Archiepiscopal Palace/Museum and the Baptistery of the Orthodox.

Very possibly Jung hadn't noticed the electric lights because they were unobtrusively placed, just as they are today.

In any case my initial visit to all three of these buildings left me feeling much as C.A. Meier must have felt when he visited in 1932 and
reported back that the mosaics Jung saw were not there.

I suspect the problem was that the expectations provided in advance as to what Meier (and I) were looking for, caused both of us to overlook key details that told the real story.

In fact, what I ultimately discovered in Ravenna, was that the things Jung spoke about were/are, in a sense, really there, just where

he said they were, in the Baptistery of the Orthodox. But not in the form he remembered.

I would like to say I discovered the crucial key piece of evidence through my own observation in the baptistery, but in fact when I entered it the second time, I already knew what it was.

I had stumbled across it in the little shop next door in the Archiepiscopal Palace, for all I know the same location Jung described as 'a shop opposite,' where he and Toni Wolff had gone looking for photographs more than 80 years before (Bennet 1985:81).

It was in a small book by a certain Giovanni Montanari, published by the Diocese of Ravenna (2001:73-74). The remarkable thing is that there was really no reason I should have missed it on my first visit to the baptistry, but I did.

And because I did, it makes me less surprised that C.A. Meier did as well.

The accompanying chart marked Figure 5 shows the contents of the four visionary mosaics as presented in Jung's five different accounts of
them. We notice that the only scene that all the accounts agree on was Peter sinking beneath the waves, and Christ rescuing him.

It was clearly the one Jung thought most significant, due to the danger of death by drowning implied.

In his 12 October 1932 lecture on Kundalini Yoga, Jung contrasted present day Christianity, in which 'there is no danger in being baptized'
with the baptism portrayed in the Baptistery of the Orthodox which, he said, dates 'from the fourth or the beginning of the fifth century, when the baptism was still a mystery cult,' and 'a symbolical drowning,'

accompanied by 'the danger of being swallowed by the monster' (Jung 1932a:16). However, Jung's description of the interpretation of baptism as 'still a mystery cult,' at the time of the original decoration of the Baptistery of the Orthodox is not correct.
Christianity at that period in Ravenna rather represented triumphant Imperial Orthodoxy. By the time the baptistery was initially built in the early 5th century under Ravenna's 16th bishop, Ursus (c. 405-431?), and decorated under its 18th bishop, Neon (c. 450-473), the main lines of Christian Orthodoxy had already been firmly drawn. So there can be little doubt as to what the actual baptismal liturgy was like that was performed in the baptistery in its earliest days, nor how little it would have differed from the current baptismal liturgies of the Western Roman Catholic and the Eastern Orthodox Churches. 35
This can be clearly seen in descriptions of the baptismal liturgy in the contemporary writings of Ravenna's prolific Peter Chrysologus, Ravenna's 17th bishop (between Ursus and Neon), and especially in those given by the nearby and near-contemporary Ambrose of Milan (374-397). In fact, the baptismal ritual as it would have been practiced in the early days of the Baptistery of the Orthodox has been ably reconstructed by Wharton (1987:358-375), and further described by Marchal (2016:22-25, 27-28).36

Despite all this, Jung was correct in saying that the association of baptism to drowning, and the danger of death generally, is present to some degree in the baptistery's decorative program. In the second band of decorations, distributed between the baptistery's eight windows, are stucco figures of sixteen Old Testament prophets. In small niches above each prophet are much smaller stucco scenes, three of which are especially relevant in linking baptism to the danger of death. In one account Jung spoke a mosaic depicting Jonah and the whale. Although there is no such mosaic in the baptistery, one of the small stuccos in this second band shows Jonah being attacked by not one but two whales (or more precisely sea monsters). There is also another small stucco showing Daniel between two lions in the lions' den. And then, as if associating elements from those two, a third shows a Christus Victor scene, a youthful Christ as victorious warrior, with his cross over his shoulder, an open bible in his hand, and his feet on the necks of a serpent and a lion (Fig. 6). 37
To us the animals that have taken hold of Jonah look more like dogs than sea monsters, but such they are. Indeed, similar features (e.g., ears, front legs) also appear on the sea monster waiting to swallow Jonah on the 6th century ivory Murano Diptych in the Museo Nazionale

Ravenna, although in that case the animal has a proper sea-monster tail
(Fig. 7).

That Jung remembered seeing a depiction of Jonah is explicitly mentioned in the Esther Harding account (1948:184), but there is a reference in Jung's 1932 account that may also allude to the Jonah stucco when he speaks about the decorations of the chapel associating baptism 'with the danger of being swallowed by the monster' (Jung 1932a:160).

In early Christian art, the stories of Jonah and Daniel were commonly seen as symbolically representative of death and resurrection.

And yet Jung intuited correctly that finding such scenes in a baptistery was at the very least unusual.

As Robin M. Jensen points out:

'Despite their symbolic associations with baptismal rebirth and their frequent appearance in funereal iconography [...] Lazarus, Jonah, and Daniel rarely, if ever, appear in surviving decoration of early Christian baptisteries.' 'The exception,' she explains in a footnote, 'is the Orthodox Baptistery in Ravenna, which includes stucco decoration that shows Jonah and Daniel' (Jensen 2012:149, n. 49).

But all this is secondary to what Meier had missed and I hadn't noticed on my own first visit.

In the initial 1932 account, Jung only mentions two baptism scenes and the scene of Peter sinking and calling out to Jesus.

The later, more elaborate descriptions of four large mosaics all date from many years later, one from 1948, two from 1957, and one from 1958.

And, as we said before, the only mosaic that appears in all his accounts is that of Peter sinking and calling out to Jesus.

As it turns out, Jung wasn't making that up, he was simply misremembering it.

What one has to do when visiting the chapel to see this is to read the elaborate Latin mosaic passages that run along the top edges of the arches above the baptistery's four large niches.

In particular it is the inscription on the south-west arch, just to your right as you enter the octagonal building, that captured Jung's particular attention.

That inscription paraphrases Matthew 14:29-32 and reads: 'Jesus, walking on the sea, takes the sinking Peter by
the hand and at the command of the Lord the wind ceased.'

This was the 'crucial key' I spoke of earlier.

The four arches contain two paraphrases of New Testament verses, and two quotations

from the Latin Vulgate Book of Psalms as follows:

All four inscriptions have to do, directly or indirectly, with water, but not with the danger of drowning.

The only one reflecting that is the one with Peter sinking down and calling for help, the only mosaic Jung mentioned in all the accounts (Fig. 8).

There are a number of things that need to be said about this arch.

When we ask how far back the mosaic inscription about Peter's drowning goes, that is to say, whether it goes all the way back to the time of the original decoration, when according to Jung, Christianity was 'still a mystery cult,' there is a complication.

When Giovanni Ciampini made the earliest extant depiction of the baptistery's arches and their inscriptions in the late seventeenth century,
he represented the arch that today contains the inscription about Peter as completely blank except for a portion of a central monogram (Ciampini

And yet later, when Rafaelle Garrucci proposed his own restoration of the inscriptions he apparently felt that at least some of the words of the Peter inscription could still be discerned.

Presenting the inscription as it is today, we put those letters Garrucci thought were still present in uppercase and those completely lost in lowercase: 'ih[su]s AMBULAns SUPER MARE PETRO MERGENTI MANum capit et iubenTE DOM[I]No ventus cessavit' (Garrucci 1873-1881:37-38).

If what Garrucci says is correct, the major elements of the statement survived and the basic inscription might indeed be ancient. Garrucci's proposed restoration differed slightly from the one we see today, and the one Jung would have seen in 1932.

The current restoration was already in place by 1878 (Richter 1878:22).

Meier, who was apparently quite fluent in Latin (Kirsh 1996:292), failed to notice these mosaic arch inscriptions.

Yet it is not entirely surprising given the fact that abbreviations are used, words run together, and the passages of Scripture are interrupted in the middle of three of the four arches by complicated monograms.

But, as we said before, it also may simply be because he had been given to expect pictures not texts.

But however that may be, Jung himself appears to have noticed them and worked out at least the one dealing with Peter sinking down.

PETER SINKING OR THE JORDAN RISING?

The other item calling for explanation is Jung's firm insistence that he remembered not

just a text but an image of Peter's sinking and
being rescued.

In all his accounts he mentions this, but stresses it most emphatically in the MDR:

I retained the most distinct memory of the mosaic of Peter sinking, and to this day can see every detail before my eyes: the blue of the sea, individual chips of the mosaic, the inscribed scrolls proceeding from the mouths of Peter and Christ, which I attempted to decipher (MDR:285, agreeing with the Prot. A.128, cf. B.47, F.622).

It is important to remember that Jung's recollection here was taken down in 1957, a full quarter century after the event.

Furthermore, two details In Jung's account might seem to signal the fact that his memory of what he saw was not precise.

One is his reference to the 'inscribed scrolls [Spruchbänder], proceeding from the mouths of Peter and Christ' (Prot. A.128, cf. B.47, F.622 and ETG:313).

In saying this Jung is anachronistically projecting a feature very common, say, in 14th or 15th century European art back into the 4th through 6th century Christian mosaics of Ravenna where such are not to be found.

The other detail is that despite the mention here of 'individual chips of mosaics or frescos is reflected in the Protocols, the remainders of which show themselves in the use of the compromise term 'mosaic frescoes' to describe them in MDR (284 = Mosaikfresken in ETG:312).

The Protocols themselves alternate between calling them mosaics and frescoes.

However, It is actually hard to believe that this confusion derived from Jung himself, given the extent to which he attempted to simulate mosaics in his own art, as for example, in the Red Book (Hoch 2018:41-42 and Jung 2009:11,32,72, 79, 107,133).

Since we now know that Jung was responding in other cases to real items in the baptistery, it seems likely as well that he did not simply
invent or imagine the image he had in mind of Peter sinking down.

That being the case, an explanation might be found in Jung's having actually misinterpreted another item in the baptistery's iconographic program that was actually there, but did not represent Peter at all.

In the baptismal scene medallion on the ceiling of the baptistery, we are not surprised to see the two figures of John the Baptist and Jesus.

And yet, on the lower right of the mosaic we also see a third figure emerging from the water, a figure whom, I am suggesting, Jung took to be Peter sinking beneath the waves and lifting his hand towards Jesus (Fig. 10).

But the figure is not Peter, he is the river god representing a personification of the Jor-

dan river (Jensen 1993:36).

As strange as it may seem to us now, the presence of the personified Jordan in scenes of the Baptism of Jesus was already on its way to becoming an iconographical commonplace when the mosaic was first installed.

The reason he is there is to show the reaction of the Jordan to the baptism of Jesus.

We see him as well in the baptismal scene of Ravenna's Arian Baptistery (Fig. 11), and in the baptism panel on the back of the sixth-century throne of Bishop Maximian on display in Ravenna's Archiepiscopal Palace/Museum, just next door to the Baptistery of the Orthodox.

Another example from the period is a sixth-century ivory in the British Museum.

The theme of the personified Jordan reacting to Jesus' baptism was also a common motif in the preaching of the period.

We see this, for example, in a Sermon by St. Peter Chrysologus (d. 450):

…if the Father thunders from heaven, if the Son stirs up the waters of the Jordan, if the Holy Spirit appears in bodily fashion from on high, why is it that the Jordan, who fled at the presence of the Ark of the Covenant, did not run away when the whole Trinity is present? Why is it? It is because the one who shows homage and deference [i.e., the Jordan] begins to be fearful no longer. (Sermon 169.5, A Fourth on Epiphany / Chrysologus 2005:280).

Chrysologus, one of the figures depicted in the mosaics of Galla Placidia's San Giovanni Evangelista, was the bishop of Ravenna and
the immediate predecessor of bishop Neon who originally decorated the Baptistery of the Orthodox.

Other examples may be cited. St. Jerome (d. 420) similarly personifies the Jordan, which, he says, 'dried up when Josue led the Israelites into the Land of Promise, [but] now longed to gather together all its waters into one place, if it could, to bathe the body of the Lord' (Homily 89, For Epiphany / Jerome 2004:230).

Or again, slightly earlier, St. Cyril of Jerusalem (d. 386) who wrote that: 'Since then before His coming in the flesh, the sea saw Him and fled, and Jordan was driven back, the Lord took to Himself His body, that the sea might endure to behold Him, and that Jordan might without fear receive Him' (Catechetical Lectures 12.15 / Cyril 1839:130).

The depictions of the personified Jordan in the baptismal scenes in Ravenna's two baptisteries represent him as fearlessly showing deference to Christ, as in Chrysologus's and Cyril's comments.

But in the one on the back of Maximian's ivory throne and the British Museum ivory he is either busily gathering up water, as in Jerome's remarks, or turning to flee, in reenactment and fulfillment of the Exodus event described in Psalms 114:3: 'The sea looked and fled, Jordan turned back' (NRSV).

The inclusion of the personified Jordan has persisted in Orthodox Iconography, such that, as Jensen points out, ‘The figure still appears in most Orthodox Icons of the Baptism’ (Jensen 2012:186, n. 34, cf. Ouspensky & Lossky 1982:164-165).

It is he that is alluded to, though not explicitly named, in the Painters Manual of the 17th and 18th century Orthodox writer Dionysius of Fourna, who indicates in his pattern for Icons of the Baptism of Jesus, that ‘Below the Forerunner in the Jordan is a naked old man lying
bent up, who looks back at Christ in fear and holds an urn from which pours water’ (1989:33).

Although none of the Ravenna depictions show the personified Jordan with an urn with water pouring out of it, an ivory panel from the Werden Casket (5th cent.-800), now in London’s Victoria and Albert Museum, does. 42 Similarly the famous Drago Sacramentary (c. 845–55)43 combines the Jordan’s urn with Jerome’s theme of the river’s longing ‘to gather together all its waters into one place [...] to bathe the body of the Lord.’

If we are right in thinking that Jung made the mistake described, it helps us make sense of his comment that ‘at least the main features’ of
what he and Toni Wolff saw ‘had been the same.’ (MDR:285).

According to Bennet, when Jung told Wolff the news that no such mosaics existed, she responded, ‘That’s ridiculous, I saw them with my own eyes and you talked of them for about twenty minutes!’ (Bennet 1985:81, my italics).

To put it in another way, Toni Wolff saw things in the baptistery and Jung interpreted what she saw for her.

And from this perspective Wolff could indeed have felt very confident that she really had ‘seen’ what Jung was describing.

Another point it makes sense of is Jung’s firm conviction about seeing ‘the blue of the sea, individual chips of the mosaic, the inscribed
scrolls proceeding from the mouths of Peter and Christ, which I attempted to decipher’ (MDR:285).

The mosaic background surrounding the personified Jordan in the baptistery is not blue but gold.

However, the stone fragments making up the mosaic settings for the four passages on the arches that Jung ‘attempted to decipher’ are a deep, beautiful blue.

The picture, then, that finally emerges probably went something like this: Jung and Toni Wolff go to see the Baptistery of the Orthodox. Jung begins translating and explaining what is written above the arches.

When he comes to the one about Peter sinking, he starts to make connections to other links between baptism and death in the larger iconographical program of the baptistery.

He points out the mosaic in the centre of the ceiling that seemed to him to represent a combined scene of the baptism of Jesus by John and the saving of Peter from sinking down in

the water.

He calls her attention as well to the three stuccos of Daniel, Jonah, and the triumphant Christ.

Afterward he recalls all these details as being presented in four mosaics.

But the ultimate organising basis for his memory was provided by the four arches with their Latin inscriptions.

CONCLUSION

On at least five different occasions, C.G. Jung told the story of how he and Toni Wolff saw and discussed four mosaics in Ravenna that did
not exist, that had apparently represented some sort of shared visionary experience.

It was, he said, ‘among the most curious events in my life’ (MDR: 285).

So far as we know Jung never returned to Ravenna afterwards to investigate the matter further, and his own accounts of it contain
significant differences in detail not only with regard to what was seen, i.e., the actual contents of the mosaics, but also precisely when and where the incident took place.

Secondary literature discussing the incident has only magnified the confusion surrounding it.

The purpose of this article, then, has been to investigate and assess every aspect of this remarkable incident. In the process, the author traveled to Ravenna in order to clarify, to whatever extent possible, what Jung himself might have discovered had he ever returned.

The article’s principal conclusions are as follows:

First, the Ravenna mosaic incident occurred in 1932, not in 1914 as is currently either asserted or implied in several recent Jung biographies, nor in 1933 or 1934 as is implied in the current English and German editions of Memories, Dreams, Reflections (MDR:284/ETG:312).

The 1914 date is based on the evidentially unsubstantial but widely accepted claim that Toni Wolff was Jung’s companion on his first trip to Ravenna.

So far as we know Jung only visited Ravenna twice, once in 1914, with his friend Hans Schmid-Guisan, and once in 1932, with Toni Wolff.

In addition to the bare fact of Wolff’s presence with Jung in Ravenna in 1932 rather than 1914, a number of the other elements in Jung’s telling of the story conspire to establish beyond doubt that 1932 was the correct date of the Ravenna incident.

The implied dates of 1933 and 1934 are the result of imprecise language being used.

Jung was not imprecise, however, in the 3 August 1957 interview with Aniela Jaffé that

served as the basis for this section of Memories, the date he gave there was 1932.

Second, the incident occurred in Ravenna's Baptistery of the Orthodox, not in the city's equally famous Arian Baptistery as Jung mistakenly recalled on one occasion, nor in any of Ravenna's other mosaic-bearing UNESCO World Heritage buildings.

Third, what Jung and Toni Wolff saw in the Baptistery of the

Orthodox did exist. The event was not some sort of didactic parable, nor was it a joint 'fantasy,' as Jung Collected Works editor William McGuire once called it (William McGuire to J. Fletcher, 18 May 1973. WMcGP Bx 3, Fd 3, MD,LOC), nor, finally, was it a startling example of exteriorization phenomena, according to which, 'constellated unconscious contents often have a tendency to manifest themselves outwardly somehow or other' (Jung 1950:322).

What Jung and Wolff saw was actually there but was partly misremembered and partly misinterpreted, and in each case in ways that might seem to fit well with Jung's own self-identification as a thinking-intuitive type (Jung & Freeman 1959:435-436. See, further, footnote 46).

What Jung actually saw were four Latin inscriptions done in mosaic on the baptistery's four inner arches, which, along with three stucco
scenes (Daniel in the lion's den, Jonah and the sea monsters, and Christ as Christus Victor), and a misidentified figure in the ceiling mosaic, seemed to contribute to an overarching motif connecting baptism with the danger of death, especially death by drowning.

All these elements combined in Jung's memory to become four large mosaics.

The only one of these mosaics whose description remained consistent in all Jung's accounts was said to depict Peter crying out while sinking down after trying to walk on the water like Jesus, and Jesus rescuing him.

What Jung was misremembering here was the very real Latin inscription on the baptistery's south-west arch that paraphrases Matthew 14:29-32 and reads in English: 'Jesus, walking on the sea, takes the sinking Peter by the hand and at the command of the Lord the wind ceased.'

In Memories, Jung speaks of having a 'distinct memory of the mosaic of Peter sinking' with 'every detail before my eyes' (MDR:285).

We argue that in this case Jung's recollection was based on a misinterpretation of the scene on the baptistery's ceiling that shows a third
figure besides Jesus and John the Baptist rising up out of the water on the right side of the picture with his hand lifted up towards Jesus.

The figure actually represents not a sinking Peter, as Jung seems to have thought, but the common iconographical motif of the personified Jordan rising up to do homage to Jesus at his baptism Ronald V. Huggins, What Really Happened at Ravenna, Phanes Vol. 3 2020, Page 76-115

1. https://phanes.live/phanes-3-2020/

Carl Jung on “Moses’ – Anthology (2021-05-20 03:49)

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[1]Aion

Carl Jung on “Moses’ – Anthology

There is an uncanonical tradition that Moses left his father’s house at the age of twelve in order to instruct mankind. Carl Jung, CW 5, Para 531

Similarly, Christ was lost by his parents, and they found him teaching wisdom in the temple, just as in the Mohammedan legend Moses and Joshua, lose the fish and find in its stead Khidr, the teacher of wisdom. Carl Jung, CW 5, Para 531

Christ, as the baptized, is here the subordinate, while John plays the superior role, as in the case of Dhulqarnein and Khidr, or Khidr and Moses, and Khidr and Elias Carl Jung, CW 5, Para 288

The journey of Moses with his servant Joshua is a life-journey (it lasted eighty years). They grow old together and lose the life-force, i.e., the fish, which “in wondrous wise took its way to the sea” (setting of the sun) Carl Jung, CW 5, Para 291

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The hero is himself the snake, himself the sacrificer and the sacrificed, which is why Christ rightly compares himself with the healing Moses-serpent (fig. 258.09b) and why the saviour of the Christian Ophites was a serpent, too. It is both Agathodaimon (fig. 037) and Cacodaimon. In German legend we are told that the heroes have snake’s eyes Carl Jung, CW 5, Para 593

In the Old Testament the magic power glows in the burning bush and in the countenance of Moses; in the Gospels it descends with the Holy Ghost in the form of fiery tongues from heaven. In Heraclitus it appears as world energy, as “ever-living fire”; among the Persians it is the fiery glow of haoma, divine grace; among the Stoics it is the original heat, the power of fate Carl Jung, CW 7, Para 108

Khidr symbolizes not only the higher wisdom but also a way of acting which is in accord with this wisdom and transcends reason. Moses accepts him [Khidr] as a higher consciousness and looks up to him for instruction. Carl Jung, CW 9i, Para 247

The tale shows how the immortality-bringing rebirth comes about. Characteristically, it is neither Moses nor Joshua who is transformed, but the forgotten fish. Where the fish disappears, there is the birthplace of Khidr Carl Jung, CW 9i, Para 248.

In men, Eros, the function of relationship, is usually less developed than Logos. The Other, the fourth, corresponds in the Gnostic quaternities to the fiery god, "the fourth by number," to the dual wife of Moses (Zipporah and the Ethiopian woman), to the dual Euphrates (river and Logos), to the fire. Carl Jung, CW 9ii, Para 29

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This heat is a projection of her own unrealized emotion of a feeling that has intensified into a physical effect but remains unrecognized. Even her facial expression was altered (burnt) by it. This recalls not only the changed face of Moses but also that of Brother Klaus after his terrifying vision of God. It points to an “indelible” experience whose traces remain visible to others, because it has brought about a demonstrable change in the entire personality Carl Jung, CW 10, Para 643

The power of evil is also compared to the strength of the unicorn, as in Psalm 22\21: “Save me from the lion’s mouth: for thou hast heard me from the horns of the unicorns;.” On these metaphors is based Tertullian’s allusion to Christ: “His glory is that of the bull, his horn

is that of the unicorn." This refers to the blessing of Moses. Carl Jung, CW 12 Para 520

Now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time it resembles Michelangelo's sitting Moses-it is Elijah. Carl Jung, Liber Novus, Pages 248-9, Footnote 187.

The primordial experience is not concerned with the historical bases of Christianity but consists in an immediate experience of God (as was had by Moses, Job, Hosea, Ezekiel among others) which "convinces" because it is "overpowering." Carl Jung, Letters Vol. II, Page 424.

I feel rather like old Moses, who was permitted to cast but a fleeting glance into the land of ethno-psychological problems. Carl Jung, Letters Vol. II, Page 433.

The witch doctor has a very ancient book which was given to him by a monk of Einsiedeln who liked him when he was a boy. It is a reprint of an older volume and contains the so-called sixth and seventh books of Moses. E.A. Bennet, Meetings with Jung, Page134

And who in Hell would have invented the Decalogue? That is not invented by Moses, but that is the eternal truth in man himself, because he checks himself. Carl Jung, Evans Conversations, Page 16.

… a text that was inscribed on Mary's [Mellon's] ring and was a favorite of Jung's: "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." William McGuire, Bollingen: An Adventure, Page 114

Who, confronted with such a picture, would not recall the words of Moses: "And the earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1 :2). How could the earth have conceived life if it was not fitted out as a bride by the forces of activity? Carl Jung, Zofingia Lectures, Para 216

The magical rod lies in a cupboard together with the 6 & 7th books of Moses and the wisdom of Hermes Trismegistus. Carl Jung, The Black Books, Vol. IV, Page 228

The sixth and seventh books of Moses (that is, in addition to the five contained in the Torah) were published in 1849 by Johann Schiebel, who claimed that they came from ancient Talmudic sources. The work, a compendium of Kabbalistic magical spells, has proved to be enduringly popular. Carl Jung, The Black Books, Vol. IV, Page 230, fn 104

The journey of Moses with his servant Joshua is a life-journey (it lasted eighty years). They grow old together and lose the life-force, i.e., the fish, which "in wondrous wise took its way to the sea" (setting of the sun). When the two notice their loss, they discover at the place where the source life is found (where the dead fish revived and sprang into the sea) Khidr wrapped in his mantle, sitting on the ground. In another version he was sitting on an island in sea, "in the wettest place on earth," which means that he had just been born from the maternal depths. Where the fish vanished Khidr, the Verdant One, was born as a "son of the watery deep," his head veiled, proclaiming divine wisdom, like the Babylonian Oannes-Ea, who was represented in fish form and daily came out of the sea as a fish to teach the people wisdom. Carl Jung, CW 5, Para 291

The sun is also symbolized by the face of Moses, with the horns meaning radiation, therefore

they would be the horns of power. And his face radiated such light when he came down from Sinai that only when it was veiled could the people gaze upon it; that would be the sun in the form of enlightened man. Also the sun is symbolized by the crown of Helios, the sun god, the radiation or the crown of sun rays which the old Caesars used to wear; one sees it chiefly on Roman coins. There the sun would express the human mind or understanding, or the human spirit, it would be a specifically human quality. But here the sun is in the form of the animal. Carl Jung, Visions Seminar, Page 1028

Following Vollers, we may compare Khidr and Elias (or Moses and his servant Joshua) with Gilgamesh and his brother Eabani (Enkidu). Gilgamesh wanders through the world, driven by fear and longing, to find immortality. His journey takes him across the sea to the wise Utnapishtim (Noah), who knows how to cross the waters of death. There Gilgamesh has to dive down to the bottom of the sea for the magical herb that is to lead him back to the land of men. On the return journey he is accompanied by an immortal mariner, who, banished by the curse of Utnapishtim, has been forbidden to return to the land of the blessed. But when Gilgamesh arrives home, a serpent steals the magic herb from him (i.e., the fish slips back into the sea). Because of the loss of the magic herb, Gilgamesh's journey has been in vain; instead he comes back in the company of an immortal, whose fate we cannot learn from the fragments of the epic. Jensen believes that this banished immortal is the prototype of Ahasuerus. Once again we meet the motif of the Dioscuri: mortal and immortal, the setting and rising sun. The Mithraic bull-sacrifice is often represented as flanked by the two dadophors, Gautes and Cautopates, one with a raised and the other with a lowered torch. They form a pair of brothers whose characters are revealed by the symbolic position of the torches. Cumont not unjustly connects them with the sepulchral Erotes, who as genies with inverted torches have a traditional meaning. One would stand for death, the other for life. There are certain points of resemblance between the Mithraic sacrifice (where the bull in the centre is flanked on either side by dadophors and the Christian sacrifice of the lamb (or ram). The Crucified is traditionally flanked by two thieves, one of whom ascends to paradise while the other descends to hell. The Semitic gods were often flanked by two paredroi; for instance, the Baal of Edessa was accompanied by Aziz and Monimos (Baal being astrologically interpreted as the sun, and Aziz and Monimos as Mars and Mercury). According to the Babylonian view, the gods are grouped into triads. Thus the two thieves somehow go together with Christ. The two dadophors are, as Cumont has shown, offshoots 61 from the main figure of Mithras, who was supposed to have a secret triadic character. Dionysius the Areopagite reports that the magicians held a feast in honour of τοϋ τρι-πλασίου Μίθρον (the threefold Mithras). Carl Jung, CW 5, Para 293

1. https://smile.amazon.com/Aion-Researches-Phenomenology-Collected-Works/dp/069101826X/ref=sr_1_1?dchild=1&keywords=jung+aion&qid=1614257731&sr=8-1

Carl Jung: Do not give away your daughter, but set her on her [Salome] own feet. (2021-05-21 03:36)

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I’m not sending you [Salome[away.

You must not be far from me.

But give to me out of your fullness, not your longing. I cannot satisfy your poverty just as you cannot still my longing.

You possess nothing, so how can you give?

Insofar as you give, you demand. Elijah, old man, listen you are a patriarchal Jew, you have an old-fashioned gratitude.

Do not give away your daughter, but set her on her [Salome] own feet.

She might dance, sing or play the lute before people, and they might throw flashing coins at her feet and cannot still my longing. Carl Jung, The Black Books, Vol. IV, Page 252

McCarthy is an exponent of American one-sidedness, which is what gives him the fanatical, paranoid character. **(2021-05-21 04:09)**

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Figure 3.3 **James Kirsch with Thomas, 1937.** *Photographer unknown. Courtesy Thomas B. Kirsch.*

[1]Jung-Kirsch Letters

Dear Kirsch,
Prof. Dr. C. G. Jung
Kusnacht-Zurich
Seestrasse 228 11 September 1954

My silence is mainly due to the fact that, as much as possible, I've been refraining from dealing with my mail: for once I really needed to take a vacation.

Unfortunately, our summer was horribly rainy; only now is the weather decent, and I can truly recover.

My correspondence long ago got completely out of hand.

My essay about the Trickster really was a preface to Radin's new version of the "Winnebago Trickster Myth."

Since then, Brody who is publishing the book-has also included Kerenyi, who writes about Hermes and related subjects.

Unfortunately the book's now been retitled: Der gottliche Schelm.

I resisted this designation; it really is about the divine fool, and originally I wrote my essay only about this figure which - as I said - has absolutely nothing to do with a "scoundrel."

The purpose of this publication is not quite clear to me; the book is presented in an incredibly expensive and luxurious edition, with no relation whatever to its content.

I am glad you've had the experience of the primitive ceremonies; I never saw the katchina, only the buffalo dances of the Pueblo Indians of Taos, where I made friends with the old Locotenente Gobemador, Ochwiii Biano.

The clowns whom you saw are the famous "Delight Makers,"lll about whom some hundred years ago Bandelier wrote a charming book of the same name.

They are relatives of the trickster figure.

Of my two writings, Synchronicity and Job, I can say: "Habent sua fata libelli."

In America no one except Knoll of Princeton has properly understood what I mean by it; especially the statistics have just driven people crazy.

Therefore I decided to take all tables out of the book and have replaced them with a description in words, probably with the same result, that people cannot get away from their causalistic thinking habits. It won't come out until next spring.

In contrast, Job will be printed in England in short order, though significantly not in America; the Bollingen Press prefers to keep its distance, because Job could be misunderstood as "unamerican activity"!

The other day I received a manuscript by Progoff, in which he discusses the question of synchronicity very skillfully, especially under the aspect of archetypes.

In Europe there are a few people who understand synchronicity: among them, it seems, some young physicists who are interested in it.

It's especially not understood what an excellent joke was made with the astrological statistic; people have even thought I wanted to prove
something in favor of astrology.

It's hardly worthwhile to go on any more about all these stupidities.

Mysterium Coniunctionis is currently in press, but I haven't received any proof-sheets yet.

It will perhaps interest you to learn that hardly were my letters published in the Weltwoche119 when the "saucers"120 also appeared above Zurich.

One of the first was observed by my own physician, the second by a military flying officer.

A whole squadron was seen near Lake Constance, as well as in Southern Germany.

I have received a whole series of letters with further observations; consequently we are obviously not dealing only with American phenomena.

I then received further information which could be very interesting, but I must wait until I have seen the eyewitness myself, for which there's some possibility.

You are quite right:

McCarthy is an exponent of American one-sidedness, which is what gives him the fanatical, paranoid character.

It’s probably not a genuine paranoia; he gives me more the impression of being an instrument of the American collective.

The difficulty you’re encountering with the authorities in connection with your seminar seems completely incomprehensible to me.

After all, you can receive anyone you want in your house, it seems to me.

With regard to your essay "The Red One" I’ll report at a later date; I haven’t yet had a chance to read it.

Meanwhile I remain, with best greetings,

Yours truly,

C. G. JUNG Carl Jung, Jung-Kirsch Letters, Page 207-210

Joseph Raymond McCarthy (1908-1957): a United States Senator from Wisconsin, 1947-57.

From February 1950 until December 1954, when he was formally censured by the Senate, McCarthy carried on a demagogic campaign against Americans with alleged Communist affiliations.

He attacked government officials, politicians, members of the armed forces, and a wide array of intellectuals, clergy, and artists.

McCarthy’s popularity fell in 1954 and his campaign ended, after his methods were publicly exposed by the Army-McCarthy Hearings and
two TV newscasts by Edward R. Murrow. Carl Jung, Jung-Kirsch Letters, Page 209, fn 122

Dear Professor!
139 So. Beverly Drive
Beverly Hills, Calif.
27 November 1954125

I’m very sorry that I haven’t written to you in such a long time.

During the time Meier was here - we now jokingly refer to it as the "Meier month" - there was simply no time for writing.

He had to keep an enormously full schedule. Of course,

I also accompanied him on all his excursions into the countryside and to the ocean.

My kind neighbor never even called the police on me. So it all came out well. Meier also weathered it very well. His visit was a great success.

The essential factor was his personality, with which he doubtless made a deeper impression on all who came into contact with him than any of our earlier visitors.

Whether or not he was also accepted is a completely different question.

What so much distinguishes him, besides his enormous scholarship, is his ability to let the ucs. speak and his respect for the numinosity of the ucs.

Especially in this respect he was well accepted by some in the Club, and rejected by others.

The latter found particular fault with the fact that he never really "analyzed" the dreams and never really rounded them off by stating: "The dream means such and such."

Also his public appearance may have had a different effect than he perhaps expected.

As a condition of his visit he had stipulated that he wanted to lecture at universities and medical schools. His greatest success - also his best lecture - was at the Mental Hygiene Society, where 600 people, mostly "laymen", were present.

He found the most limited response with the psychiatrists, and that’s where he was also most reticent.

We also had him as a guest in our house and enjoyed his company. In private we never spoke a word about psychology.

I was deeply impressed by his ability to experience music, and that he lived his shadow so consciously.

This intensive, extraverted way of life brought my inner process almost to a standstill.

But then we continued just as intensively, and in the end something like a temporary inner unification occurred.

While I have not been sleeping well for years and have often been plagued by my gout attacks, my sleep is now much better, and the gout has left me in peace. (Toi! toil toil)

What keeps disturbing me, though, is the fact that this process is interrupted again and again by intensive affects.

None of them manifest outwardly, but the process is interrupted again and again, sometimes for days.

Then it costs me a great effort to re-direct the intensity of these affects to the process.

Recently I had a mental picture before falling asleep: Someone who is coming to see

me brings along a horse.

I know he knows how he can water the horse at the large, round trough that I own. Then I see the trough before me, filled with water.

A week later I had a dream in which a woman enters a room and ignites the spirits(!) with which the same round trough is filled.

I clearly see the colorless, little flame flickering in the middle of the trough.

Then she laughs mockingly, sarcastically, as if to say: "Now a great explosion will occur."

However, nothing happens, and the flame continues to bum peacefully.

This sarcastic attitude of the anima points to a similar attitude in my consciousness, of which however I'm not really conscious.

To that extent this dream is compensatory.

I am also glad that the vessel is now whole, and I notice from other, external things that there is a relative wholeness.

I have a lot of dreams and images but cannot get close to active imagination.

In the meantime, I was unfortunately unable to continue writing this letter.

In a subsequent dream I was conversing with you, and your figure transformed into that of a boy who was your nephew.

Since that time an intensive soliloquy has been flowing. Despite some suffering I am doing quite well.

Also in the outer world a number of changes for the better have taken place.

The only trouble I'm having is that I no longer have any need to work with Meier and (or) Liliane Frey.

I don't have a negative attitude toward them, but simply feel a need to keep working by myself.

Only with you I'd like to discuss a great many things - and here I'm very conscious of your work overload.

I would like to come to Zurich again in the summer of 1955 -Deo concedente- and hope to be able to see you then.

Before closing, I'd like to say something briefly about McCarthy.

In the Gestaltungen des Ubw (p. 54), you write: "I do not want to promise to define an

absolute boundary between possession and paranoia."

McCarthy is certainly an exponent of American one-sidedness.

I just wanted to say that while observing his conduct on the television screen I received the impression that he personally has already crossed this boundary.

To make sure I have no illusions that we Jews are free of this collective phenomenon, I've learned that his "evil spirit" is a Mr. Cohn, and his closest collaborator is Rabbi Benjamin Schulz.

But I believe that remarkable changes are taking place in the American unconscious.

Whether they will be strong enough to prevent the threatening war, with its apocalyptic consequences, is difficult to predict.

I have a whole series of dreams, esp. of young people, in which the hydrogen bomb plays a part.

Dear Professor, to conclude I would like to send you and your wife my most heartfelt wishes for Christmas.

With most cordial greetings,

Faithfully yours,

JAMES KIRSCH

Enclosed is a photograph137 which I took during Meier's seminar on 25 October 1954.

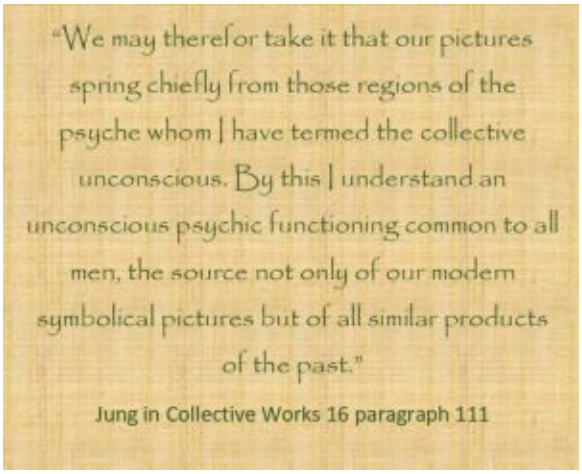
Figure 8.2 **C. A. Meier, Zurich.** *Photo: ©1958, James Kirsch. Courtesy Thomas B. Kirsch.*

James Kirsch, Jung-Kirsch Letters, Page 211-213

1. https://smile.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/0415419212/ref=sr_1_1?crid=2AGTBAJO9TS21&dchild=1&keywords=jung+kirsch+letters&qid=1

there is nothing more fatuous than the attitude of the missionary who pronounces the gods of the “poor heathen” to be mere illusion. **(2021-05-22 03:00)**

[paypal _donation _button border="5"]


“We may therefor take it that our pictures spring chiefly from those regions of the psyche whom I have termed the collective unconscious. By this I understand an unconscious psychic functioning common to all men, the source not only of our modern symbolical pictures but of all similar products of the past.”
Jung in Collective Works 16 paragraph 111

[1]The Practice of Psychotherapy CW 16

I have purposely avoided loading my lecture with theory, hence much must remain obscure and unexplained.

But, in order to make the pictures produced by my patients intelligible, certain theoretical points must at least receive mention.

A feature common to all these pictures is a primitive symbolism which is conspicuous both in the drawing and in the colouring.

The colours are as a rule quite barbaric in their intensity.

Often an unmistakable archaic quality is present.

These peculiarities point to the nature of the underlying creative forces.

They are irrational, symbolistic currents that run through the whole history of mankind, and are so archaic in character that it is not difficult to find their parallels in archaeology and comparative religion.

We may therefore take it that our pictures spring chiefly from those regions of the psyche which I have termed the collective unconscious.

By this I understand an unconscious psychic functioning common to all men, the source not only of our modern symbolical pictures but of all similar products in the past.

Such pictures spring from, and satisfy, a natural need.

It is as if a part of the psyche that reaches far back into the primitive past were expressing itself in these pictures and finding it possible to function in harmony with our alien conscious mind.

This collaboration satisfies and thus mitigates the psyche’s disturbing demands upon the latter.

It must, however, be added that the mere execution of the pictures is not enough.

Over and above that, an intellectual and emotional understanding is needed; they require to be not only rationally integrated with the conscious mind, but morally assimilated.

They still have to be subjected to a work of synthetic interpretation.

Although I have travelled this path with individual patients many times, I have never yet succeeded in making all the details of the process clear enough for publication.

So far this has been fragmentary only.

The truth is, we are here moving in absolutely new territory, and a ripening of experience is the first requisite.

For very important reasons I am anxious to avoid hasty conclusions.

We are dealing with a process of psychic life outside consciousness, and our observation of it is indirect.

As yet we do not know to what depths our vision will plumb.

It would seem to be some kind of centring process, for a great many pictures which the patients themselves feel to be decisive point in this direction.

During this centring process what we call the ego appears to take up a peripheral position.

The change is apparently brought about by an emergence of the historical part of the psyche.

Exactly what is the purpose of this process remains at first sight obscure.

We can only remark its important effect on the conscious personality.

From the fact that the change heightens the feeling for life and maintains the flow of life, we must conclude that it is animated by a peculiar purposefulness.

We might perhaps call this a new illusion.

But what is “illusion”?

By what criterion do we judge something to be an illusion?

Does anything exist for the psyche that we are entitled to call illusion?

What we are pleased to call illusion may be for the psyche an extremely important life-factor, something as indispensable as oxygen for the body—a psychic actuality of over-whelming significance.

Presumably the psyche does not trouble itself about our categories of reality; for it, everything that works is real.

The investigator of the psyche must not confuse it with his consciousness, else he veils from his sight the object of his investigation.

On the contrary, to recognize it at all, he must learn to see how different it is from consciousness.

Nothing is more probable than that what we call illusion is very real for the psyche—for which reason we cannot take psychic reality to be commensurable with conscious reality.

To the psychologist there is nothing more fatuous than the attitude of the missionary who pronounces the gods of the “poor heathen” to be mere illusion.

Unfortunately we still go blundering along in the same dogmatic way, as though our so-called reality were not equally full of illusion.

In psychic life, as everywhere in our experience, all things that work are reality, regardless of the names man chooses to bestow on them.

To take these realities for what they are—not foisting other names on them—that is our business.

To the psyche, spirit is no less spirit for being named sexuality. Carl Jung, CW 16, Para 111

1. http://Ihavepurposelyavoidedloadingmylecturewiththeory,hencemuchmustremainobscureandunexplained.But,inordertomakethepicturesproducedbym

Letters of C.G. Jung and Hilde Kirsch (2021-05-22 04:47)

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Figure 12.1 **Hilde Kirsch at 70.** *Photo: ©1972, James Kirsch. Courtesy Thomas B. Kirsch.*

[1]Jung-Kirsch Letters

LETTERS OF C. G. JUNG AND HILDE KIRSCH

The documents of the C. G. Jung - Hilde Kirsch correspondence, found at the Kirsch archive and the ETH Library archive, are not numerous and are of varying degrees of interest.

The following letters exchanged by Jung and Hilde Kirsch (Hildegard Silber) are selected for their intrinsic value, and because they may cast important side-lights on the main text of this volume.

Frau Hildegard Silber
Gordonstr. 2,
Tel Aviv.
Palestine.

Dear Mrs. Silber,
Dr. C. G. Jung
Kusnacht-Zurich
Seestrasse 228
11 June 19341

The problem you present to me concerns the religious meaning of the transference, which is still apparently unresolved for you.

As long as the transference is active in the essentially instinctive realm, it’s like an ape with

the sun in its head.

This ape searches instinctively for the ideas that are buried in Egypt, from whence comes Mosaic wisdom.

It must be rediscovered, that which Egypt originally taught the children of Israel through Moses.

The image in your dream of the Jewish second-hand shop then changes into the unappetizing pancake, which you make yourself.

One must eat what one cooks in one’s own kitchen; that is, when the traditional symbols have lost their magical power.

Since I would not want to correspond behind the back of your treating physician,

I have taken the liberty of sending this letter to Dr. Kirsch, so that he will be informed about our correspondence.

Typewritten in German, on letterhead, this is the first known letter from Jung to Hilde Kirsch. It was enclosed in Jung’s letter to James Kirsch, "your treating physician," on 11 June 1934 (p. 57).

At the time, Hildegard Silber (widowed by the death of Hermann Silber in Berlin, June 1933) was living in Tel Aviv and seeing James Kirsch for analysis.

She had met Jung at the Berlin Seminar in June/July 1933, and at Eranos in August 1933, when the Kirsch and Silber families spent two months in Ascona. Jung-Kirsch Letters, Page 280, fn 1

Dr. C. G. Jung 8 February 1935
Kusnacht-Zurich
Seestrasse 228

Dear Mrs. Silber,

Since I am now in the middle of the semester and must go on a trip at the end of March, it is entirely impossible for me at the moment to accept further patients.

I’ll get back to my practice on the first of May at the earliest, and then, too, I’ll be so busy that I can’t promise anything for the time being.

I’m giving so many lectures that I have to reduce my practice in any case.

Before I’d have time for a new patient, one or another patient would have to drop out.

Very respectfully yours, c. G. JUNG

Notwithstanding Jung's refusal, Hildegard Silber began to work with both him and Toni Wolff in the spring of 1935, and returned for five more weeks' work in 1937.

In June 19 3 6, writing from London, she tried to schedule future sessions with Jung.

That letter, the earliest that now exists from Hilde Kirsch to Jung, can be roughly translated as follows:

London
3 June 19366

Dear Professor Jung!

I recently [wrote?] to Fraulein Wolff, so you may perhaps know that I've been through a very hard time.

I wouldn't like to make [illegible word] demands on your time, and inquire only if you might have time for me in the winter.

I could make myself free here for only about 3 weeks and would have to arrange it carefully with my [enormously?] large household.

This month I'm expecting the baby, and I have the feeling that with this pregnancy a great inner process, as well, has been set in motion.

I'm very isolated here, since the Jungian analysts who have now come here have so much to do with transplantation and outer reality,
they aren't adapted to [illegible word].

I'd be very grateful to you if you could make time for me in November or January. I hope [illegible word] practice allows

[illegible word] with you [after?] January 1.

With respectful greetings,

Yours, HILDE KIRSCH

On 15 December 19 3 6 Hilde Kirsch wrote to request a letter of recommendation (eine Empfehlung), which she could show to the Home Office.

She explained that Dr. Michael Fordham was seeing her for analysis, but that without Jung's recommendation she was not permitted to work analytically.

Jung's reply has unfortunately been lost, but evidently he sent the needed letter. 8 and in 1937 Hilde Kirsch became, officially, an analyst.

Some of Hilde ’s letters between 1937 and 1939 contain urgent requests for additional analytic sessions, to which Jung replies with regret, pointing to his own full schedule, his health, and the political events of the time.

In July 1938 he wrote that he would be unable to give her an hour during his trip to England, either on his way to Oxford or on his way back (Jung to H Kirsch, 2 July 1938, ETH Library archive).

In the spring of 1939, however, he wrote that, although he had intended to schedule no consultations during his short stay in London, he
would make an exception in her case.

He offered her a session on 3 April, 4 pm, at the Montague Hotel (Jung to H Kirsch, 20 March 1939, ETH Libra,y archive).

Four months later she wrote to schedule further sessions. By the time Jung answered, the war had broken out.
London

13 August 1939

Dear Professor Jung,

May I remind you of our conversation in London in April, when you promised to grant me a few hours after the summer.

As you know, I have a huge household and many other responsibilities as well, and I can only get free for 14 days.

I’d be very grateful if you could tell me quite soon when you can take me. I’d like to see you more than once during the 14 days.

Hoping you’re otherwise well.

With respectful greetings,

Yours,

HILDE KIRSCH

Kusnacht
2 September 193910

Dear Mrs. Kirsch,’

Under the circumstances our appointment will have to be cancelled. We also have a general mobilization here.

With warm greetings,

Yours truly,

C. G. JUNG

Jung sent very few letters to James and Hilde Kirsch during the war. The following appears to be his reply to a letter from Hilde (now missing), about the family move to Los Angeles in 1940.

Frau Hilde Kirsch,
6621 Drexel Avenue,
Los Angeles, Calif.

Dear Mrs. Kirsch,

Prof. Dr. C. G. Jung
Kusnacht-Zurich
Seestrasse 228 5 May 194112

This is a time when millions of people are threatened by catastrophes and perhaps must be destroyed by these catastrophes.

In Germany the catastrophe came to you. You had to leave Germany.

Then you arrived in England, where the catastrophe again reached you.

You did not have to leave England, but you were unable to do otherwise.

No one can say that you should have stayed in the London raids.

But when suffering comes to human beings, it is always better to stay with the first suffering where one can remain.

For this suffering is still comprehensible.

The second, which comes anyway, is usually incomprehensible, and that is worse.

In America you have landed on virgin ground, where everything begins again from below.

You must begin there from below, in order to live; otherwise it won't work. For this I wish you the necessary insight and patience!

With cordial greetings,

C. G. JUNG

Kusnacht
15 October 1954

Dear Mrs. Kirsch,

Excuse me for writing to you as briefly as possible, since I’m very pressed by work.

Your dream is extraordinarily clear and simple: If you think about the meaning of Christ as a Jewish reformer, who tried to resolve the demonic contrast between good and evil in Yahweh by setting up an exclusively positive or "good"

God-concept, then you can easily recognize the analogy, that in "Job" once again a peculiar rectification of the God-concept takes place.

Not only I, but also you, become symbolically transformed, inasmuch as you quite obviously assume the role of the Mother of God and the Queen of Heaven.

This is naturally to be understood in the sense of individuation, and then no misfortune has occurred.

It just shows you, in complete clarity how we, as correct personalities, participate in the life of the archetypes, and how they attempt to realize themselves in ordinary human life.

Everything else you can easily interpret for yourself.

With best greetings,

Yours truly, [no signature in transcription]

In early 1959 Hilde Kirsch wrote to Aniela Jaffe, requesting a certificate from Jung.

She needed the document urgently, to make it possible for her to continue practicing as a psychologist in California.

She apologized for making a demand on Jaffe s time but asked her to write a letter certifying her training and experience.

Her deadline with the State of California was rapidly approaching.

The letter ends,

"I thought I had at least come far enough so that my whole existence wouldn’t be called into question again "

(H Kirsch to A. Jaffe, 18 February 1959, ETH Library archive).

Jung sent her the following certification.

18 March 195918

To whom it may concern:

I have known Mrs. Hilde Kirsch, 906 Thayer Avenue, Los Angeles, California, since 1933.

Mrs. Kirsch attended my seminar on clinical material in 1933 in Berlin.

She came to Zurich, Switzerland, in 1935, had 4 months of intense training with me and attended my private seminar and the lecture course I gave at the Eidgenossische Technische Hochschule (Swiss Federal Institute of Technology), Zurich.

Mrs. Kirsch returned in 1937 for additional training with me, personal as well as clinical.

In 1936 I authorized her to work as an Analytical Psychologist.

In 1939 Mrs. Kirsch attended a seminar I gave in London at the Institute of Medical Psychology, Malet Place, London, England.

After the war she returned again to Zurich in 1950, 1951, 1953, 1955 and 1958, to continue her training.

Dear Professor,

I'd like to thank you sincerely for the letter you wrote to James, regarding my broken legs.

I've reflected on it very similarly to the way you described it, but for the moment I still don't know at all how I'm supposed to arrive at these changes and what it's all about.

It may interest you to know, I was especially conscious that I might fall, because for a year I've been in a depression.

So I was wearing my Swiss mountain boots and carrying a hiking stick from Zermatt.

I was in the desert with my children, and we were walking into a very archaic palm forest.

I was just saying to my children,

"I wonder how and what the Zermatt stick will reach towards this opposite landscape," when I fell and broke both ankles.

Everything seems to be healing well, and next week the cast will be taken off one leg.

I do hope you are coming through the winter well, and that you don't feel too tired. I hope to be able to see you again this year.

Once again many thanks, Yours truly,

HILDE KIRSCH
Dear Professor,
Mrs. Hilde Kirsch

906 Thayer Avenue
Los Angeles 24, California
Hotel Sonnenberg, Zurich 31 October 1960

I am endlessly thankful that you are feeling better, though it hurts very much, of course, that I can't see you.

But I cannot depart without wishing you, in this manner at least, all that is good and increasing strength, and I hope that the enclosed small items will also help a little with that.

Yours truly, HILDE KIRSCH

Frau Dr. Hilde Kirsch
906 Thayer Avenue
West Los Angeles,
Calif.

Dear Mrs. Kirsch,
Prof. Dr. C. G. Jung
Kusnacht-Zurich
Seestrasse 228
2 November 1960

Please accept my sincere thanks for the tasty gift with which you remembered me.

I deeply regret that circumstances were so unfavorable this time that I couldn't receive you.

Such incidents are unfortunately to be expected at my age. One becomes unreliable.

I can only thank you warmly, once again, and wish you a good trip home.

With best greetings to your husband and to you, I remain

Yours truly,

C. G. JUNG Jung-Kirsch Letters, Pages 280-288

1. https://smile.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/0415419212/ref=sr_1_1?crid=2AGTBAJO9TS21&dchild=1&keywords=jung+kirsch+letters&qid=1

Mrs. Jung: Does the snake symbolize the instinctive side of Zarathustra the archetype, too? (2021-05-23 04:16)

[paypal _donation _button border="5"]

A PRINCETON UNIVERSITY PRESS E-BOOK
Nietzsche's Zarathustra
Notes of the Seminar given in 1934-1939.
Two Volumes
JUNG, C. G., AND JAMES L. JARRETT, ED.
PRINCETON

[1]Zarathustra Seminars

Mrs. Jung: Does the snake symbolize the instinctive side of Zarathustra the archetype, too? Does it belong only to Nietzsche the man?

Dr. Jung: Well, that is a question.

As far as I know we have no proof that the eagle and the serpent played a particular role with Zarathustra himself, but it is a fact that Zarathustra was a philosopher or teacher whose aim was to establish the predomination of the spirit.

In the centuries before Christ we find traces everywhere of the effort to make the spirit predominate over matter.

So one could say Zarathustra was already such an eagle, overcoming the earth principle.

Now, the question whether the eagle and the serpent symbolize the instincts of Nietzsche is just what I was asking.

How do you like this symbolism, where the snake appears to be coiled round the neck of the eagle?

This is a very unusual formulation, not at all classical; as far as my knowledge goes, it is usually wriggling in its claws, overcome by the eagle. Zarathustra Seminars, Page 229

1. https://smile.amazon.com/Nietzsches-Zarathustra-Notes-Seminar-Given/dp/0691099537/ref=sr_1_2?crid=3931GGACA7YDK&dchild=1&keywords=jung+zarathustra+seminars&qid=

"My Most Difficult Experiment" (2021-05-23 08:34)

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[1]Red Book

"My Most Difficult Experiment"

In 1912, Jung had some significant dreams that he did not understand. He gave particular importance to two of these,
which he felt showed the limitations of Freud's conceptions of dreams. The first follows:

I was in a southern town, on a rising street with narrow half landings. It was twelve

o’clock midday- bright sunshine.

An old Austrian customs guard or someone similar passes by me, lost in thought.

Someone says, "that is one who cannot die.

He died already 30-40 years ago, but has not yet managed to decompose."

I was very surprised. Here a striking figure came, a knight of powerful build, clad in yellowish armor.

He looks solid and inscrutable and nothing impresses him.

On his back he carries a red Maltese cross.

He has continued to exist from the 12th century and daily between 12 and 1 o’clock midday he takes the same route. No one marvels at
these two apparitions, but I was extremely surprised.

I hold back my interpretive skills. As regards the old Austrian, Freud occurred to me; as regards the knight, I myself Inside, a voice calls, "It is all empty and disgusting."

I must bear it.

Jung found this dream oppressive and bewildering, and Freud was unable to interpret it _ Around half a year later Jung had another dream:

I dreamt at that time (it was shortly after Christmas 1912), that I was sitting with my children in a marvelous and richly furnished castle apartment- an open columned hall- we were sitting at a round table, whose top was a marvelous dark green stone.

Suddenly a gull or a dove flew in and sprang lightly onto the table. I admonished the children to be quiet, so that they would not scare away the beautiful white bird.

Suddenly this bird turned into a child of eight years, a small blond girl, and ran around playing with my children in the marvelous columned colonnades.

Then the child suddenly turned into the gull or dove.

She said the following to me: "Only in the first hour of the night can I become human, while the male dove is busy with the twelve dead."

With these words the bird flew away and I awoke.

In Black Book 2, Jung noted that it was this dream that made him decide to embark on a relationship with a woman he had met three years earlier (Toni Wolff)

In 1925, he remarked that this dream "was the beginning of a conviction that the unconscious did not consist of inert material only, but that there was something living down there."

He added that he thought of the story of the Tabula smaragdina (emerald tablet), the twelve apostles, the signs of the Zodiac, and so on, but that he "could make nothing out of the dream except that there was a tremendous animation of the unconscious. I

knew no technique of getting at the bottom of this activity; all I could do was just wait, keep on living, and watch the fantasies."

These dreams led him to analyze his childhood memories, but this did not resolve anything.

He realized that he needed to recover the emotional tone of childhood.

He recalled that as a child, he used to like to build houses and other structures, and he took this up again.

While he was engaged in this self-analytic activity, he continued to develop his theoretical work.

At the Munich Psycho-Analytical Congress in September 1913, he spoke on psychological types.

He argued that there were two basic movements of the libido: extraversion, in which the subject's interest was oriented toward the outer world, and introversion, in which the subject's interest was directed inward.

Following from this, he posited two types of people, characterized by a predominance of one of these tendencies.

The psychologies of Freud and Adler were examples of the fact that psychologies often took what was true of their type as generally valid.

Hence what was required was a psychology that did justice to both of these types.

The following month, on a train journey to Schaffhausen, Jung experienced a waking vision of Europe being devastated by a catastrophic flood, which was repeated two weeks later, on the same journey.

Commenting on this experience in 1925, he remarked: "I could be taken as Switzerland fenced in by mountains and the submergence of the world could be the debris of my former relationships."

This led him to the following diagnosis of his condition: "I thought to myself, 'If this means anything, it means that I am hopelessly off '"

After this experience, Jung feared that he would go mad.

He recalled that he first thought that the images of the vision indicated a revolution, but as he could not imagine this, he concluded that he was "menaced with a psychosis."

After this, he had a similar vision:

In the following winter I was standing at the window one night and looked North. I saw a blood-red glow, like the -flicker of the sea seen from afar, stretched from East to West across the northern horizon.

And at that time someone asked me what I thought about world events in the near future.

I said that I had no thoughts, but saw blood, rivers of blood.

In the years directly preceding the outbreak of war, apocalyptic imagery was widespread in European arts and literature.

For example, in 1912,Wassily Kandinsky wrote of a coming universal catastrophe.

From 1912 to 1914, Ludwig Meidner painted a series of works known as the apocalyptic landscapes, with scenes of destroyed cities, corpses, and turmoil.

Prophecy was in the air.

In 1899, the famous American medium Leonora Piper predicted that in the coming century there would be a terrible war in different
parts of the world that would cleanse the world and reveal the truths of spiritualism.

In 1918, Arthur Conan Doyle, the spiritualist and author of the Sherlock Holmes stories, viewed this as having been prophetic.

In Jung’s account of the fantasy on the train in Liber Novus, the inner voice said that what the fantasy depicted would become
completely real. Initially, he interpreted this subjectively and prospectively; that is, as depicting the imminent destruction of his
world.

His reaction to this experience was to undertake a psychological investigation of himself In this epoch, self-experimentation
was used in medicine and psychology Introspection had been one of the main tools of psychological research.

Jung came to realize that Traniformations and Symbols of the Libido "could be talcen as myself and that an analysis of it leads
inevitably into an analysis of my own unconscious processes."

He had projected his material onto that of Miss Frank Miller, whom he had never met.

Up to this point, Jung had been an active thinker and had been averse to fantasy: "as a form of thinking I held it to be altogether impure, a sort of incestuous intercourse, thoroughly immoral from an intellectual viewpoint."

He now turned to analyze his fantasies, carefully noting everything, and had to overcome considerable resistance in doing this: "Permitting
fantasy in myself had the same effect as would be produced on a man if he came into his workshop and found all the tools flying about doing things independently of his will."

In studying his fantasies, Jung realized that he was studying the myth-creating function of the mind.

Jung picked up the brown notebook, which he had set aside in 1902, and began writing in it.

He noted his inner states in metaphors, such as being in a desert with an unbearably hot sun (that is, consciousness).

In the 1925 seminar, he recalled that it occurred to him that he could write down his reflections in a sequence.

He was "writing autobiographical material, but not as an autobiography."

From the time of the Platonic dialogues onward, the dialogical form has been a prominent genre in Western philosophy.

In 387 CE, St. Augustine wrote his Soliloquies, which presented an extended dialogue between himself and "Reason," who instructs him. They commenced with the following lines:

When I had been pondering many different things to myself for a long time, and had for many days been seeking my own self and what my own good was, and what evil was to be avoided, there suddenly spoke to me-what was it?

I myself or someone else, inside or outside me> (this is the very thing I would love to know but don’t).

While Jung was writing in Black Book 2, I said to myself, "What is this I am doing, it certainly is not science, what is it?" Then a voice said to me, "That is art."

This made the strangest sort of impression upon me, because it was not in any sense my impression that what I was writing was art.

Then I came to this, "Perhaps my unconscious is forming a personality that is not I, but which is insisting on coming through to expression."

I don’t know why exactly; but I knew to a certainty that the voice that had said my writing was art had come from a woman .. . Well I said very emphatically to this voice that what I was doing was not art, and I felt a great resistance grow up within me.

No voice came through, however, and I kept on writing.

This time I caught her and said, "No it is not," and I felt as though an argument would ensue.

He thought that this voice was "the soul in the prim1t1ve sense," which he called the anima (the Latin word for soul) .

He stated that "In putting down all this material for analysis, I was in effect writing letters to my anima, that is part of myself with a different viewpoint from my own. I got remarks of a new character-I was in analysis with a ghost and a woman."

In retrospect, he recalled that this was the voice of a Dutch patient whom he knew from 1912 to 1918, who had persuaded a psychiatrist colleague that he was a misunderstood artist.

The woman had thought that the unconscious was art, but Jung had maintained that it was nature.

I have previously argued that the woman in question-the only Dutch woman in Jung's circle at this time-was Maria Moltzer, and that the psychiatrist in question was Jung's friend and colleague Franz Riklin, who increasingly forsook analysis for painting.

In 1913, he became a student of Augusto Giacometti's, the uncle of Alberto Giacometti, and an important early abstract painter in his own right.

The November entries in Black Book 2 depict Jung's sense of his return to his soul. He recounted the dreams that led him to opt for his scientific career, and the recent dreams that had brought him back to his soul.

As he recalled in 1925, this first period of writing came to an end in November: "Not knowing what would come next, I thought perhaps more introspection was needed . ..

I devised such a boring method by fantasizing that I was digging a hole, and by accepting this fantasy as perfectly real."60 The first
such experiment took place on December 12, 1913

As indicated, Jung had had extensive experience studying mediums in trance states, during which they were encouraged to produce waking fantasies and visual hallucinations, and had conducted experiments with automatic writing.

Practices of visualization had also been used in various religious traditions.

For example, in the fifth of the spiritual exercises of St. Ignatius of Loyola, individuals are instructed on how to "see with the eyes of the imagination the length, breadth and depth of hell," and to experience this with full sensory immediacy Swedenborg also engaged in "spirit writing." In his spiritual diary, one entry reads:

26 JAN. 1748.-

Spirits, if permitted, could possess those who speak with them so utterly, that they would be as though they were entirely in the world; and indeed, in a manner so manifest, that they could communicate their thoughts through their medium, and even by letters; for they have sometimes, and indeed often, directed my hand when writing, as though it were quite their own; so that they thought it was not I, but themselves writing.

From 1909 onward in Vienna, the psychoanalyst Herbert Silberer conducted experiments on himself in hypnagogic states.

Silberer attempted to allow images to appear.

These images, he maintained, presented symbolic depictions of his previous train of thought.

Silberer corresponded with Jung and sent him offprints of his articles.

In 1912, Ludwig Staudenmaier (1865-1933), a professor of experimental chemistry, published a work entitled Magic as an Experimental Science.

Staudenmaier had embarked on selfexperimentations in 1901, commencing with automatic writing.

A series of characters appeared, and he found that he no longer needed to write to conduct dialogues with them.

He also induced acoustic and visual hallucinations.

The aim of his enterprise was to use his self-experimentation to provide a scientific explanation of magic.

He argued that the key to understanding magic lay in the concepts of hallucinations and the "under consciousness" (Unterbewujtsein), and gave particular importance

to the role of personifications.66 Thus we see that Jung’s procedure closely resembled a number of historical and contemporary practices with which he was familiar.

From December 1913 onward, he carried on in the same procedure: deliberately evoking a fantasy in a waking state, and then entering into it as into a drama.

These fantasies may be understood as a type of dramatized thinking in pictorial form.

In reading his fantasies, the impact of Jung’s mythological studies is clear.

Some of the figures and conceptions derive directly from his readings, and the form and style bear witness to his fascination with the world of myth and epic.

In the Black Books, Jung wrote down his fantasies in dated entries, together with reflections on this state of mind and his difficulties in comprehending the fantasies.

The Black Books are not diaries of events, and very few dreams are noted in them.

Rather, they are the records of an experiment.

In December 1913, he referred to the first of the black books as the "book of my most difficult experiment."

In retrospect, he recalled that his scientific question was to see what took place when he switched off consciousness.

The example of dreams indicated the existence of background activity, and he wanted to give this a possibility of emerging, just as one does when taking mescalin.

In an entry in his dream book on April 17, 1917, Jung noted: "since then, frequent exercises in the emptying of consciousness."

His procedure was clearly intentional-while its aim was to allow psychic contents to appear spontaneously.

He recalled that beneath the threshold of consciousness, everything was animated.

At times, it was as if he heard something.

At other times, he realized that he was whispering to himself.

From November 1913 to the following July, he remained uncertain of the meaning and significance of his undertaking, and concerning
the meaning of his fantasies, which continued to develop.

During this time, Philemon, who would prove to be an important figure in subsequent fantasies, appeared in a dream. Jung recounted:

There was a blue sky, like the sea, covered not by clouds but by fl.at brown clods of earth.

It looked as if the clods were breaking apart and the blue water of the sea were becoming visible between them.

But the water was the blue sky Suddenly there appeared from the right a winged being sailing across the sky I saw that it was an old man with the horns of a bull.

He held a bunch of four keys, one of which he clutched as if he were about to open a lock.

He had the wings of the kingfisher with its characteristic colors.

Since I did not understand this dream image,

I painted it in order to impress it upon my memory.

’While he was painting this image, he found a dead kingfisher (which is very rarely found in the vicinity of Zurich) in his garden
by the lake shore.

The date of this dream is not clear.

The figure of Philemon first appears in the Black Books on January 27, 1914, but without kingfisher wings.

To Jung, Philemon represented superior insight, and was like a guru to him. He would converse with him in the garden.

He recalled that Philemon evolved out of the figure of Elijah, who had previously appeared in his fantasies:

Philemon was a pagan and brought with him an Egypto-Hellenic atmosphere with a Gnostic coloration . . . It was he who taught me psychic objectivity, the reality of the psyche.

Through the conversations with Philemon, the distinction was clarified between myself and the object of my thought .

Psychologically, Philemon represented superior insight.

On April 20, Jung resigned as president of the International Psychoanalytical Association. On April 30, he resigned as a lecturer in the medical faculty of the University of Zurich.

He recalled that he felt that he was in an exposed position at the university and felt that he had to find a new orientation, as it would otherwise be unfair to teach students.

In June and July, he had a thrice repeated dream of being in a foreign land and having to return home quickly by ship, followed by the descent of an icy cold.

On July IO, the Zurich Psychoanalytical Society voted by 15 to I to leave the International Psychoanalytic Association.

In the minutes, the reason given for the secession was that Freud had established an orthodoxy that impeded free and independent research.

The group was renamed the Association for Analytical Psychology Jung was actively involved in this association, which met fortnightly

He also maintained a busy therapeutic practice.

Between 1913 and 1914, he had between one and nine consultations per day, five days a week, with am average of between five and seven.

The minutes of the Association for Analytical Psychology offer no indications of the process that Jung was going through.

He does not refer to his fantasies, and continues to discuss theoretical issues in psychology.

The same holds true in his surviving correspondences during this period.

Each year, he continued his military service duties.

Thus he maintained his professional activities and familial responsibilities during the day, and dedicated his evenings to his self-explorations.

Indications are that this partitioning of activities continued during the next few years.

Jung recalled that during this period his family and profession "always remained a joyful reality and a guarantee that I was normal and really existed."

The question of the different ways of interpreting such fantasies was the subject of a talk that he presented on July 24 before the Psycho-Medical Society in London, "On psychological understanding."

Here, he contrasted Freud’s analytic-reductive method, based on causality, with the constructive method of the Zurich school.

The shortcoming of the former was that through tracing things back to antecedent elements, it dealt with only half
of the picture, and failed to grasp the living meaning of phenomena.

Someone who attempted to understand Goethe’s Faust in such a manner would be like someone who tried to understand a Gothic
cathedral under its mineralogical aspect.

The living meaning "only lives when we experience it in and through ourselves."

Inasmuch as life was essentially new, it could not be understood merely retrospectively Hence the constructive standpoint asked, "how, out of this present psyche, a bridge can be built into its own future."

This paper implicitly presents Jung’s rationale for not embarking on a causal and retrospective analysis of his fantasies, and serves as a caution to others who may be tempted to do so.

Presented as a critique and reformulation of psychoanalysis, Jung’s new mode of interpretation links back to the symbolic method of Swedenborg’s spiritual hermeneutics.

On July 28, Jung gave a talk on "The importance of the unconscious in psychopathology" at a meeting of the British Medical Association in Aberdeen.

He argued that in cases of neurosis and psychosis, the unconscious attempted to compensate the one-sided conscious attitude.

The unbalanced individual defends himself against this, and the opposites become more polarized.

The corrective impulses that present themselves in the language of the unconscious should be the beginning of a healing process, but the form in which they break through makes them unacceptable to consciousness.

A month earlier, on June 28, Archduke Franz Ferdinand, the heir to the Austro-Hungarian empire, was assassinated by Gavrilo Princip, a nineteen-year-old Serb student.

On August I, war broke out.

In 1925 Jung recalled, "I had the feeling that I was an over-compensated psychosis, and from this feeling I was not released till August I" 1914."

Years later, he said to Mircea Eliade:

As a psychiatrist I became worried, wondering if I was not on the way to "doing a schizophrenia," as we said in the language of those days ... I was just preparing a lecture on schizophrenia to be delivered at a congress in Aberdeen, and I kept saying to myself: "I'll be speaking of myself!

Very likely I'll go mad after reading out this paper."

The congress was to take place in July 1914-exactly the same period when I saw myself in my three dreams voyaging on the Southern seas.

On July 31", immediately after my lecture, I learned from the newspapers that war had broken out.

Finally I understood.

And when I disembarked in Holland on the next day, nobody was happier than I.

Now I was sure that no schizophrenia was threatening me.

I understood that my dreams and my visions came to me from the subsoil of the collective unconscious.

What remained for me to do now was to deepen and validate this discovery

And this is what I have been trying to do for forty years.

At this moment, Jung considered that his fantasy had depicted not what would happen to him, but to Europe.

In other words, that it was a precognition of a collective event, what he would later call a "big" dream.

After this realization, he attempted to see whether and to what extent this was true of the other fantasies that he experienced, and to understand the meaning of this correspondence between private fantasies and public events.

This effort makes up much of the subject matter of Liber Novus.

In Scrutinies, he wrote that the outbreak of the war had enabled him to understand much of what he had previously experienced, and had given him the courage to write the earlier part of Liber

Novus.

Thus he took the outbreak of the war as showing him that his fear of going mad was misplaced.

It is no exaggeration to say that had war not been declared, Liber Novus would in all likelihood not have been compiled.

In 1955/ 56, while discussing active imagination, Jung commented that "the reason why the involvement looks very much like a psychosis is that the patient is integrating the same fantasy-material to which the insane person falls victim because he cannot integrate it but is swallowed up by it."

It is important to note that there are around twelve separate fantasies that Jung may have regarded as precognitive:

1- 2. OCTOBER, 1913
Repeated vision of flood and death of thousands, and the voice that said that this will become real.

3, AUTUMN 1913
Vision of the sea of blood covering the northern lands.

4 - 5. DECEMBER 12, 15, 1913.

Image of a dead hero and the slaying of Siegfried in a dream.

1. DECEMBER 25, 1913 Image of the foot of a giant stepping on a city. and images of murder and bloody cruelty
2. JANUARY 2, 1914 Image of a sea of blood and a procession of dead multitudes.
3. JANUARY 22, 1914 His soul comes up from the depths and asks him if he will accept war and destruction. She shows him images of destruction, military weapons, human remains, sunken ships, destroyed states, etc.
4. MAY 21, 1914 A voice says that the sacrificed fall left and right.

I0- 12. JUNE- JULY 1914

Thrice-repeated dream of being in a foreign land and having to return quickly by ship, and the descent of the icy cold. 198-202

1. https://smile.amazon.com/Red-Book-Readers-Philemon/dp/0393089088/ref=sr_1_2?crid=1B41ARXQMTOMW&dchild=1&keywords=jung+red+book+readers+edition&qid=1611067084&sp

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Mrs. Jung: Wouldn’t it be the bread and the wine? (2021-05-24 03:48)

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Prof Jung: Yes, the redeeming blood-drops would be the blood of Christ. And he says they drew even those from the body and the earth.

Mrs. Jung: Wouldn't it be the bread and the wine?

Prof. Jung: Yes, the red wine is the blood, and the substance of the earth is the bread, and that is the body and the blood of Christ.

He calls them sweet and poisonous, because he says our morbidity comes from the fact that we live by the metaphysical instead of the physical principle-we live by the spirit but the spirit is nothing but our imagination.

There again he is lacking in psychological criticism, for what is imagination?

From their misery they sought escape, and the stars were too remote for them.

Then they sighed: "0 that there were heavenly paths by which to steal into another existence and into happiness!" Then they contrived for themselves their by-paths and blood draughts!

This is of course a blasphemous desecration of the communion.

Beyond the sphere of their body and this earth they now fancied themselves transported, these ungrateful ones.

But to what did they owe the convulsion and rapture of their transport? To their body and this earth. That is plain.

They were not grateful to the body, allowing themselves to be transported in their ekstasis away from this earth to a heavenly place.

But the very ekstasis is due to a convulsion of their humble servant, the body.

If the body did not help them, they would not have an ekstasis.

How can an ekstasis be brought about otherwise? If they are in the body, then they can step out of it; the body indirectly helps the ekstasis.

And of course if you ill-treat the body, it can throw you out of the house entirely, out of your body. It is like ill-treating objects.

You know, objects are inanimate things; they lie about heavily, have no legs or wings, and people are often quite impatient with them. For instance, this book would like it very

much better, I am sure, if it were lying near the center of the table where it is safe, but I have put it on the edge. It is an awkward position for that poor creature of a book.

It may fall down and get injured. If I am impatient, if I touch them in an awkward way, it is a lamentable plight for the poor objects.

Then they take their revenge on me.

Because I illtreat them they turn against me and become contradictory in a peculiar way.

I say, "Oh, these damned objects, dead things, despicable!" and instantly they take on life. They begin to behave as if they were

animated living things. You will then observe what the German philosopher tells about the die Tilcke des Objekts.

And the more you curse them, the more you use speech figures which insinuate life into them.

For instance

, "Where has that book hidden itself now? It has walked off and concealed itself somewhere." Or, "The devil is in that watch, where has it gone ?"

Objects really take on dangerous qualities with people who are particularly impatient with them: they jump into your eyes, they bite your legs, they creep onto a chair and stick up a point upon which you sit-such things.

You will find many beautiful examples in that book by Vischer. What spectacles can do, for instance!

If there is a chair with a concealing pattern, my spectacles will seek it and become invisible, the contours merging with the pattern.

And, of course, buttered toast will never fall on the unbuttered side.

And the coffee jug will most certainly try to get its spout under the handle of the milk pot, so that when you lift the coffee pot you pour out the milk.

But such things only happen to people who are impatient with objects-then the devils go into the objects and play the most extraordinary
stunts. Zarathustra Seminar, Page 351-352

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=0KB0V59SN7ZN73CMSD7X&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=700f1f0c-74ad-46bd-8405-9c11959

Mrs. Jung: I think we got this idea of the word as being spirit from the Bible,
(2021-05-25 03:39)

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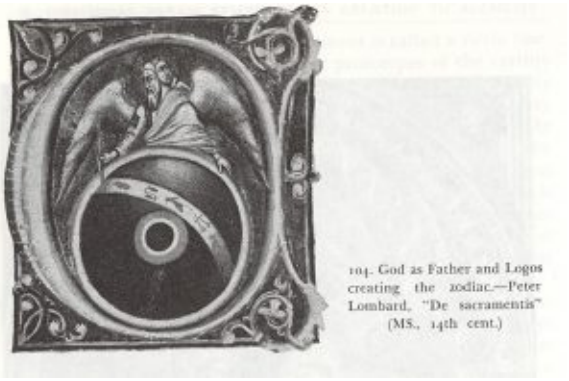

104. God as Father and Logos creating the zodiac.—Peter Lombard, "De sacramentis" (MS., 14th cent.)

[1]Zarathustra Seminars

Mrs. Jung: I think we got this idea of the word as being spirit from the Bible, where the world was created through God. And in the New
Testament, in the Evangel of St. John, it says the Word was God and God was the Word, which seems to put the word very high indeed.

Prof Jung: Yes, but the German Wort does not mean Logos exactly.

Logos is the original conception, and the Logos has a peculiar quality; it is a higher concept than nous, the Greek word, which can be translated by "mind," but both these words designate a sort of cosmogonic principle. In Gnosticism the cosmogonic principle is the equivalent of the Logos.

In the more differentiated philosophy of Philo Judaeus, who is the real originator of the Logos philosophy, the Gospel of St.
John, that same principle is the Logos, and the Logos is divine. It is God.

Now the Logos surely originally had to do with the word and therefore could be so translated, but the word was considered the creative factor in Egypt.

Therefore, the inscription on the temple of Ptah: "What he speaketh becomes."

I should say that peculiar exaltation of the term Logos, meaning word, comes from the idea that it was the word which expressed the spirit.

But the fact was, that they were filled with spirit and then they made words; while we make words and assume that we are filled with spirit.

That is just the difference. They only spoke when the spirit filled them.

When they were gripped by the effervescence of the spirit, they spoke even in different tongues, even in unintelligible words, according to the account of the glossolalia in the New Testament.

An d in that, the word is like matter. It is the definiteness of the divine impulse, the divine creative spirit.

That inscription on the temple of Ptah shows very clearly this creative, becoming reality of the divine impulse, which is in itself beyond words and beyond bodies.

It is prior to all creation, having no form; but as soon as it comes into the space of the world it takes on definiteness. It creates matter.

Therefore, in the Tantric philosophy, matter is defined as the definiteness of the divine thought. Zarathustra Seminars, Page 366

1. https://smile.amazon.com/gp/product/0691099537?pf_rd_r=0KB0V59SN7ZN73CMSD7X&pf_rd_p=5ae2c7f8-e0c6-4f35-9071-dc3240e894a8&pd_rd_r=700f1f0c-74ad-46bd-8405-9c11959

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth and are subject to its laws (2021-05-26 03:07)

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[1]Psychology and Alchemy

Doctor, pilot, and unknown woman arc characterized as belonging to the non-ego by the fact that all three of them are strangers.

Therefore the dreamer has retained possession only of the differentiated function, which carries the ego; that is, the unconscious has gained ground considerably.

The croquet ball is part of a game where the ball is driven under a hoop.

Vision 8 of the first series (par. 69) said that people should not go over the rainbow (fly?), but must go under it.

Those who go over it fall to the ground. It looks as though the flight had been too lofty after all. Croquet is played on the ground and not in the air.

We should not rise above the earth with the aid of "spiritual" intuitions and run away from hard reality, as so often happens with people who have brilliant intuitions.

We can never reach the level of our intuitions and should therefore not identify ourselves with them.

Only the gods can pass over the rainbow bridge; mortal men must stick to the earth

and are subject to its laws (cf. fig. 16).

In the light of the possibilities revealed by intuition, man’s earthliness is certainly a lamentable imperfection; but this very imperfection is part of his innate being, of his reality.

He is compounded not only of his best intuitions, his highest ideals and aspirations, but also of the odious conditions of his existence, such as heredity and the indelible sequence of memories that shout after him:

"You did it, and that’s what you are!"

Man may have lost his ancient saurian’s tail, but in its stead he has a chain hanging on to his psyche which binds him to the earth—an anything-but-Homeric chain forgiven conditions which weigh so heavy that it is better to remain bound to them, even at the risk of becoming neither a hero nor a saint. (History gives us some justification for not attaching any absolute value to these collective norms.)

That we are bound to the earth does not mean that we cannot grow; on the contrary it is the sine qua non of growth.

No noble, well-grown tree ever disowned its dark roots, for it grows not only upward but downward as well.

The question of where we are going is of course extremely important; but equally important, it seems to me, is the question of who is going where.

The "who" always implies a "whence."

It takes a certain greatness to gain lasting possession of the heights, but anybody can overreach himself. The difficulty lies in striking the dead centre (cf. dream 8, par. 132).

For this an awareness of the two sides of man’s personality is essential, of their respective aims and origins.

These two aspects must never be separated through arrogance or cowardice. Carl Jung, CW 12, Para 148

1. https://smile.amazon.com/Psychology-Alchemy-Collected-Works-Vol-12/dp/0691018316/ref=sr_1_1?crid=13F485W6K3NRH&dchild=1&keywords=jung+volume+12&qid=1614330805&s

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The toad is the opposite of air, it is a contrary element, namely earth,... (2021-05-27 04:02)

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[1]Mysterium Coniunctionis

The opposites and their symbols are so common in the texts that it is superfluous to cite evidence from the sources.

On the other hand, in view of the ambiguity of the alchemists' language, which is "tarn ethice quam physice" (as much ethical as physical),
it is worth while to go rather more closely into the manner in which the texts treat of the opposites.

Very often the masculine-feminine opposition is personified as King and Queen (in the Rosarium philosophorum also as Emperor and Empress), or as servus (slave) or vir rubeus (red man) and mulier Candida (white woman); in the "Visio Arislei" they appear as Gabricus (or Thabritius) and Beya, the King's son and daughter.

Theriomorphic symbols are equally common and are often found in the illustrations.

I would mention the eagle and toad ("the eagle flying through the air and the toad crawling on the ground"), which are the "emblem" of Avicenna in Michael Maier, the eagle representing Luna "or Juno, Venus, Beya, who is fugitive and winged like the eagle, which flies up to the clouds and receives the rays of the sun in his eyes."

The toad "is the opposite of air, it is a contrary element, namely earth, whereon alone it moves by slow steps, and does not trust itself to another element. Its head is very heavy and gazes at the earth.

For this reason it denotes the philosophic earth, which cannot fly [i.e., cannot be sublimated], as it is firm and solid. Upon it as a

foundation the golden house is to be built. Were it not for the earth in our work the air would fly away, neither would the fire have its nourishment, nor the water its vessel." Carl Jung, CW 14, Para 2

1. https://smile.amazon.com/Mysterium-Coniunctionis-Collected-Works-Vol-14/dp/0691018162/ref=sr_1_1?crid=131TYQDF4VKSJ&dchild=1&keywords=jung+volume+14&qid=1614074

Please accept my heartiest thanks for your letter with the corrections of my blunders. (2021-05-28 03:46)

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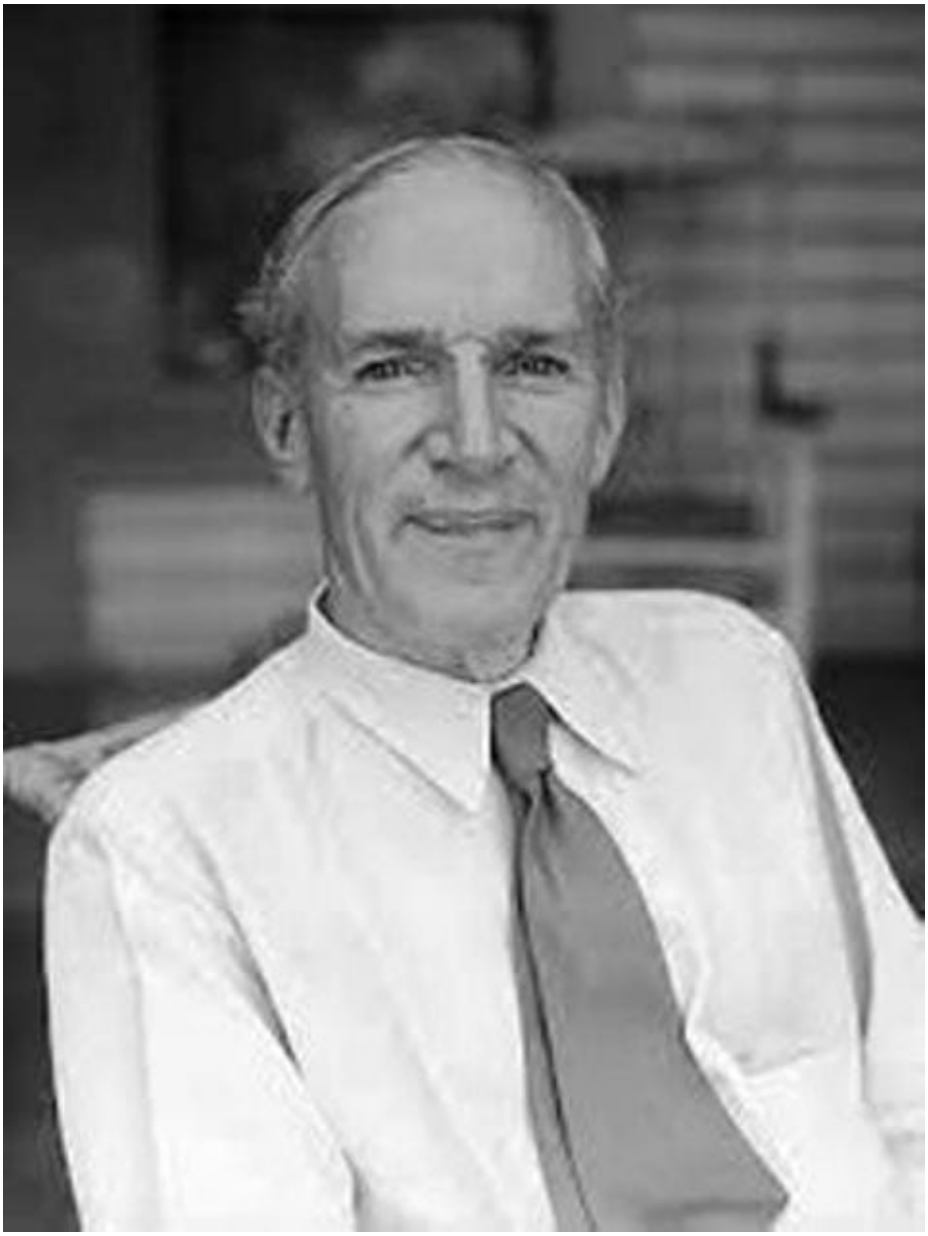

[1]Jung-Kirsch Letters

Dr. med. James Kirsch
Berlin W.15
Olivaer Pl. 3
20 August 1931

Dear Dr. Jung!

Please accept my heartiest thanks for your letter with the corrections of my blunders.

I was very pleased that you were able to read my lecture so quickly, and would be equally delighted if you would retrieve Fraulein Geitel’s essay on "Psychic Images in Children" from the mountain of manuscripts.

By the way, I collaborated extensively on that essay. I’d also be most grateful if you would say something briefly about the Schultz exercises that I recently wrote you about.

From various sources I’ve heard that you won’t accept any patients this fall, so you can dedicate yourself to your projects.

All of us look forward very much to your new book.

Despite the heavy work load, would you be willing to arrange for a German Seminar again this year?

With cordial greetings also from my wife,

Very truly and gratefully yours,

JAMES KIRSCH James Kirsch, Jung-Kirsch Letters, Page 22

1. https://smile.amazon.com/Jung-Kirsch-Letters-Correspondence-James-Kirsch/dp/0415419212/ref=sr_1_1?crid=2AGTBAJO9TS21&dchild=1&keywords=jung+kirsch+letters&qid=1

Man is a Gateway (2021-05-29 03:11)

[paypal _donation _button border="5"]

[1]The Red Book

“Man is a gateway, through which you pass from the outer world of Gods, daimons, and souls into the inner

world, out of the greater. into the smaller world. Small and inane is man, already he is behind you, and once again

you find yourselves in endless space, in the smaller or inner infinity.

“At immeasurable distance a lonely star stands in the zenith.

“This is the one God of this one man, this is his world, his Pleroma, his divinity.

“In this world, man is Abraxas, the creator and destroyer of his own world.

“This star is the God and the goal of man. This is his lone guiding God, in him man goes to his rest, toward

him goes the long journey of the soul after death, in him everything that man withdraws from the greater world

shines resplendently.

“To this one God man shall pray. Prayer increases the light of the star; it throws a bridge across death, it prepares

life for the smaller world, and assuages the hopeless desires of the greater.

“When the greater world turns cold, the star shines.

“Nothing stands between man and his one God, so long as man can turn away his eyes from the flaming spectacle

of Abraxas.

“Man here, God there.

“Weakness and nothingness here, eternally creative power there.

“Here nothing but darkness and clammy cold there total sun.” Carl Jung, Red Book, Page 354.

1. https://www.amazon.com/Red-Book-Philemon-C-Jung/dp/0393065677/ref=sr_1_2?crid=261O7PRWMJH1O&dchild=1&keywords=jung+red+book&qid=1594897488&sprefix=jung+red%2Cap

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In fact, it is out of Israel that Christ also emerged, the herald of the idea.
(2021-05-29 03:25)

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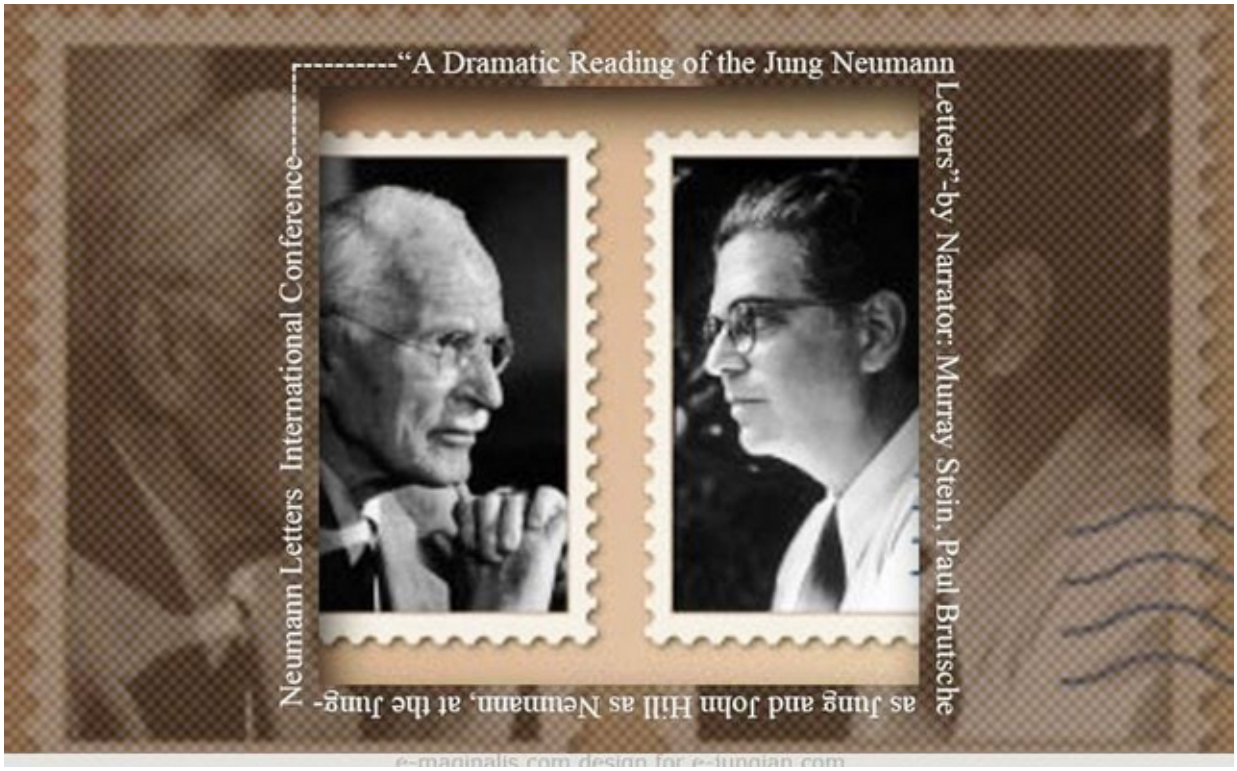
"A Dramatic Reading of the Jung Neumann
Letters"-by Narrator: Murray Stein, Paul Brutsche
as Jung and John Hill as Neumann, at the Jung-
Neumann Letters International Conference

[1]Analytical Psychology in Exile - Jung/Neumann Correspondence

Dr. E. Neumann,

37 Sirkin St.,

Tel Aviv

My dear Neumann, 27th April 1935

First and foremost my full apologies for tardy replies and such like.

I gathered your correspondence together in order to reply in globo and then of course I did not have the time to do it.

Recently there has been too much going on as well.

However you must not assume that you make too many demands on my time.

Sooner or later the moment will come when I can reply. I have promised you that after all.

It would be advisable though if you could mark your "private" letters "urgent" or similar

so that they can be dealt with in current correspondence.

The other letters regarding the Jewish question must be responded to with some thought and consideration and therefore need longer.

Now to your general questions:

Each fundamental change in the psychological situation disposes of one psychological system of adaptation and requires a new one.

Without conscious regard to this, archetypes arise in the intermediate arena that, as a rule, remain unconscious.

They do not remain without influence on the subsequent events.

Thus Zionism contains not a little from Jewish history, the reestablishment of Israel as a nation, perhaps fantasies about national kingship, etc.

The archetypes become visible only indirectly, such as in the belligerent expectations of the Jewish National Socialists or in the corresponding fantasies of individuals, or in the revival of Hebrew as an everyday language.

Now, the archetypes can be a danger in that they bring about an archaization of social and political events, or in that they arouse rationalistic and utopian reaction phenomena that are precisely designed to suppress the effect of the archetypes.

The archaization reveals itself in Europe in the form of dictatorships with lictor bundles, roman greetings on the one hand, swastikas, Führer, heroism, the German race, etc., on the other hand.

The reactive compensation in Marxism, Communism et al.

We are thinking the same in essence. I have just abbreviated somewhat.

The apparent influence of the homeland and its characteristics on the psyche is only one half materialism, as, for me, the psyche is something fundamentally existent, upon which the material conditions can have an influence, but which for its part is also at the mercy of psychic effects, so is in the end effect, subject to the reality of ideas.

Once again it is the Jews who offer the best example of this!

Regarding Russia, an American whose name I have forgotten, observes: “If nothing came out of the entire revolution than the awakening of the Muzhik, then this alone would be an achievement.”

By the way, the Muzhik is in fact beginning to argue.

Without doubt you are correct if you reject my judgment of the Jews as I am only basing this on the external aspect.

Every judgment, if it is to hold, must be one sided at first in order to be moderated later by more general observation.

Everything that you criticize is therefore correct and I would have to feel most deeply affected on account of my one-sidedness if I had not been constantly conscious of this.

Before I defend myself, I'd like quickly to take another few steps on the sinful path and add that even the Marxist discovery (and I in no way love Marxism) of religion as the "opium of the people" unfortunately hits the nail on the head in a certain aspect.

Every religion is in danger of becoming a narcotic, even Marxism, in other words the gigantic lethargy and lazy thinking of human beings can make each and everything serviceable—and from a certain point on, also not.

From this certain point on, the opposite of everything is true, then the spirit is generative despite social circumstances, then it is a matter neither security nor insecurity of life, neither collectivism nor individualism.

Such preoccupations apply only as long as humanity is not being addicted by the spirit.

This spirit becomes evident in the king's palace as well as in the hovel of the beggar.

I am addressed personally by the spirit, not as a member of a people or as a race or as humanity.

I could just as well be an animal or a plant.

But I am only one single "is," the most extraordinary and imperative counterpart of the Godhead, for which I am so fundamental, as it is for me.

This dialogue in limitless eternity is a bigger thing than any millions of facets and gradations of so-called reality—when I am located there.

If I am not there, then I am "slave to worldliness," disguised in the fateful role of a human being in a particular time, in a particular place, indissolubly bound to roots in history, nation, blood, soil, and collective opinions.

In the face of this bond something in me seems to cry for redemption.

But this voice is an inability to forget the primordial world of preconscious existence, a yearning for a redissolution of all superstructures in the All that is the only true being.

The Indian neti-neti expresses this most strongly.

But what Koigen writes about Semites seems to my mind to be characteristic:

Not to look back, but to take up the role that is waiting for me and to allow myself to be named as the President of the Society for Psychotherapy and to be appointed Professor

by the Swiss Federal Council, if that's the way it must be, because these, and many other certainties less worthy of mention, make me skilled at becoming dissimilar from God, for it is His will that I become an "is," that I become His counterpart.

I promise myself no glorification of earth out of it, for I know that my mere existence tears the bread out of the hands of the other.

"Ultimate reality" is my goal, for sure, my laboriously hard-won decision that drives me away into infinite distance from God.

I may not look back, not even to God, for otherwise I miss my goal, which is, namely, to find myself in my most extraordinary, most intense "suchness" where the Godhead can finally speak to me.

Everything useful and so-called good that I can then do is only harmless inasmuch that I never thereby forget myself.

Koigen's differentiations are, on the whole, correct.

Internally determined, prophetic, spirit-filled yearning and externally determined need that arouses the desire to take hold of the world and reshape it, is characteristic of Semitic religious feeling.

Equally typical for the "Indo-Germanic" is the feeling that resides in the world and its fullness that intuits higher being in the symbolization of becoming and passing away. ("All that must disappear is but a parable.")

However one wishes to formulate this contrast, the main thing is that is exists and it expresses a peculiarly different temperament.

If you find that you are standing ominously and auspiciously in the middle of an antithesis, what is implied is that you are on the point of seeing the one as well as the other.

This undoubtedly has to do with your psychological activity that has accustomed you to seeing and thinking in antitheses.

But whoever has discovered his own inner contrast is lost for the exclusive redemptive sole truth.

The basic question of all knowledge is not the true or the untrue, but the true untruth or the untrue truth.

It no longer amazes us that the "glorification" of the earth is a disastrous utopia, and the symbolization of events is a beautiful dream, and that both are vital truths without which a conscious life would be pure folly.

It seems to be a fact that has repeated itself many times in the course of history that an idea emerges first of all as an unconscious action of a group or a people, and only much later becomes a "conscious" conception.

The emergence of the manhood of God from the kingdom of God of the ancient empires through the transformation that is portrayed in the account of the temptation of Christ must be such a case in the extreme.

One could draw the conclusion from this that every movement that grips an entire people is such an unconscious action whose concept becomes a subject of consciousness only at a much later moment.

It seems now as if this insight came to the Jews earlier than to other races, which to my mind is explained by their feeling of a covenant with Y.H.W.H. and of their being a chosen people.

In fact, it is out of Israel that Christ also emerged, the herald of the idea.

It is well known that nothing binds compatriots together more than a shared (spiritual) movement.

And nothing strengthens faith in invisible providence more than the invisibility and obscurity of the origin of the movement in the unconscious.

The chosenness of the people and their bond with Y.H.W.H. represents the social intermediate stage between pharaohhood and the Godman, so a realization of the idea of the manhood of God at an initially collective and still unconscious level.

One could describe this level as the “object level” of the Christian idea.

With Christ, the “subject level” of the idea is achieved, for Christ is the only begotten (unigenitus) son of God who represents the summation of that which constitutes the chosenness in ancient Israel.

With psychological accuracy, he considers himself therefore to be the one who fulfills the “law and the prophets.”

Christianity as a spiritual movement, which, for its part, was initiated by the appearance of the “filius unigenitus,” could also be considered as the object level of a new, as yet unconscious idea, namely, that of individuation.

In ancient Egypt itself, the idea of Osiris ran symbolically through this development from the ancient empire to the Ptolemaic era in

anticipation, as the God Osiris gradually evolved from the Osiris of the Pharaoh to the Osiris of all better people.

We should therefore expect, if everything does not deceive, such manifestations in the later course of the psychological history of humanity as, say, National Socialism which, with the abundance of power of the “Führer,” the total power of the state, the almost religious veneration of the swastika symbol and certain anti-Christian tendencies, to say nothing of the enthusiastic mass movement, demonstrates

all the characteristics of an intermediate stage in Christ’s original process of becoming

human.

That Hitler has been celebrated more than once as a “savior,” indeed that his picture occasionally even adorned an altar, and that the swastika has not stopped even in front of church doors, proves the expansion or the descent of the God-manhood into the regions of humanization or the rise of a new notion in the German, which he anyway experiences falsely—or psychologically correctly—in fatal dependence on

Jewish priority (hincfillae lacrimae) as the chosenness of the blond and blue-eyed race.

The temptation episode and the confession:

“My kingdom is not of this world” are as yet absent. (For the time being, the social and political movement hopes, like certain expectations from the Old Testament, that all heathens will worship in Jerusalem or like the ancient Christian expectation of parousia.)

Nothing can become conscious that has not first been sacrificed, hence the sacrifice symbol of Christ.

His ignominious death on the cross proves that the idea of the Godman has arisen out of the unconsciousness of the entire race.

And from here on, the path to universality is open.

I think you do me an injustice when you assume that I regard the New Testament per se as a development of the Old Testament.

The Old Testament is, apart from a few late texts, a self-contained world of such a strong and specific character that it could only decline or continue to exist.

The NT (including Job, Ecclesiastes, and the Book of Wisdom) seems to me, to a large extent, to be Greek rather than Hebrew.

This seems to have no small thing to do with the language in which the NT is formulated.

It is no longer conceived as Hebrew but rather Greek.

In this sense I am also speaking as of a “tribe” (if you like, of 12 tribes).

Quite apart from the fact that the OT itself insists on the “Chosenness of the people” and their tribal structure, the unity of the OT speaks for the seclusion of a largely unitary people—of a small people that one might describe as a “tribe,” at least psychologically.

I am not speculating here with the concept of race because one might easily imagine that the original “Jews” were a mixed race of the first order.

I am in no way “intentionally” ignoring the historical “material” of the OT.

I acknowledge it as the inestimable and sacrosanct spiritual inheritance of an ancient people that, for me, however, can be considered only indirectly, as comparative material as it were. I look at this like the Tao Te Ching and the Upanishads.

It is only Christianity with which I am concerned directly and most directly in its most modern problematic that points toward something that is beyond all historical causality.

Should there be a substantial difference from the Jews in this?

The change and development in the dogma within the Catholic church (for example the emergence of the infallibility, of the Sacred Heart cult, etc.) appears to me to be a durable growth, as is the expulsion of Protestantism and its hundredfold splinter groups.

Am I mistaken if it seems to me as if, for the Jews, it is a question of either a perpetuation of the ancient covenant with God or of a tearing up of roots?

What you say about the collectivity of the goal that excludes the individuation of the individual applies not only to the Jews but also to the churches.

The church is an ideal substitute for the chosenness of the people and because spiritual, therefore universal, in contrast to the racial ties of the Jews “in the circumcision.”

Inasmuch as you regard individuation as a “universal” metaphysical task even for the Jews, you concur with my view, but you put yourself at odds with your historical determinedness.

I do the same, however, but in line with my expositions above with less historical discrepancy, as I am “only” attached to the confession of an idea, but not historically to the “people within me.”

The “tribal” national bonds with their secluded character seem to me—quite separately from their historical-psychological significance—to be a primitive relic, in comparison to the constantly evolving development in the Christian world of ideas, which only gives the impression of being still identical with the worldviews of early Christianity and which, in any case, was never a national bond, but was, from the very beginning, principally universal.

Contemporary events in Germany are in a certain sense a countermovement to the world-weariness of the German, which he certainly used to be quite proud of—not quite without good reason—, and, at the same time, it is a return to this same primitive relic, the tribal bond, which wishes to draw religion once again into its circle of influence.

But this is taking place back to front: the Jewish racial bond was a result of the covenant with God, whereas the political racial bond would even like to nationalize God.

The spiritual secularization of the Germans stood in contradiction to its actual national and physical bonds; therefore, sooner or later something had to happen to show him what’s what.

The Heavenly Father has long since known this and this is why it is completely superfluous to annex him to the German nation.

The wheels of history cannot be reversed.

What you say about the “detachedness” of the Jews has my full agreement.

This has always struck me about the Jews, their ability to recognize or intuitively to grasp values or possibilities and to promote them.

A forerunner is always one step ahead.

This Jewish characteristic is certainly a danger, but also an invaluable advantage that will grant the Jew his place in society time and again.

Things do not go well for the forerunner if a people—or even humanity—must fall into the spokes of the all-too-quickly turning wheel of events because they might become too uprooted from the earth.

It in no way can be denied that Jewish cultural inheritance is absolutely interspersed everywhere. The prophetic nature of the Jewish spirit has dotted the “i” everywhere.

Hellenism, with its infinite fullness of thought, would not have reached its peak without the Jewish contribution.

It was even well on the way to drowning in its own waters, had it been deprived of the Jewish initiative.

The Jew can best be understood as a sourdough whose effect must not go too far.

If the nations of the earth were to be so cut o from their history and their link with the soil by Jewish fermentation as has happened to the German, then a reaction sets in and then the entire nation does what every single individual should have done.

This “should” is a trivial anthropomorphism, for “should” is incommensurate with a conception of history.

The historical current of events is a succession of irrational facts, for which one invents, only retrospectively, a fitting causality through which one then believes one can prove that everything had to happen in this way.

In this way, we can only determine that a tendency toward national “individuation” runs through the world, and that anti-Semitic moods arise from this—not only in Germany.

Of course, I put individuation in quotation marks here, for “collective individuality” is a contradictio in adjecto.

It would be better to say “individualization” which finds its clearest expression in Italy and Germany through the most dominant Führer figure that towers above [all else].

Now concerning the very great difficulty that you are wrestling with, I will attempt to let you briefly know my thoughts about it.

Individuation is the opposite of any historical or ethnic conditionality inasmuch as this gives rise to collective bonds that outweigh the decisions of the Self.

This conditionality is always the tragic given situation in which we are irredeemably immersed at first. But the “kingdom” is never “of this world.”

The “Self” is and remains a mysterious, otherworldly matter that insists on becoming visible with or against the conditionality or situation, to a certain individual and fatefully different degree.

The evolving of the Self is the secret and absolute goal on the transpersonal level.

We, the people, are its object (or, as medieval wisdom said very well: philosophus non est magister lapidis, sed potius minister).

However, where we are subjects, we can do nothing but use those means that are given to us. I.e., where we are only an “ego,” we are also completely bound up in people and history.

This is why “individuation” can never be realized by “egos” and their intentions.

I participate only so much in the course of history as it appears to me to be insignificant and inasmuch as I believe that there are still others who are capable of a higher achievement of consciousness, namely, of the consciousness that events are an irrational current in which, through which, and against which the Self manifests in space and time.

Whether we wish to erect a kingdom of God on earth or a heavenly realm after death seems to me to be only significant because, in this way, good intentions are announced—a human decency that one cannot get around without damage.

We have to do something after all, for only in our strongest action does the Self appear.

Yes—to the lazy, one may not betray the secret and equally as little to the evil-minded and the well-intentioned idiots.

One of the old masters says very correctly that if God reveals a secret to you, He also gives the grace of proper discretion.

Hopefully I have succeeded in conveying my views to you to some degree.

The theme is so di□cult that no small doubts grip me about my inability to make such a dark matter somewhat clear.

We circumambulate a meaningful center in bows and spirals,

and must not be afraid to swim into the depths.

I certainly haven’t replied to everything.

I am too often thwarted in my writing.

But I hope you will make me aware of my omissions in your reply.

Your always faithful,

C. G. Jung Carl Jung, Analytical Psychology in Exile, 27 April 1935

1. https://smile.amazon.com/Analytical-Psychology-Exile-Correspondence-Foundation/dp/069116617X/ref=sr_1_1?dchild=1&keywords=jung+neumann&qid=1622194030&sr=8-1

He who breaks the wall of words overthrows Gods and defiles temples. (2021-05-29 04:38)

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He who breaks the wall of words overthrows Gods and defiles temples.

The solitary is a murderer.

He murders the people, because he thus thinks and thereby breaks down ancient sacred walls.
644

He calls up the daimons of the boundless.

And he sits, leans back, and does not hear the groans of mankind, whom the fearful fiery smoke has seized.

And yet you cannot find the new words if you do not shatter the old words.

But no one should shatter the old words, unless he finds the new word that is a firm rampart against the limitless and grasps more life in it than in the old word.

A new word is a new God for old men.

Man remains the same, even if you create a new model of God for him.

He remains an imitator.

What was word, shall become man.

The word created the world and came before the world.

It lit up like a light in the darkness, and the darkness did not comprehend it.

And thus the word should become what the darkness can comprehend, since what use is the light if the darkness does not comprehend it?

But your darkness should grasp the light. Carl Jung, The Red Book, Page 270

Wolff responded in a letter on 27 July 1949 defending her position: (2021-05-30 03:43)

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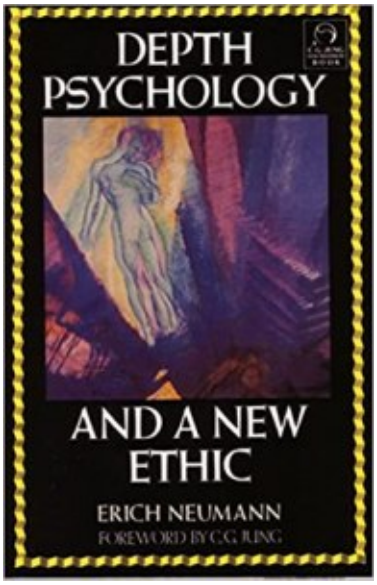

[1]Jung-Neumann Letters

Wolff's letter is missing.

Neumann replied to her writing that her letter had triggered "a prompt and so sharp a reaction

[…] that I thought it better to hold back my reply and to wait.

[…] I am convinced that if your letter had been spoken and not written that my reaction would have looked different, but in any case you will understand that the Zurichers' reaction to my Mystic lecture and to the 'Ethic' have triggered my surprise and anything but my pleasure" (undated letter, Wolff and Neumann)

He hoped that a personal conversation in Zurich would clear out further misunderstandings.

Wolff responded in a letter on 27 July 1949 defending her position:

"I just do not know if there is any point in talking any more about the Ethic.

I wrote everything to you that I have to say.

Evidently you have mixed me up with all the other. I was not even at Ascona last year, I have nothing to do with the publication of your book, I am just a regular lecturer at the Institute and, otherwise, other ladies make the decisions.

Also, I told everyone I am on personal terms with [you] that is my view that your book should be accepted as a publication of the Institute.

I hope you still remember that I am one of those who recommended to you that you

should even publish the ‘Ethic”’ (Wolff and Neumann [NP]). Jung-Neumann Letters, Page 288, fn 465

1. https://smile.amazon.com/Jung-Neumann-Letters-Ann-Conrad-Lammers/dp/1583911944/ref=sr_1_1?crid=2TM7T0TI4266X&dchild=1&keywords=jung+white+letters&qid=1613475721

This is, of course, not a Christian idea, but it is to be found in Gnosticism. **(2021-05-31 03:28)**

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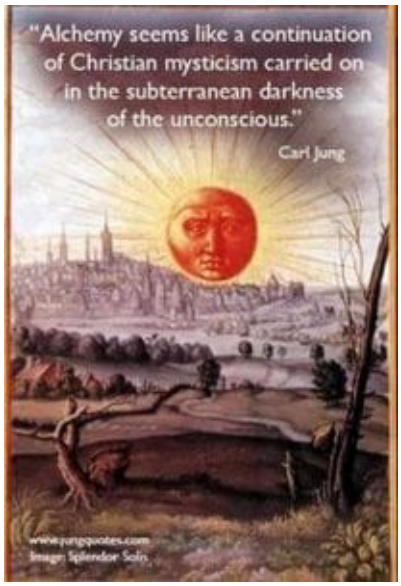
"Alchemy seems like a continuation of Christian mysticism carried on in the subterranean darkness of the unconscious."
Carl Jung

[1]Modern Psychology: C. G. Jung’s Lectures at the ETH Zürich 1933-1941

Lecture VIII 20th June, 1941

At the end of the last lecture, I showed you a picture from the " Rosarium" , an "assumptio corporis" (assumption of the body) , well disguised as a picture of the Assumption of the Virgin Mary.

It is so well disguised that many people would not be able to see the difference.

I have brought you another picture1 today for the sake of orientation.

This is a picture from the book "PANDORA? which was published by a doctor, Hieronymus Reussner, in 1588.

This picture is a combination of several pictures which are to be found in the so-called "Dryfaltigkeitsbuoch" (the book of the Trinity), an alchemistic treatise in the German language.

This book was never printed, it only appeared in manuscript form.

There are three manuscripts still in existence; one of these is a codex in Munich containing almost all the images which appear in our picture. One special item (the picture in the shield) comes from a Swiss sixteenth century codex in St. Gallen.

It is hinted at in the Dryfaltigkeitsbuoch but is not reproduced in it.

Our picture from the "Pandora" has various inscriptions.

We read at the bottom: Figura speculi santae Trinitatis". (Figure of the mirror of the Holy Trinity.)

The symbols of the four evangelists appear at the four corners: the eagle of John, the lion of Mark, the ox of Luke and the angel of Matthew. The sitting figure on the right holding the globe is described as "Ignis" (fire) and also curiously enough as "Jesse".

This refers to the root of Jesse from which Christ sprang.

The inscription is: "Jesse pater filius et mater" (Jesse father, son and mother), so male, female and offspring are all united in this figure.

This is, of course, not a Christian idea, but it is to be found in Gnosticism.

Perhaps you know that in a Gnostic text (the so-called "Acts of Thomas") the Holy Ghost is interpreted as the mother of Christ.

But in the orthodox Christian dogma there is of course no feminine figure in the Trinity, and the Holy Ghost is most certainly neither female nor a mother.

The apparently still older man (with the long beard, on the left side) is called "Sapientia Wysheit" (wisdom) and the female figure in the centre is marked "Corpus Lyb" (body).

"Die Wonn der Jungkfrowenn wardt" (She became the bliss of the virgins) is written below and refers of course to Mary; and is in fact a sort

of disguise to give the picture the appearance of an Assumption of the Virgin.

And she is also designated as "terra" (earth), which refers to the body (earth) of Mary which is said to have been taken up into heaven.

Curiously enough we find "a!a" (anima) written by the halo of the old man with the globe.

Anima, Seel (soul) is written below him again, so there is no doubt that it definitely refers to this figure.

This figure is apparently God the Father, he holds a globe, the world, on his knee.

Apparently God the Father is thought of here as the soul, the anima mundi, which is the centre of the world, and which at the same time enfolds the whole world, or rather the universe including the starry heavens.

This is a Platonic idea; the anima, as animation par excellence, is the principle of movement.

It is only natural that this principle should be attributed to God the Father who holds the universe, as it were, in his lap.

The very curious picture in the centre (inside shield) requires some explanation.

It is a double eagle, with two necks stretching to the right and left.

The two heads on these necks, however, are those of snakes, and a p air of human hands grows out of the wings .

It has also a human head in the centre , surrounded by a halo, and its body ends in the tail of a basilisk with a sting.

There are two human legs below belonging to a human figure behind.

The head of this figure wears a crown, as well as a halo.

This second figure is the so-called Emperor or King, he is extracting the winged figure, which is also himself, out of a rock or clump of earth ; he is pulling it up by means of the hands that grow out of the wings.

The left side of the whole picture is evidently the side of the "sapientia" (wisdom) , whereas the right is the side of the anima, the anima mundi (soul of the world), which, according to the alchemists, permeated all the materia and the whole universe.

Evidently (in the central picture) it is this divine soul which is being liberated from its prison in matter.

This soul is represented as a winged being, half dragon, half bird, with two snake heads and one human head; a monstrous, fabulous creature, strange, mysterious and unique.

It is little wonder that most people who have studied alchemy have been completely baffled by it.

They were searching for the history of chemistry, and what has such a picture to do with chemistry?

It has no value from that point of view, but, on the other hand, it is of the greatest

value when looked up on from the standpoint of the history of the human mind.

In the book "Pandora" (from which this picture is taken) we find so-called explanations.

You will soon see why I s ay "so-called". Under the letter A. we read: 4

" Young I old I therefore is God Jesus Christ himself his Holy Ghost I young I old I proper or belonging to "terra" earth.

They call that an explanation!

The only thing one can conclude is that the picture is intended as a representation of the Deity.

Under the letter B. we find: "The whole denotes that the Holy Ghost is a he art I from whose coat of arms the emperor arises and makes his path smooth."

The coat o f arms must refer t o the central picture, i t was the general custom in those days to represent such emblems in the form of coats of arms.

Presumably it is a heart, the heart of matter and at the same time the Holy Ghost, represented by this peculiar monster which is being raised by the Emperor who thus makes the path smooth, apparently the path of the Holy Ghost. Under C . we read : "Omnia sunt unum esse, sanctus, luna, charitas."

(All things are one being I Holy I moon I charity.)

The moon perhaps refers to the body, represented by Mary; according to the old idea that Mary was a moon-goddess.

This is the reason she is sometimes represented as standing on the moon (in the Dresden Raphael Madonna, for instance).

As the moon she was married to God as the sun.

The dove , which is just below the letter C, could be connected with charitas (love) , because from olden days the dove has been the sacred bird of Astarte, the rather disreputable goddess of love.

Under D . we read: "Red blood I Mercury I Venus I human is the evening whose son is of human flesh I divine .

Deus, Filius, Pater, est unum, God, Son, Father are one."

This formula i s similar t o that o f " A " , a divine humanity i s also expressed there.

It certainly describes a triad, perhaps the Trinity, anyway a three in one.

Under E. we read : "Whose son flesh divine I human I is the morning red blood I Sol,

pietas I [sun, piety) justice. \"

This must refer to the son who is contained in the Father, so to speak.

This is quite possible because the Father is holding the globe, the earth, in which the son is contained.

The son is also represented as this monstrous creature which is being dragged out of the earth.

You see that this picture is very much less cleverly disguised than the former one from the "Rosarium, in fact the secret of alchemy is

rather clearly express e d ; though we are still far from understanding what it all means.

I cannot possibly expect you to understand the real meaning from these few hints, but both pictures will give you a very good idea of the way the medieval alchemists dressed up their own peculiar problems in Christian clothes.

As I told you before one of the main reasons for this disguise was the danger of being branded as heretics.

Therefore, as I also mentioned, their texts often begin and end with professions of the Christian faith, because it was necessary that they

should stress what go o d Christians they were, for the very reason that it was doubtful whether their alchemistic pursuit was really Christian at all.

The picture in the shield is very mysterious.

We could perhaps say that the whole picture represents a sort of transfiguration of matter.

Mary has been taken up with her body into heaven; not with her ordinary body, of course, but with the so-called "corpus glorificationis"[glorified body), a subtle body composed of such rarefied matter, that it is fit to be admitted to the court of the spirit.

This picture represents a kind of process of becoming, it shows us the soul of the materia being drawn forth, matter adhering to the spirit as it is pulled out ·and eventually becoming the glorified body of Mary.

The central secret of alchemy begins below [in the picture in the shield) with the clod of earth or rock, containing the spirit.

This formless mass is the so-called "prima materia" which is the starting point of the whole of alchemy.

Every exercise in meditation, or adventure in meditation if one may use such an expression, has a starting point.

In the Ignatian exercises, for instance, it is sinful 88 man, entangled in his sins and conflicts and in insufficient s elf knowledge.

He must therefore contemplate himself in order to purify himself from his sins, he must recognise them and repent, and he must seek for grace and union with Christ.

In Buddhism the psychological starting point is avidya [not knowing), imprisonment in the darkness of the world, entanglement in the concupiscentia, desire for worldly things, adhesions to the world and its deceptive illusions.

This original condition is aggravated, according to Buddhism, through the illusion that we are individuals, and through the manifoldness of the world.

We imagine that we are single units in a manifold world, but Buddhism dismisses individual consciousness and the world its elf as illusion.

The starting point in alchemy is the prima materia.

We shall soon see that it is impossible to establish the characteristics of the prima materia.

It is the unknown, one could call it a dark hole in the universe, and it represents the crux of alchemy in all ages.

One reads in the old texts: "Take the prima materia" and do such and such.

The directions would be clear enough if one knew what the prima materia was.

There are texts which claim to explain it, but they are incomprehensible; one reads them eagerly but is none the wiser.

It was evidently the same for the alchemists themselves, none of them knew what it was, yet they all speak of it.

What can we conclude from this?

The alchemists were really saying: "We know that the prima materia exists, somewhere and in some way, but it is unknown."

Today we should say: We are speaking of the unconscious"; but in those days there was no psychology, so they did not think of the unconscious as something which could be experienced, and therefore everything was projected.

Everything which we do not know we necessarily project.

We think: "How peculiar that person is, but no one is peculiar really.”

People seem odd to us when they possess qualities which we do not see in ourselves.

Everything which we do not see in ourselves we project into other people, but we can only integrate something when we recognise it as part of ourselves.

The alchemists frequently name and describe the prima materia, but in such a way that the most daring imagination is unable to follow.

Therefore the alchemists themselves say that it has "piusquam miiie legionum nominum" (more than a thousand legions of names).

This is an exaggeration, for it is an almost astronomical number, and there are not as many words, much less names, in any language.

I have discovered about 150 of such names, so we could venture to say there must b e about 300.

I do not, of course, intend to intro duce you to all of these, for that might land us in the lunatic asylum!

But, even if it is somewhat cruel, I do intend to acquaint you with a fraction, because these names are no haphazard names, but the result of deep meditation and fruitful intuition.

They are, therefore, very important in our effort to understand what the alchemists were really driving at.

1. Nomina of Prima Materia

The name, which we find used most of all, is "prima materia" itself.

This expresses a sort of inkling as to the nature of this unknown thing.

On the same lines it is called the Hyle, in the sense of the primal sub stance of which the alchemists believed the world to be made; and "materia confusa" or "massa confusa", that is the chaotic state of matter, which corresponds to the beginning of the world, when the latter was beginning to come into existence but before God actually created the world.

Therefore it is also directly called the " chaos".

Some of you may remember a picture I showed you before, but it will mean much more to you in this connection. (See sketch p. 202) .

We think of a chaos as complete confusion, but to the alchemists it was a confusion of definite qualities and of special factors.

Primal matter consists of matter as such: the components or qualities of which are represented in this picture.

Chief among these are the four elements - fire, earth, air and water - the material qualities par excellence.

The planets also app ear and the twelve signs o f the Zodiac.

These represent primal qualities, according to the old astrological idea that everything on earth is under the influence of the moment in time in which it was born or created.

The qualities of man, beast and plant are thus determined by the horoscope.

The idea that time should possess qualities is very foreign to our modern scientific attitude, for time has become a mathematical concept to us.

In earlier days, however, both time and numbers had definite qualities.

A simple experiment shows one that this is still the case with the primitive mentality today.

If you show a primitive one match and ask him how many, he will reply: "One".

If you take two others and ask him again, he will reply: "Two."

But if you put the three together, he will reply: "One match, and two matches".

This shows us that numbers are qualities to the primitive, "one" matches are different to "two" matches.

You can also reverse the experiment and begin by showing him three matches.

When you divide them, he will say : " That is one three match "and" Those are two three matches."

So it is quite clear that each numb er has a different quality for him, an inexplicable magic quality.

This is the reason why all numbers, from one to nine, are sacred in some religion or other, for numbers are fascinating: mysterious, magic and incomprehensible.

It is the same with the moment in time, it has a magic mysterious quality and therefore the things which come into being in that moment, carry the same magic and mysterious quality in themselves.

This magic influence was attributed to the stars, it was assumed that they, as constituents of the eternal being, had magic qualities and sent out vibrations, so to speak, which influenced human destiny.

Even today astrologists superstitiously assume something of the s ame kind; but such ideas are illusory and cannot be proved.

There are certainly many inexplicable things in horoscopes, but they cannot possibly be

explained by emanation of magic qualities from the stars or anything of that kind.

This is impossible, because the stars which appear in the horoscope are not really in that position at the moment of birth.

This is because we have an artificial reckoning of time, owing to the so-called "precession of the equinoxes."

The spring point recedes 55 seconds every year, a problem which already teased the old Babylonians.

In order to keep the clocks right, so to speak, the astronomers (circa 100 B. C. when the sun was moving into the sign of the fishes) fixed the spring point at zero degrees Aries (in which it had already b e en for about 2000 years).

Since then it has remained fixed, though actually, instead of being in Aries, the sun is somewhere at the end of the fishes.

Horoscopes, therefore, are reckoned by an artificial sky, so to speak; and so the peculiar quality of the moment cannot possibly depend on the stars, but must belong to time itself.

It is very difficult for us to understand such ideas, for magic is a necessary hypothesis in understanding the primitive mind.

We can re ally only accept the fact that time is regarded as the stream of life, as a living being as it were; and that the moment of time, particularly the future moment, has a magic meaning.

The right moment. the Kairos of the Greeks, was a god, so to speak, and so was Chronos in the age of philosophy.

And Chronos was Saturn, one of the seven planets.

You will see from all this that the original astrological heaven w a s contained in the chaos, and this is the reason why we find these components represented in the old pictures.

The prima materia is also called the "igneum internum et occultum" (the inner and concealed fire), and the "limus microcosmi" (slime of the small world).

This last name is interesting inasmuch as the " microcosmus " is man, and "limus" is dirt or slime; so "limus micro cosmi " is the dirt of man.

It is also called "vilissimum ", the vilest, cheap est and most despised thing which is to be found everywhere.

In this aspect, therefore, the thing which is rejected as worthless, or even pernicious, is the prima materia.

It is also called "abyssus" (the abyss) or " humidum radicale " [the radical humidity).

That is the moisture in matter from which all growth arises.

Or it is called the "humidum unctuosum subtile" (a viscous subtle fluid).

The moisture represented in this name is a thick semi-fluid, and not a water; but the prima materia is often directly called aqua (water) or "aqua mercurialis" (mercurial water).

In the latter case it must be remembered that mercury has the double meaning of water and spirit, so the same meaning could be expressed as spirit water.

They also call it "aquae inferiores" which is derived from Genesis (1:7) when God " divided the waters which were under the firmament from the waters which were above the firmament."

The prima materia is especially the lower waters, shrouded in darkness, from which the earth came forth, so to speak.

The prima materia, therefore , is also named "principium mundi" (principle of the world), "caput mundi" (head of the world), "initium mundi" (beginning of the world), "origo" (origin), or simply "unum" (the One) ; or "primum ens" (the first being).

And in connection with aqua the prima materia is also spoken of as "mare" (sea) or "m are no strum " (our sea), the latter being used in the sense of a mysterium.

And it is further called "aqua maris" (sea water) and "oceanus" (ocean).

The prima materia is very often referred to as "corpus" and usually it is added that this "corpus" consists of four aggregate components or qualities which all exist side by side.

Another series of names belonging in the same connection are: "terra" (earth), "terra nigra" (black earth), "terra Adamica" (Adam’s earth), "terra rubra" (red earth), "terra sanguinea" [blood red earth), "terra carnalis" (carnal earth), or simply "lapis" (stone).

Another definition, which occurs often, belongs here, "lata".

This is a masculine noun but is also used as feminine, or in the plural form: "]atone".

The alchemists themselves were never quite sure what the word meant.

According to the alchemical lexicon of Rulandus (circa 1612), Jato was a copper which had been dyed gold by the lapis calaminaris (carbonate of zinc).

But this is a chemical formula, whereas the psychological interest lies in the fact that copper is the Cyprian metal, the sacred metal of Venus.

Apparently, therefore, when the word "Jato" is used it refers to a sort of earth of Venus, something dedicated to the goddess of love, which is transformed through the mysterious "lapis calaminaris" (apparently carbonate of zinc).

I do not know quite what they understood by this, but prob ably this "lapis calaminaris" was one of the miraculous means by which matter was transformed.

Some of the names for the prima materia are more metaphorical.

For instance, it is often called "nigredo" (blackness) or "tenebrae" (darkness).

It is also called "mons niger" (black mountain) or simply "montes" (mountains).

The dark and turbid waters dropped to the bottom of the round alchemistic retorts and were called the "aquae inferiores".

Through the cooking and the chemical processes, undertaken by the alchemists, this darkness was accentuated.

This stage represents the beginning of the world when "the darkness was upon the face of the deep, and the alchemist sat watching his retort, expectantly and eagerly, and saw the way in which the "earth" began to form on the surface, when the material coagulated like a black mountain in the darkness.

You will remember perhaps from earlier lectures the way in which Mount Meru, the world mountain, appeared in the Buddhist vision in the Shri-Chakra-Sambhara Tantra.

Because of the blackness and weight of its original condition the prima materia was often called plumbum (lead) and there are a series of names connected with this.

But we shall consider the lead in detail later and you will see what curious ideas and names were connected with it.

The alchemists also assumed that "mercurius" (mercury) was contained, or at least could be transformed into, the prima materia.

This idea no doubt originated in the fact that quicksilver is unusually transformable, for the simple reason that it will amalgamate with a great many metals.

In contrast to these material definitions the prima materia was also called "coelum" (sky).

The astrological moment in time was stressed in this connection, for, as we have seen, the "materia" of the beginning included the starry sky and the whole universe in general.

The definition "magnesia" points in a similar direction, this magnesia is not the magnesia of to day of course, the name was simply retained and used for a chemical substance.

The word was originally derived from "magnus ignis" and "magna Isis" (the great fire and the great Isis).

So you see again here that the original ideas of the prima materia included the most subtle and refined matter, and the great feminine figure, the goddess Isis, who made the earth fruitful.

On account of its blackness the prima materia was also called "carbo" (coal), "pix" (pitch) and "cinis" (ashes).

Another name is "sal" (salt), particularly "sal sapientiae" (the salt of wisdom).

And further it was named "natura abscondita" (concealed nature), and "natura metaphysica" (metaphysical nature), and also the "stone which is endowed with spirit".

The old Greek authors quote a sentence from a much older, legendary Ostanes which says: "Go to the streams of the river Nile and there thou wilt find a stone which has a spirit.

Take this stone, divide it and put thy hand inside it and draw out its heart: for its soul is in its heart."

An old copyist added the remark that pulling out the spirit was pulling out the quicksilver. Carl Jung, ETH Lectures, June 20, 1941 Page 197-205

1. https://philemonfoundation.org/current-projects/eth-lectures/

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